

THE
CLASSICAL JOURNAL:

FOR MARCH AND JUNE, 1816.

VOL. XIII.

ὦ φίλος, εἰ σοφὸς εἶ, λήβῃ μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆτις ἔφης Μουσέφης, ῥίψον ἅ μὴ νοέεις.

EPIG. INCRIT.

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The Index to Vols. XI. and XII. which is
at the end of this No. XXV. is to be bound
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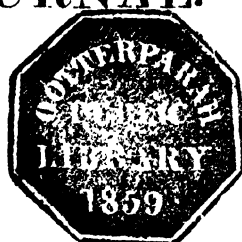
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THE
CLASSICAL JOURNAL.

N^o. XXV.

MARCH, 1816.



CASSANDRA,

*Translated from the original Greek of Lycophron, and
illustrated with Notes, by* VISCOUNT ROYSTON.

K. 'Ιὼ γάμοι, γάμοι Πάριδος ἐλθέσι,
φίλαν. 'Ιὼ Σκαμάνδρου πάτριον πέτον.
Τότε μὲν ἀμφὶ σᾶς αἰόνας τάλαιν'
'Ἠνυτόμαν τροφαῖς
Νῦν δ' ἀμφὶ Κωκυτόν τε καὶ χερουσίους
'Οχθους ἔοικα θεσπιωδῆταιν τάχα.
ÆSCHYL. AGAM. v. 1158.

PREFACE.

LYCOPHRON, to whom this Poem has generally been ascribed, was the son of Socleus the grammarian, and born at Chalcis in Eubœa. He was the author of many tragedies, of which nothing has reached us but the names; and of several satirical and critical compositions, of which a few fragments are quoted by Athenæus. These productions caused him to be held in such estimation at the court of Ptolemy Philadelphus, that he was one of the Seven Poets who were honored with the title of 'The Pæiades; though for this distinction he was probably not a little indebted to the flattering anagrams which he composed on the names of his royal patron and the queen Arsinoë, deriving the one ἀπὸ μέλιτος, "from honey."

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and saying of the other, that she was "Ἰὼν Ἥρας, "a violet of Juno." These are almost the only particulars of his life which are related by Suidas; and we are left to collect from two verses of Ovid that his death was occasioned by an arrow:

Utque cothurnatum perisse Lycophrona narrant,
Hæreat in fibris fixa sagitta tuis.

OVID. Ibis.

There is, however, internal evidence in the Poem (see verse 1226) which seems to prove that the Prophecies of Cassandra are not indebted for their origin to Lycophron of Chalcis; for, till Greece became a Roman province, it is by no means probable that the national vanity of a Greek would have allowed him to mention any nation but his own as above all others celebrated in war:

* Λιχμαῖς τὸ πρῶτόλειον ἄραντες στέφος

and afterwards,

τὴν πλεῖστον ὑμνηθεῖσαν ἐν χάριμας πάτρην.

still less can we suppose that one whose recorded flatteries have been noticed above would have thus insisted on their pre-eminence in the court of a powerful sovereign, a successor of Alexander the Great. But the question does not rest solely on hypothesis; for the passage, in which universal empire is attributed to the descendants of Romulus and Remus, seems to be completely decisive: ²

— κλέος

Μέγιστον αὐξήσουσιν ἄνακτοί ποτε

Ἰῆς καὶ θαλάσσης στήπτρα καὶ Μοναρχίαν.

Λαβρόντες, οὐδ' ἄμνηστον, ἄθλ' αἰ πατέρις,

Κῦρος μακρὸν ἐγκατακρύψει ζόφῳ

Τοιοῦς δ' ἐμὸς τις σύγγονος λείψει διπλῶς

Σκύμνους λέοντας, ἔρχοντο Ῥώμης γένος.

Ver. 1226.

It was not however in the time of Ptolemy Philadelphus that the Romans could be said to have obtained the sole power and dominion

¹ It is evident, from the manner in which the passage alluded to is connected with the subsequent lines, that it cannot be an interpolation; nor is it probable that the author would have omitted so important a part of his subject as the wanderings and destinies of Æneas.

² These lines did not escape the notice of the commentators before Tzetzes, who records the opinion of a scholiast, and, taking advantage of an incorrect expression, treats it with unmerited contempt. τὰ δὲ λοιπὰ τῷ σχολίῳ γιλοῖα, φασί, γὰρ Λυκόφρονος ἔπαιρου εἶναι τὰ ποίημα, οὐ τοῦ γράφοντος τὴν Τρωάδα· οὐκ ἔστι γὰρ ὡς τῷ Φιλαδέλφῳ οὐκ ἂν περὶ Ῥωμαίων διελέγετο· καὶ ἄλλαν φλυσίαν, ἢ μᾶλλον οὐσιότηας εἶσιν.

over the earth and sea. On the contrary, that prince had already sat upon the throne of Egypt for five and twenty years, when Duillius engaged the Carthaginians in the four hundred and ninety fourth year of the city, and, *first* of all the Roman commanders, was honored with a naval triumph. Nor was it till after the succession of Euergetes that Hamilcar caused his son Hannibal to swear upon the altar eternal enmity to Rome; at which period so far was the empire from being consolidated, that it was still destined to see a victorious army lay waste its territories, and to contend not for glory, but for existence. These considerations induce us to refuse to this Poem that antiquity which it claims: ¹ and as we learn from the eighth book of the Chiliads of Tzetzes, that there were several grammarians of the name of Lycophron, it is possible that a similarity in that particular may have caused the author of "Cassandra" to be confounded with the poet of Chalcis. ²

This supposition allows us to search into times more modern than those of Ptolemy for the interpretation of an obscure prophecy near the close of the monodram: and if that interpretation be correct, the passage in question must have been written subsequently to the hundred and fifty-second Olympiad. The passage is as follows:

————Χαλαδραῖος ῥέειν

* * * * *

Ὡ δὲ μεθ' ἔκτην γένναν αὐθαΐμων ἐμὸς
Εἷς τις παλαιστῆς, συμβαλὼν ἀλκὴν δορὸς
Πόντου τε καὶ γῆς εἰς διαλλαγὰς μολῶν,
Πρέσβιστος ἐν φίλοισιν ὑμνηθήσεται,
Σκύλων ἀπαρχὰς τὰς δορυκτῆτους λαβῶν. Vers. 1441.

Thesprotian, Chaladraean, forth shall rush

The Lion form—————

¹ These considerations are strengthened by the Ionisms which occur in the Poem, which were scattered with a sparing hand by the tragic poets in their Iambic verse, and which would probably not have been introduced so frequently by Lycophron of Chalcis. We find Μονίτου, which is an Ionism for Μονίτου. Μίνιτος; Ἰωνικῶς μετὰ τοῦ υ προφέρει δ' Ἀντίφωνος Eustath. It cannot however be denied that the Tragedians used ξείνος, μούνος, γούνατα, κούρος (Vide Porson. Prefat. Eurip. Hecub.) we find the augment not unfrequently rejected, a licence which Professor Porson declares to be contrary to the rules of the Attic dialect, and the practice of the Tragedians.

² ΚΑΙ ἴτιραι Ἀντίφρωνες σοφοὶ καὶ τῶν ἀσώφων.

CHILTAD, lib. viii. hist. 204.

But when athwart the empty-vaulted heaven
 Six times of years have rolled, War shall repose
 His lance, obedient to my kinsman's voice,
 Who rich in spoils of monarchs shall return
 With friendly looks, and carollings of love,
 While Peace sits brooding upon seas and land.

These lines have exercised the ingenuity of commentators; but, fettered by the supposed antiquity of the Poem, they do not seem to have adopted the most natural and obvious solution. The Scholiast affirms, that by the expression ἀδελφῶν ἐμῶς, "my kinsman," Cassandra alludes to Tarpinus a Roman; others have chosen Taxiles or Porus: Wolfius conjectures Ptolemy Lagus: Potter, Meursius, and Canter, are silent: Ricard conceives the passage to foretel a treaty which took place between the Roman senate and Ptolemy Philadelphus; and computing the "six generations" from the rape of Helen, (which time, according to his own opinion, embraces a period of nearly nine hundred years,) gives about a hundred and fifty to each generation. Nothing, he tells us, can be so probable as that Lycophron should mention a treaty recently concluded, and by that mention flatter his sovereign, and the Romans his allies. To this it may perhaps be answered with some reason, that if, as is apparent, the Poem is a later production, the treaty was not very recent, and was scarcely of sufficient importance to have been noticed by a more modern author; and even granting that the Work was composed in the reign of Ptolemy, it were assuredly a most extraordinary mode of flattering a prince to allude to the spoils of which he had been plundered, and commemorate the defeats which he had sustained. Besides, it may be doubted whether Canter is accurate in his statement of the time which intervened between Cassandra and Ptolemy; Potter and several other authors are of a different opinion; and even if we allow his computation to be correct, still it is by no means probable that Lycophron would have styled a portion of time, bounded by such indistinct and arbitrary limits, by the name of γέννα, by which term he perhaps might have meant a generation of men calculated at about thirty years; or more probably, if we consider its etymology, a descent in the direct line by blood. When we cast our eyes upon the passage, we perceive immediately that the relative ὧν can refer to no name but that of Alexander the Great, who is evidently and allowedly pointed out by the term Χαλαδραῖος λέων, or "Macedonian Lion:" but Cassandra foretels that her kinsman shall prove victorious in

the contest, and bring back *σκόλων ἀπαρχὰς δορυκλήτων*, "the first-fruits of the spoils of war." Now as Alexander the Great was never conquered in his *own* person, it must necessarily follow that he was conquered in the person of *one* of his *successors*, or perhaps he may be considered as the representative of the whole Macedonian nation: in the same manner, by "my kinsman" Cassandra may allude to some Roman commander, or generally to the Roman people descended from her kinsman Æneas. This victory is said to happen *μετ' ἑκτῇ γεννᾷ*, "after a sixth generation:" and though more than six sovereigns intervened between Alexander and the subjugation of Macedon, during that period there were only six lineal descents of the family of Antigonus, the contemporary and companion of Alexander, who after the death of his master caused himself to be proclaimed King of Asia, and whose son Demetrius Poliorcetes seized the Macedonian government. This is apparent from the subjoined table.

ALEXANDER III. Magnus,

PHILIP ARIDÆUS.

CASSANDER.

PHILIP IV.

ANTIPATER.

ALEXANDER IV.

DEMETRIUS, Son of ANTIGONUS King of Asia.

PYRRHUS,

LYSIMACHUS.

SELEUCUS.

PTOLEMÆUS CERAUNUS.¹

ANTIGONUS GONATAS, Son of DEMETRIUS.

¹ Ptolemy Ceraunus, after having reigned little more than a year, was slain in battle with the Gauls, who (although Meleager the brother of Ptolemy, and Antipater the brother of Cassander, enjoyed the empty title of Sovereign, the one for two months, the other for forty-five days) remained in complete possession of the kingdom. At length Sosthenes expelled the invaders, and restored liberty to his country, which he governed for a short time with the title of General, constantly refusing to call himself a King. Goltzius indeed pretends to have found a medal with the inscription *ΒΑΣΙΛΕΥΣ ΣΩΣΘΕΝΟΣ*; but the fallacies of Goltzius are well known. Sosthenes was destroyed by a second incursion of Gauls, and Antigonus Gonatas obtained possession of the government. From the shortness of their reigns, from the enemy being in possession of their country, and from no mention being made of them but by Eusebius, these persons are not included in the table.

DEMETRIUS II. Son of ANTIGONUS GONATAS.

ANTIGONUS DOSON.

PHILIP V. Son of DEMETRIUS II.

PERSEUS, Son of Philip V.

From this statement it appears highly probable that the passage alludes to the victory obtained over Perseus by Paulus Æmilius at the latter end of the hundred and fifty-second Olympiad, and the spoils which were in consequence brought to Rome; and the prediction of friendship between the kinsman of Cassandra (the Roman people) and Alexander the Great (the Macedonian nation) will point out the cessation of hostilities between the rival states, and the incorporation of Macedon with the Roman Empire.

The prophecy of which a solution has just been attempted is the last which is uttered by Cassandra; she suddenly checks herself with the discouraging idea that it is useless to foretell where no one will believe: and the remainder, as well as the exordium of the composition, consists of a few lines spoken in his own character, by the person appointed to watch over her conduct. The Poem thus divides itself into Three Parts; the First is the Speech of the Guard to Priam, who is supposed to have previously demanded an account of her predictions; the Second consists in the relation of those predictions, given in her own words; and the Third and last is merely a resumption of the address of the Guard, and a wish that the misfortunes which have been foretold may still be averted from his country. The time of the Second Part (which is by far the most considerable in size and consequence, and of which a Synoptical Analysis is subjoined to the Preface) is immediately subsequent to the break of day, just as the ships of Paris are about to set sail for Sparta. Cassandra is represented as standing upon a mountain near Troy, gazing upon the scene before her. It is remarkable that Ovid has also chosen this instant of time:

Imposita est factæ postquam manus ultima classi,

Protinus Ægeis ire jubebat aquis.

Et pater et genetrix inhibent mea vela rogando,

Propositumque pia voce morantur iter.

Et soror effusis, ut erat, Cassandra capillis,

Cum vellent nostræ jam dūre vela rates,

Quo ruis, exclamat, referes incendia tecum,

Quanta per has, nescis, flamma petatur aquas!

EP. HEROID. XVI. 115.

In the execution of this plan, though we meet with instances of false taste, and a mixture of metaphors which could scarcely be borne in

a translation, we must allow that the author possessed great energy of language, a facility in calling to our view the most sublime images, and a copious fund of mythological and historical information. He seems to have been particularly conversant in the works of the Tragedians; and we find that he has parodied their verses, imitated their phraseology, and adopted their traditions, in preference to the more simple narrative of Homer. Above all, the harsh combinations and unusual expressions of Æschylus seem to have been most congenial to his plan; and it is probable that some of the more sublime parts of the "Agamemnon" were the exciting cause and prototype of his "Cassandra." Having said thus much of the reputed author, date, and plan of this Poem, it remains to give a brief account of the Greek Scholia by which it is illustrated. These, though tedious from their excessive prolixity, and disgraced by the most puerile vanity and egotism, contain a mass of information which has been found highly useful to succeeding commentators. They are ascribed to Isaac Tzetzes:¹ but Potter has produced a passage which proves them to be the work of John Tzetzes, his brother, upon whose voluminous writings Milton has passed a severe censure in his preface to *The Defence of the People of England against Salmasius*. "Nihil elaborate, nihil distincte, nihil quod sapiat in lucem emittere, aut soles, aut potes, sed veluti Crispinus alter, aut Tzetzes ille Græculus, modo ut multum scribas, quam recte non laboras."² These Scholia are undoubtedly claimed by the author of the *Chiliads*, in that barba-

¹ Βιβλος μὲν τελέθουσα Λυκόφρονος ῥήσματος ἰσχυροῦ
 Ἦν ἀλαδὲς προπάρουθεν, ἀδερκία δὲ γυμνατ' ἔχουσα,
 Νῦν δέ με δορκελίην ἐρμείην θήκατο τίχην
 Ζεῖης Ἰσαάκιος, ἐυστροφὰ πείσμεντι λύσας.

• **Scholia on Verse 34.** Φάλαίνα ζωῦφιον ἐστὶν ταῖς λυχναῖς ἐπιπιτόμενον, ὃ καὶ πυραυστομόρος, καὶ φύχη, καὶ ψῦρα καλεῖται, λέγεται δὲ φάλαίνα παρὰ τὸ εἰς φῶς ἀλλεσθαι. - - - καὶ περὶ μὲν τῆς φαλαίνης, τοῦ χειραίου ζωφίου δὲ καὶ κωνδολοβίστριαν ἰδιωτικῶς φασὶν, εἰπομέν, ἐστὶ καὶ φάλαίνα κητώδης ἰχθύς. Compare this with the ninth book of the *Chiliads*, Hist. 296.

Φάλαίνα τις ἰχθύς ἐστὶ θαλάσσιος κητώδης
 Παρὰ τὸ ἄλλεσθαι εἰς φῶς φάλαίνα καλουμένη

* * * * *

Ἐστὶ καὶ τὴ ζωῦλιν φάλαίνα καλουμένη
 Ὅ ταῖς λυχναῖς ἔπταται, τῷ πυρὶ δὲ θήσκει,
 Παρὰ τὸ ἄλλεσθαι εἰς φῶς φάλαίνα καλουμένη,
 Ἐν δὲ τοῖς εἰς Λυκόφρονα ἙΜΟΙ' ἐξηγήθεισι,
 Καὶ περὶ τούτου ἔγγραφα ἔστω τοῦ ζωῦλιν
 Ἐστὶ καὶ ζῶον ἴτερον φάλαίνα καλουμένη,
 Φάλαίνα, φύχη, ψῦρα, καὶ πυραυστομόρος δι.
 Ὅ περ, φασὶ κοινότερον τινὲς κωνδολοβίστριαν.

rous series of unconnected chronicles, which, with the melodies of Homer still sounding in his ears, he has clothed in the politic or accentual metre, exactly resembling the songs of the modern Greeks, excepting in the absence of the double rhyme. Notwithstanding all its defects, the commentary was held in great estimation when it first made its appearance, during the twelfth century, and was considered as removing much of that obscurity which had till then rendered the poet of Cassandra nearly unintelligible, and which is still objected to him by those who do not reflect how necessary it was, and essential to his plan.

Darkness is placed by Burke among the Sources of the Sublime; and though he may be mistaken as to the cause of that sublimity, we shall scarcely deny the effect, when we find him supported by the high authority and sanction of Virgil. The sensations which are produced upon our minds by the absence of light, are perhaps analogous to those which we feel when that mode of writing, metaphorically termed obscure, prevents the formation of distinct ideas, and sets no limits to our conceptions of POWER. Even Johnson, who was so fond of subjecting poetry to the test of a severe analysis, allows that an image may be undefined without being incorrect, and that it is sometimes allowable to a poet, "to hover over the abyss of un-ideal vacancy." Let us then, before we condemn that obscurity which pervades the oracles of the Daughter of Priam, examine whether a stronger light might not destroy the grandeur consequent to supernatural impulse, and, by leaving nothing to the imagination, be calculated for but a weak impression upon the memory. The priests who presided at the shrines of Delphi and Dodona were obliged to conceal their impostures from the multitude, by mysterious phrases, and studied ambiguity: this necessity gave rise to the idea that obscurity and prophecy were of necessity connected, nor are poets ever among the first to discard a reigning superstition. Hence the games of animals are appropriated by those persons who are supposed to resemble them in disposition; for simile would be too tranquil, and even metaphor too cold for the dictates of inspiration. The Hero is not compared to the Lion, but is *himself* represented as falling upon the herds; the Love-sick Maid becomes a Dove; the Ravisher is invested with the talons of an Eagle; and the selfish and sanguinary Monarch is invariably personated by a Boar. This is the constant practice of all writers of prophecy, real or fictitious; we meet with it at every step, whether we listen to the ravings of Cassandra, sympathise with the patriotism of the Cambrian bard, or meditate on the sublime visions of Isaiah. Nor is it by these arts of composition alone that the author of this mono-

dram has labored to escape from the trammels of common speech, but, taught by Homer that the Gods^d use not the language of men, he has selected words from the storehouse of antiquity, and raised his diction by whatever phrase, invented or antiquated, deserved to be adopted or revived. If, not to lose entirely this characteristic of the Poem, expressions bearing the stamp of time have occasionally been introduced into the following lines, it is hoped that none have become so obsolete as not easily to be intelligible; for there cannot be a greater absurdity than that a translation should stand in need of a glossary, or, in other words, should itself require to be translated.

Nor do the compound epithets, which may occur in this volume, bear any proportion in number to those which are scattered through the original with more than dithyrambic profusion. The genius of our language admits very sparingly of this ornament, nor should we find it easy to express by one word the complicated ideas involved in γιγαντόεραϊστος, γυναικόκλωψ, ιουλόπεζος, μελλόνυμφος, λαρνακορβέρος, πλεκτανοστόλος, δειρόπαις, κνωπόμορφος, and a long list of others,

Ὡς ἀλλόχρως ὄπλοισι, μίξοβαρβαρος,

EURIP. Phœniss. v. 138.

These, if literally translated, would sound harsh and unmusical to a modern ear, though doubtless they appeared far otherwise to the Greeks:

——quibus est nihil negatum,

Et quæis Ἀρες Ἀρες licet sonare,

Nobis non licet esse tam disertis,

Qui Musas colimus severiores.

MARTIAL.

CASSANDRA.

MARK[†] then my words, for I will speak, O King,
 • Though long the task, and tedious be the toil;
 For not with sweet and soothing blandishment
 Flowed from the Maiden's lips the gentle stream
 Of oracles benign, but sounds of woe
 Burst dreadful, as she chewed the laurel leaf,

5

Ver^s 1. The first twenty-nine lines of the Poem are spoken by the Guard, appointed by Priam to watch over Cassandra, in his own person.

• 6. Before the priests delivered their oracles, they were accustomed to chew the leaves of the laurel; which tree, from being sacred to Apollo, was supposed to communicate inspiration:

—Sic usque sacros innoxia lauros,
 Vescat.

TIBULL.

And ever and anon, like the black Sphinx,
 Peured the full tide of enigmatic song.
 Allshalt thou hear, which Memory can retain,
 And through th' obscure of prophecies explore 40
 Thine uncouth way; for now the barriers yield,
 And o'er th' enchanted ground mine eager soul
 Starts like a steed, and wings her rapid flight.
 The Morn had left thy Brother's bed, the couch
 Of aged Tithon, near to Cérne's isle, 15
 And o'er the misty mountain-tops had flown
 Jocund, upborne on Pégasean wing;
 The busy crew their moorings had unloosed,
 And heaved their heavy anchors from the sand:
 And now th' Idean Daughters of the grove 20
 Spread their white wings athwart the Hellespont,
 Walking with insect feet upon the waves
 Beyond Calydnæ's isle; their swelling sails,
 White as the plumage of the crane, were filled
 With breezes issuing from the stormy North: 25
 When, phrensied as a moon-struck Bacchanal,
 CASSANDRA wandered upon Ate's hills,
 Hills crowned with thousand herds, and poured aloud
 Presaging sounds, and prophecies of woe.

7. The Sphinx is called black probably from the darkness and obscurity of her enigmas.

14. Tithonus was son of Laomedon by Rhæo or Strymo, and consequently half-brother to Priam.

15. The situation of Cerne is variously laid down by different authors: some, with Nonnus, place it in the east; Dionysius, in his Geographical Poem, speaks of it as lying towards the south; and Eustathius, in his Commentary, tells us, that by some it was supposed to be far to the west: Lycophron speaks of it as near to the residence of Aurora, and, consequently, must have imagined it to lie east of Phrygia.

17. Homer, in the twenty-third book of the Odyssey, gives to Aurōra two horses for her car; and calls them Lampus and Phaëthon:

——— φάος ἀνθρώποισι φέρωντας
 Λάμπων καὶ Φαίθοντα. ODYSS. V. 224.

but subsequent poets give her the epithet of *Μορῆα πῶλος*, and mount her upon Pegasus alone.

20. Cassandra is represented as standing upon the hills of Ate, near Troy, and gazing upon the ships in which Paris was about to set sail from Phrygia. These galleys are called "Daughters of Ida," from being built of wood felled upon that mountain. This expression is similar to that of Horace:

Quamvis Pœntica pinus,
 Sylvæ filia nobilis. HOR. Od. I. 14.

From the number of their banks of oars they are compared to Centipedes:
 22. The Calydnæ are two small islands near Tenedos, according to Strabo.

Ah! luckless Nurse! enwrapped in ruddy flame 30
 Then when the Lion, sprung from triple Night,
 Steered his dark pine across th' Ægean wave,
 And hid a host within her hollow womb:
 Who fearless leaped into the caverned jaws
 Of the sea-monster, through the black abyss 35
 Cleaving his bloody way; whose shadowy locks,
 Singed in the flameless furnace, wave no more:
 Who dyed his hands in infant blood, the pest
 And fell pollution of my native towers:
 Who 'gainst his stepdame's deathless bosom winged 40
 The iron shaft; and, wrestling with his sire,
 Fast by the rocks of Cronus, where the tomb
 Of Earth-born Ischenus, gigantic birth,
 Rears its cold marble, whence the courier starts)
 Twined round his limbs the sinewy strength of arm: 45
 Who slew the fiend, that, frowning on the wave,

30. Cassandra breaks forth into a lamentation on the miseries of Troy: nor, previous to the rape of Helen, Hercules had invaded Phrygia, and burnt the metropolis. He is said to have sprung from "triple Night," because Jupiter retarded the rising of the Sun for three nights, while, under the form of Amphitryo, he slept with his mother Alcmæna. In the poem ascribed to Theocritus or Simmius the Rhodian, Philoctetes is styled *τρίτο-περνο καύτας*, in allusion to the funeral rites of Hercules.

34. After Neptune, with the assistance of Apollo, had erected the walls of Troy, Laomedon refused to pay them the stipulated reward; which so incensed the former, that he sent among the Phrygians a monster of the sea, whose wrath was only to be appeased by the daily sacrifice of a virgin. When the lot fell upon one of the three daughters of Phænodamas, he persuaded the people to substitute Hesione, the daughter of the king; but Hercules leaped down the throat of the monster, and destroyed him. In performing this exploit he lost his hair, which was burnt by the violence of the internal heat.

38. When Hercules, after dragging up Cerberus to light, returned to the city of Thebes, in a paroxysm of madness brought upon him by Juno, he murdered his wife Megara, and his own children, conceiving them to be those of Lycus.

40. Hercules, as we are told by Homer, wounded his stepmother Juno in the breast, *ἑστῶν τριγλῶχιν*, "with an arrow of three barbs."

41. Hercules established the Olympic Games near Elis, and there wrestled with his father Jupiter, who was thence called *Παλαιστής*, or The Wrestler. The mountain near which the Games were celebrated was formerly called the Hill of Cronus or Saturn.

43. Ischenus was son of an Earth-born giant, and devoted himself to death, that his country might be relieved from famine. His tomb was in the race-course; where a deity called Taraxippus, or "the Terror of Horses," was supposed to reside; whom, before starting, it was thought necessary to propitiate by sacrifice. See the Scholia on the *Electra* of Sophocles.

46. Hercules slew Scylla, the daughter of Phorcys: but her father placed her on the funeral pile, and, when the flames had purified her limbs from all mortal admixture, restored her to life and immortality. She was afterwards changed into a rock, between Italy and Sicily, which island was called Trinacris, from its three promontories.

Guards all the narrow pass where billows roll
 Between Ausonian regions and the shores
 Of Trinacris, where, from the sea-beat rocks,
 She feasts upon the scaly shoals, and laughs 50
 At Death, and Hades' impotent domain :
 For on the vivifying pile her sire
 Heaped high her limbs, and waved the burning torch,
 Kindling the bright resuscitating flame :
 Whom nor with sword, nor shield, nor massive mail, 55
 The Dead subdued, and gave again to view
 The dark pavilions and the glooms of Hell.
 Ah ! luckless nurse ! again I see thee burnt
 By stern Pelides' son ; while from the bones
 Of Pelops, rescued from the flames, inurned 60
 Beside Letrina, springs the shouldering fire ;
 And swift from Teutarus' elastic bow
 Fly winged shafts, and clangs the Scythian steel !
 This shall the jealous Nymph reveal, and send,
 Savaged by woes, her love-begotten child ; 65
 Shall think upon her widowed couch, and loathe
 The traitorous bridegroom and the foreign bride !
 But looking, loving, when she sees her lord
 Groan with no med'cinable wound, and lie
 Pierced by those shafts, which to the plume were dyed 70
 In Giants' blood, down from the battlements,
 Down shall she leap, and, frantic with remorse,

56. Hercules is said to have been subdued by "the Dead," because the poisoned robe he received from Deianira was dipped in the blood of the dead-Nessus; and to have descended a second time to the shades below, because during his life he had gone thither to drag up Cerberus.

58. It was declared by an oracle, that Troy should not be taken till there were brought against it, 1st, The son of Achilles; 2dly, The bones of Pelops; and 3dly, The arrows of Hercules. These last are called the shafts of Teutarus the Scythian, because he was the instructor of Hercules in archery.

61. Letrina is a town of Elis, in which the bones of Pelops were buried.

64. CEnone, with whom Paris lived before he deserted her for Helen, was so incensed at his conduct, that she sent her son Corythus to give assistance to the Grecian armies: but when she saw her perfidious husband transfixed by the arrows of Philoctetes, which inflicted incurable wounds, and found that her skill in medicine (of which she boasts in the Epistles of Ovid) was of no avail, she threw herself headlong from a tower, or, according to some authors, strangled herself.

71. When the Giants waged war against Heaven, the Gods found it necessary to call in the assistance of Hercules, who slew some by his arrows, while Jupiter destroyed others by his lightning. To these weapons Philoctetes succeeded. Ovid, in his Epistle from Paris to Helen, makes the former assert, that Cassandra prophesied, before he left Troy, that he should be transfixed by celestial arrows. This prediction he imagined to relate solely to the darts of Love.*

Hoc mihi, nam repeto, fore ut a cœleste sagitta

Figar, erat verax vaticinata soror.

Ep. xvi. 277.

Breathe out her soul upon his heaving limbs.

Again I mourn thee, and again : for, lo !
As swells the conquering flame before the wind,
Soon shalt thou see the lance's lurid gleam,
And blazing palaces, and dying men !

Again I mourn thee ! Fire shall wrap the tomb
Of him, the son of the Atlantic nymph,
Who round his limbs involved the leathern spoil,
Borne on his sutable bark, and rode the waves
Of shoreless seas, alone, as when the boar,
The tusky king, in solitary pride

Fares by the Danaw ; thence from Saüs' heights
Swam like the bird, who round Rithymna's steep
Dips her white wings in the salt ooze, and steered
From the Zerynthian cave of Hecate,

What time Jove spread the sluices of the skies
In wild uproar : Earth heard the billows break
About her, and above ; high palaces

Came crashing down ; and the pale sons of men
Swam, and saw death in every swelling wave :
On fruits, and acorns, and the growth of grapes,

Sea-monsters battered : e'en upon that couch
Where Luxury had languished, cumbrous forms,

Dolphins, and ores, wallowed unwildly.

I see the Gryphon spread his leathern wings,

78. Cassandra prophesies that fire shall destroy the tombs of her ancestors, and, amongst others, that of Dardanus the son of Electra, who was a daughter of Atlas ; which Dardanus, during the deluge of Deucalion, saved himself in a boat composed of the hides of beasts, and passed into Phrygia from Samothrace, leaving the cave of Zerynthus, which was sacred to Hecate, and Saüs, which some call a promontory of Thrace, others an island, but which the Commentator on Nicander, cited by Potter, affirms to have been a mountain of Samothrace, which was also sometimes called Saüs. This tradition is mentioned by Virgil :

Atque equidem memini (fama est obscurior annis)
Æurincos ita ferre senes, his ortus ut agris
Dardanus Idæas Phrygiæ penetravit ad urbes,
Threiciamque Samum, quæ nunc Samothracia fertur.

Æn. VII, 205.

85. Rithymna was a town in Crete. The shores on which it was built abounded with sea-gulls, and other marine birds.

97. Doubts are entertained whether the word γρύων, translated "a gryphon," may not be synonymous with γρύον, "a firebrand," by which name Lycophron, in a subsequent passage, has designated Paris :

Ἀνίσθη δ' ἑνὶ γρύον ἀρχαίῳ ἔπιν

• "The firebrand gleams, and kindles Discord's torch:"

thus alluding to the story, which relates, that Hecuba, when pregnant with Paris, dreamed that she was delivered of a firebrand. γρύων certainly bears the latter signification ; as for example :

Ἐπὶ τοῖς κατὰ δαίμονας, μέγας δ' ἄγαστρος ἀνίστη.

And mount upon the sharp winds of the North,
 To pounce the Dove, whom erst the snowy Swan
 Engendered, walking on the wave, what time 100
 Around the sacred secundines of gold
 Gleamed the pure whiteness of the circling shell.
 Down the steep pass and Acherusian Way
 I see thee fare, no more on rural cares
 Intent, or rural joys ; no more on heights 105
 Of wood-crowned Ida shalt thou stand the judge
 Of rival Beauty, but by Laas' towers
 Steer on, and shoot by the Malean rock ;
 For fields, and fleecy flocks, and herded kine,
 And fragrant herbage, and terrestrial oar, 110
 A bark shall bear thee to the double pass
 And Gythian plains, where to the yielding sand
 The crooked teeth shall bind thine hollow pine,
 And winds no longer vex thy folded sail.
 On the soft heifer wolf-like shalt thou spring 115
 With eager joy : she reckless shall desert
 Her orphan doves ; and e'en Maternal Love
 With waving hand, shall beckon back in vain

But Hesychius explains it by γρύψ, "a gryphon;" and the word *ἰππευμῖνος*, "winged," seems to warrant the adoption of that meaning in the translation.

99. By the Swan is meant Jupiter, who assumed that form in order to deceive Leda, and thus became the father of Helen, who was produced from an egg. She is called a Dove, from her resembling, in amorous propensities, that bird, which was consecrated to Venus. This fable, according to *Atheneus*, proceeds from the resemblance, the term *ωά*, "eggs," bears to *ῥα*, by which name the more ancient Greeks called the apartments set apart for the women.

103. The Acherusian Way was near the promontory of Tænarus, leading to Lacedæmon. Near to it was situated a cave, by which Hercules is said to have returned from the infernal regions.

108. Malea is a promontory, and Las, or Laas, a city of Laconia.

110. By the "terrestrial oar" is meant a corn-van. Tiresias, in the *Odyssey*, commands Ulysses to carry upon his shoulders an oar, till a traveller who never beheld the sea shall call it a corn-van.

Ὀππότ' κεν δῆτοι ξυμβλήμινος ἄλλος ὁδότης
 Φῆη ἀθηρηλοῖγόν ἔχειν ἀνά φαιδίμῳ ὥμιῳ.

ODYSS. A'. 126.

111. These *Συλίμβαι*, called also *Θυρίδες*, or the Gates, were two passes in the mountains of Laconia. Gythium was a town and harbour in the same country, according to Strabo and Polybius.

115. Helen is alluded to by the term "heifer." By this name Cassandra is represented as calling her in Ovid's *Epistles* :

Græia juvenca venit, quæ te, patriamque, domumque
 Perdet. Io, prohibe ! Græia juvenca venit.

ÆNON. PARID. .

117. Hermione and Iphigæia: but most authors agree in giving to Helen only one daughter, Hermione, who was married to Neoptolemus.

'The flying prey, who to the net shall rush,
Scared by the flutterings of the scarlet plume ; 120
And on the beachy verge of the salt sea
Shall burn the fatlings of the flock to those
Of Ocean Nymphs who bid soft airs of heaven
Pant on the joyous ocean. Thou shalt run
Beyond Scaudæa and the jutting crags 125
Of Ægilus, and, gazing on thy prey,
Laugh loud, and joy in thy successful toils ;
Bathing thy soul in love, where, in his isle,
The Dragon monarch reared his blended form.
But, ah ! no more thy baffled arms shall press 130
The bright-haired nymph, but clasp unto thy breast
The cold embrace, the visionary joy,
Ghost of departed love, shade of a dream.
For he (who wedded the Phlegrean maid,
On whose dark brow ne'er sits the smile of joy, 135
Down whose stern cheek ne'er rolls the tear of woe,

120. It was customary among the ancients to catch deer by gradually enclosing them with ropes, on which were tied scarlet feathers; by this contrivance they were so much terrified, as to be prevented from breaking through:

Cervum puniceæ septum formidine pennæ.

VIRG. *Æn.* XII. 750.

122. Helen, terrified by a dream, sacrificed to Leurothea and the Sea Nymphs, then fled with Paris to Egypt, (or was driven thither by a storm, according to Herodotus,) passing Ægilus, a promontory of Peloponnesus, and Scaudæa, a port of Cythera.

129. Erichonius, king of Attica, had the feet of a dragon: from him the Athenians were styled *Erichonni*.

130. Lycophron attributes to Proteus this substitution of a phantom in place of Helen: Euripides ascribes it to Juno. The tragedian makes Helen lament that her reputation should be lost, though her person remains inviolate: Lycophron, on the contrary, tells us that Paris was not deprived of his prize till he had effected his purpose in the island of Salamis: but both agree in asserting that the son of Priam brought with him to Troy, not Helen, but a visionary resemblance.

Δίδωσι οὐκ ὅτι γὰρ, ἀλλ' ὁμοιότατον ἑμοῖ

Εἰδωλον ἑμπνουν.

HELEN. EURIPID.

Homer affirms Paris to have borne Helen to Cranaë, which some understand to mean Attica, some Cythera, others merely an epithet, but Pausanias an island off Gythium:

Νῆσῳ δ' ἐν Κραναιῶν ἐμίγην φιλόπητι καὶ ἰδνῇ.

134. Proteus, the son of Neptune, came from Egypt into Thrace, and there married Torone, an inhabitant of Phlegra. By her he had two sons, Polygonus and Telegonus, who gave such offence to their father by their cruelty to strangers, that he asked and obtained of Neptune that the Earth might afford him a passage through her bowels from Pallene to Egypt. When his sons were afterwards slain by Hercules, he displayed neither joy, because he was their father, nor grief, because he execrated their wickedness.

Who fled from stormy Thrace, unto the shores
 Where Nile redundant with expanded wings
 Broods on the bedded foison, hot with steeds,
 Nor painted ships careering o'er the main, 140
 But through th' obscure and caverned gloom of Earth
 Wound as a mole his uncouth way, and heard
 The waves of Ocean roar above his head ;
 What time he cursed his murderous progeny,
 And poured unto his sire the prayer, that then 145
 Those plains he might regain, from whence he came
 Far as the nurse of the gigantic brood,
 Far as Pallene's desolated shore,)
 He, just as Guneus, whom the sons of men
 Justest extol, by sacred Themis led, 150
 Ichnæan maid, high arbitress of right,
 Shall seize thy wanton bride, and drive thee far
 From the soft cooings of thy billing dove :
 For not the loves of Antheus, nor the guests
 Who poured on Lycus' and Chimæreus' tomb 155
 Their dark libations, nor the hallowed salt
 Of earth-encircling Neptune, nor the rites
 Of hospitable Jove, could move thy soul,
 Stern as the bear which nursed in Ida's woods
 Thine infancy, fit nurture for fit child : 160

148. Eustathius, in his Commentary on Dionysius, says that Pallene is a town of Thrace, and also a triangular peninsula, formerly inhabited by giants.

149. It is for his justice that Proteus is compared to Guneus, who was renowned for that virtue throughout Arabia: and who, according to the Scholiast, was sent by Semiramis to assist the Babylonians against banditti.

151. We learn from Strabo that Themis was styled Ichnæan, from Ichnæ a city of Thessaly: καὶ Ἰχναί, ὅπου ἡ Θέμις Ἰχναίαν τιμῆται. She is also called Ichnæan by Diodorus and Homer. The Scholiast is evidently wrong in deriving the epithet from Ἰχθυος.

154. Antheus, the son of Antenor, was much beloved by Paris, by whom he was accidentally slain while Menelaus was at Troy. Paris, dreading the anger of Antenor, fled to Sparta, and became in his turn the guest of the husband of Helen, but violated the rites of hospitality, and disregarded the obligations contracted by partaking of his salt, which among the ancients was considered sacred, and without which no sacrifice was ever undertaken; whence Lycophron gives it the epithet of ἁγίτης, or "hallowed." Among the Arabians salt is the symbol of hospitality; and when they would express the greatest abhorrence and detestation, they say of a man that he is "a bread and salt traitor."

155. Lycus and Chimæreus were sons of Prometheus, and buried at Troy: when afterwards a famine oppressed the Spartans, an oracle commanded them to send a deputation to Phrygia for the purpose of sacrificing at their tombs: in consequence, Menelaus came to Troy, and returned with Paris to Lacedæmon.

159. Boreas while an infant, was exposed in the forests of Ida, where some bears brought him to have been nursed by a she-bear.

Wherefore all joyless shalt thou strike the lyre,
Trilling vain chorals and bootless melodies,
And pour the fruitless tear, when thou shalt mark
Thy native towers, which erst the son of Jove
Mantled in ruddy flame, and in thine arms 165
Embrace the feeble shade of her who hears
Pleurogon Menad, for whose beauteous form
Five times the bridal torch shall shed around
Its saffron light of love; for so the Fates, 170
Ancient of days, dread daughters of the main,
Have stamped their web, and ratified his doom.
Two Eagles, stooping from the clouds, shall seize
The trembling Bird, and swoop upon th' ir prey.

161. Nequaquam Venens praesidio terro,
Pectus cesariem, grataque formam
Imbelli cithara carmina dividet.

HOM. Od. I. 15

167. Pleuron is a town of Peloponnesus, whence Helen is called Pleuronian; but Pausanias tells us that Pleuron was the grandfather of Leda, and that his descendants bore his name as a patronymic. Helen is styled a Menad, or priestess of Bacchus, from her frantic conduct.

168. Lycophron, in the following verses, particularises the five husbands of Helen; in which enumeration he compounds the shadow with the substance: for if her image went to Troy, she cannot with propriety be said to have espoused Deiphobus. This passage is not repugnant to another, in which she is called Τρεῖς καὶ, or "the Bride of Three Husbands" for Theseus carried her off when only seven years of age, and restored her inviolate; and Achilles is merely said to have wedded her in a dream, or after death, in the Elysian Fields.

169. The Fates are said by Orpheus and Hesiod to be Daughters of Night, because their decrees are hidden from mortals. By Lycophron they are called Children of the Ocean, either because to water was ascribed the *genesis*, or production of every thing, or perhaps from their cruelty and inexorability. In the Orphic Hymns, all fore-knowledge of events is limited to them and Jupiter. Lucian has a Dialogue in which a philosopher is introduced laboring to prove to Jove that he possesses no power of altering their decrees, and, consequently, that it is useless to pay any adoration to him. But whatever were the sentiments of the ancients upon this head, they mostly seem to have imagined that mankind were subject to a blind and unalterable destiny: though indeed Homer tells us, that the companions of Ulysses perished σφιστ' ἑνὶ ἀπαθελήσῃ, "by their own proper folly;" and Cleanthes maulicates the absolute free-will of man:

Ὀὐδ' οἱ λυγέσσιν ἔργον ἐπὶ χθονὶ, καὶ δόξα, Δαίμον,
Ὀὐδ' ἄσπ' αἰθέριον θεῖον Πάρος, οὐδ' ἐν πάσῃ,
Πᾶσι πάσαις ἔξουσιν Κρατοῖ· σφιστ' ἑσιν ἀνολίας·

which lines may be translated by these two of Pope:

• And binding Nature fast in Fate,
• Left free the human will. • UNIV. PRAYER.

172. Theseus and Paris, who are called eagles from having each carried off Helen.

A scion next, who blossoms from the roots
 Which sprout by Caricus' immortal stream, 142
 Or Afric Plynos, sprung from Cretan seed,
 Shall twine his branching honours round her limbs;
 Whose knined blood in dreadful banquet quaffed
 Erinnys, mistress of the mystic sword,
 Queen of the fields of Enna, and entombed 150
 The shoulder, soon with ivory white to gleam;
 But youth again illumed his cheek, again
 He rose to light and life: strong passion seized
 Eretheus, monarch of the main, he snatched
 His prize, and bore to Letrinæan plains, 155
 (Where Molpis rears on high his marble form,
 Molpis, whose blood to Jove's Ethereal flowed,
 There on the course the guilty lover slew
 The guilty father of the fair; such wiles,
 Such impious arts, such subtleties of death, 160
 Th' unhallowed son of Cadmilus disclosed,

174. Menelaus is said to spring from branches flourishing by Caricus, a river of Laconia, and Plynos, a city of Africa, because Hippodamia, the mother of his father Atreus by Pelops the Lacedæmonian, was descended from Atlas the African. Atreus married Atropa, the grand-daughter of Minos king of Crete; for which reason Menelaus is called *Ἰσχυρὸς*, "batt'le Cretan," and *βάρβαρος*, "a barbarian," because Tantalus, the father of Pelops, came into Greece from Lydia, according to Pindar; according to others, from Phrygia or Paphlagonia.

178. Pelops was slain by his father Tantalus, and served up at a banquet of the Gods, but was afterwards restored to life; and a shoulder of ivory, given to him by Jupiter, replaced that which had been eaten by Ceres.

179. Ceres is called Erinnys by Callimachus. Enna is that plain of Sicily where,

Proserpine, gathering flowers,
 Herself a fairer flower, by gloomy Dis
 Was gathered.

MILL. PAR. LOST.

184. Pelops, after his resuscitation, was carried off by Neptune Eretheus to the plains of Letrinæ in Elis, there to contend with Cnomaus, who had promised his daughter Hippodamia to whoever could conquer him in the chariot-race, but annexed to his challenge an express condition, that his competitor, if vanquished, should be put to death.

186. Molpis was a noble youth of Elis, who devoted himself to death, in obedience to an oracle, that his country might be relieved from excessive drought. The gratitude of his fellow-citizens erected a temple to *Ζεὺς Οὐρέσιος*, or "Jupiter the God of Rain," and placed in it a statue of their benefactor.

188. Pelops conquered by the treachery of Myrtilus the charioteer, who removed the iron lynch-pins from the naves of his master's chariot-wheels, and substituted wax in their room.

191. Myrtilus was the son of Mercury, who was adored by the Beroians under the name of Cadmilus. Meursius grounds his alteration to Casmilus upon a passage in the Scholia on Apollonius, where Casmilus, adored by the Samothracians as one of the Cabiri, is asserted to be the same with Mercury. We read in Varro, that in the Samothracian mysteries the

Disclosed to his own ruin; for he drank
The wave Myrtoan, and the bitter stream,
Whelmed in his water sepulchre. What now
Awaits that flying o'er the dusty plain, 195
Swift Psylla whil'd the rattling chariotry,
Or fleet Harpama, borne on happy wings?
The fourth, the Brother of the ravening Hawk,
Shall wed the slung Mischief; loud acclaim
In supple wrestlings and in sinewy force 200
Shall hail him conqueror of life second prize
Round her the fifth, in dream created joys;

number of the great gods was named Camillus: "Camillus non tantum in Smolthores mysteris, datus quidam administrat Deis magnis." His employment agrees with that ascribed to Mercury by the Greeks and Romans, though the latter consider him as himself forming one of the Diæmonum Genium. We learn from Servius, in his notes upon Virgil, that the children who officiated at the altars were anciently called Camilli and Camillo; for which reason Mercury is styled Camillus in the old Etruscan. This name is formed by syncope from Castulus. In the same manner, in the Æneid, Camilla bears the name of her mother, omitting the letter s:

-----Matrisque vocavit

Nonne Castulla, mutata parte, Camillam

Joseph Scaliger translates the passage

----- qui tuocidavit procos

Justis metandis, que Camilli filius

Paravit -----

197. Myrtilus had stipulated with Pelops, that, in reward for his treachery, he should pass a night with Hippodamia, of whom he was enamoured; but, when he claimed performance of this promise, Pelops threw him into the sea, which was called from his name "Mare Myrtoium." This act of cruelty is constantly referred to by the Greek tragedians, who date from it all the calamities which afterwards betell the unhappy house of Atreus.

198. Deiphobus became the husband of Helen after the death of Paris, having gained the victory in the games instituted by Priam on that occasion. We learn from an old Scholiast on Homer, that Priam had promised her hand to the successful competitor: *Πρίαμος τῆς Ἑλένης γάμον ἱππιδιον ἴδου πῶ ἀνὰ τὴν πόλιν κατὰ τὴν μάχην, Διφροβος δὲ γινῆναι, ἀγωνισάμενος ἔγρημν αὐτῇ.* Deiphobus was considered as inferior only to Hector, whence he is said to bear off the second prize of strength. Paris is called a hawk in allusion to the rape of Helen.

202. Achilles dreamed that he was married to Helen; and Cassandra prophesies that in process of time he shall marry Medea, who fled with Jason from Cyraa, a city of Colchis. Her words are, in the original,

Τὸν μέλλοντα μοι εὐνίστην κυτταίῃς
Τῆς ξεινοβασίλειης.

In Scaliger's translation,

Sponsum futurum Angitiæ Cytaicæ

Ardentis hospitem;

from which it is clear that he conceived the passage to allude to Medea. Meursius gives no opinion; but Canter and Potter agree with Scaliger, as does also the scholiast Tetzels. Medea is called Cyraia by Propertius; and Euphorion gives her the name of Κυταίη Μῆδεια, "the Cyraia Medea."

Shall clasp his visionary arms, whose bride,
 Cytæan Maenad, on the stranger forms
 Shall gaze with frantic eyes; son of the sire 20
 Who, flying from CEnone, poured the prayer,
 Nor poured in vain; strait, from the genial earth
 Blackening with insect swarms innumerable,
 Rose the tall troops of marshalled Myrmidons
 In serried files, or goodly front of war! 210
 Son of the sire who snatched him from the flames
 Where six had left their infant lives in fire.
 The perfumed youth, retracing all his way,
 Shall rouse the Wasps, thick clustering in their cells,
 Even as a boy who wraps in smoky steams 15
 The winged swarms, sons of the peopled air.
 Whence is that Heifer? whence upon her brow

in a quotation produced by Eustathius, who alludes to these verses of Lycophron. But we are informed by Stephanus that there is another town of the same name in Scythia, "Ἰστί ἐν ἄλλῃ Σαθίης;"—so that perhaps may be meant Iphigenia the daughter of Agamemnon, to whom Achilles was betrothed at Aulis, and who sacrificed, on the shores of Scythia, all strangers who fell into her hands. In this case, for "hospites depercutis," in Canter's version, should be substituted "hospites mactantis ut Manas." The translator has permitted the passage to remain as ambiguous as Lycophron has left the original.

208. Peleus, having accidentally killed his brother Phocus, and being consequently compelled to fly from the island CEnone or CEnopia, which afterwards took the name of Ægina the daughter of Asopus, entreated of Jupiter to raise him up an army, with which to supply the place of those attendants whom he had lost: the Deity granted his prayer, and caused a swarm of ants to assume the human form. The men so produced were called Myrmidons, from μύρμηξ, "an ant."

211. The Scholiast avows his ignorance of the source from which Lycophron drew this story, but quotes Agamestor to prove that Achilles was formerly called Ἠρίσσορος, "saved from the fire." But Meursius has produced a passage from the Scholia on Homer, which tells us, that Thetis, incensed at having been compelled to marry a mortal, destroyed six of her children, by throwing them into the flames as soon as born; but that the seventh was saved by Peleus, who named him Achilles, from Α, and χήλος, because he lost a lip in the fire. • But this is contrary to Homer himself, who makes Achilles say that Thetis had no other child: "Ἄλλ' ἔνα παῖδα τέκεν." The poem, ascribed to Simmias or Theocritus, which bears the name of βωμίδς, "an Altar," given to it from the subject, or the shape which it assumes owing to the various length of the lines, alludes to this story of Achilles in the word ἑκαπείδης, derived from σποίδς, "ashes," and ὦν, "a bed;" if indeed the Commentary in the edition of the Poetæ Græci by Stephanus, said to be taken from some old Scholia, is correct in the explanation which it gives; for the beginning of the poem is very different in the various editions, and is supposed by some to relate to Troilus.

213. Paris is intended by the "perfumed youth," who, returning to Tröy with Helen, roused the Greeks who are styled "wasps," to follow and regain her.

217. Iphigenia, whom the Greeks would have sacrificed at Aulis, in order to appease Diana and procure a favorable wind; but the goddess substituted

Pour they those floods of libatory wine?
 Red to the winds shall flow her fated blood!
 What! though enwombed within the sacred shrine 220
 Of her chaste body pout the Dragon boy,
 Whom stern arbitrement of war shall style!
 Long 'mid the Salmydesian waves shall seek
 Her hapless bridegroom, and shall waste the hours,
 The tedious hours, within the whitening isle, 225
 Where feebly through the marish Celtus flows;
 And ages of revolving years revere
 "The Bridegroom's Course" upon the sorrowing shore,
 There where he wept his fruitless search, and sighed,
 Reft of his regal spousals; but the nymph, 230
 'Mong lustral urns and sacrificial steams,
 Shall blow the flames which round the caldron blaze
 Of Hades, boiling from th' abyss, and still
 With frequent corpses glut its sable jaws.
 Thus shall he wander on the Scythian shore, 235
 For five long years shall wander wearily,

a hind. The boy, with whom Lycophron tells us she was pregnant, was Neoptolemus, whose name is derived from νεος, "young," and πόλεμος, "war." Other authors, however, assert him to have been the son of Achilles by Deidamia.

223. Achilles, after the disappearance of Iphigenia, sought for her in Scythia, and, not succeeding, dwelt long in the island Leuce, or White Isle, which was afterwards called the *Insula Achillea*, and appears to be the same with that of which Calaber introduces Neptune making mention to Thetis:

Καὶ οἱ ἄνθρωποι ἐγὼγε θεοῦδ' αὖ γένον ὀπάσσω
 Ἐξέμενον κατὰ ποταμούς, λ. τ. λ.

And Pindar,

Ἐν δ' Ἐξ ἡν πελάγῃ
 Φαινήεν Ἀχιλλεύς
 Νέμεον.

Salmydessus is a river of Thrace, which falls into an inlet of the Euxine, and gives to it the name of the Salmydesian Sea.

226. Celtus is the name of a lake connected with the northern parts of the Euxine.

228. The Scholiast on Dionysius tells us, that on the shores of Scythia was a broad strand, called δρόμος Ἀχιλλεύς, or "the Course of Achilles;" it is a peninsula near the mouth of the Borysthenes, the shape of which is compared by Pliny to a sword. Pomponius Mela says, that Achilles entered those seas with a hostile armament, and celebrated his victory by games and races: "Cum ab armis quies erat, se et suos cursu exercitavisse memoratur, ideo dicta est δρόμος Ἀχιλλεύς." Lib. II. cap. 1.

230. Iphigenia was priestess of Diana in Scythia, and compelled to sacrifice to the goddess all strangers who were cast upon the shores: See the Iphigenia in Tauris, by Euripides. But all these stories are contrary to Homer, who makes Agamemnon, during the siege of Troy, propose to Achilles to marry his daughter Iphigenia, or, as she is there called, Iphianassa.

While thick round Saturn's marble altar swarm
The thronging hosts, and vied devoured in death
The fluttering mother and the callow young.

An oath! an oath! they have an oath in heaven!

Soon shall their sail be spread, and in their hands
The strong oar quivering cleave the reflux wave;

While songs, and hymns, and carols jubilant

Shall charm the rosy God, to whom shall rise,

Rife from Apollo's Delphic shrine, the smoke 215

Of numerous holocausts: Well pleased shall hear

Enorchor, where the high-hung taper's light

Gleams on his dread carousals, and when forth

The Savage rushes on the corny field

Mad to destroy, shall bid his vines entwist 250

His sinewy strength, and hurl him to the ground.

I see the long and linked chain of woes

Rippling the deep, and drawing on my Troy

Wide-wasting storms, and deluges of flame!

Oh! ne'er had Cadmus on the beachy verge 255

Of Issa thee engendered; thee, the fourth

238. While the Greeks were sacrificing, a serpent was seen to steal to a nest, and devour nine birds, and lastly their mother. This prodigy was interpreted to mean, that Troy should resist for nine years, and be taken in the tenth.

240. The suitors of Helen bound themselves by an oath to maintain in the possession of her whomsoever she should chuse to be her husband. They afterwards renewed their engagement, while the fleet lay wind-bound at Aulis:

Quæ multo repetet Græcia mûltæ,

Conjuncta tuas rumpe nuptias. HOR. Od. l. 15.

215 Agamemnon, according to the Scholiast, sacrificed to Bacchus in the temple of Apollo at Delphi, where those Deities were jointly worshipped.

---Cui nuncio misto

Delphica Theban referunt Trietenica Baccha.

LUCAN. lib. V.

217. Enorches is a name of Bacchus, who, in return for the sacrifices of Agamemnon, overthrew his enemy Telephus, king of Mysia, by entangling his feet in a vine. By the "corny field" is meant the Grecian army. In the second of those books, which bear the name of Dictys of Crete, Telephus is said to have stumbled against the trunk of a vine, while pursuing Ulysses through a vineyard; at this juncture he was wounded by Achilles in the left thigh.

252. By the "chain of woes rippling the deep" is meant the line of Grecian ships proceeding against Troy, or perhaps simply that misfortune or misfortune would follow the rape of Helen. Martial has an expression similar to Lycophron's σπείρα κακῶν:

Expectant curaque, catenatique labores.

LIB. I. Ep. 12.

256. Issa was anciently called Issa: Τῆς Λέσβου καλουμένης πρότερον Ἰσσης. Strabo, l.

From giant Atlas; thee, who to the Greeks
Shalt prophesy of wars and victories,
Prylis, and teach thy kindred blood to flow!
Oh! that my sire had wrapped in Lemnian flame 260
The fated pair, nor scorned the voice divine,
And Terrors walking round the couch of sleep
In moody march! then not upon our shores
Had burst such billows of o'erwhelming woe.
And now Palemon, to whom infant shrieks 265
Rise from red furnaces of sacred flame,
Shall see the plains, where rules the regal spouse
Of old Oceanus, Titanian queen,
Rippling with sea birds, as they wave their wings
Of corded plumes, and on the waters fly. 270
And now the dark and damp embrace of Death
Entwines the children and the sire; from high
The missile marble rushes on their heads
Thundering from stern Pelides' hand: ah! now,
Now what avails that, when the fabled bard 275
Poured his rank venom in their father's ears,
Safely they rode upon the surging wave
In crazy bark, as erst had roamed their sire,

259. Mercury was called Cadmus, or Cadmilus, by the Boeotians. (See note on verse 191.) Prylis, his son, is said to be the fourth from Atlas, because Maia, the mother of Mercury, was daughter to that god. The Trojans are called his "kindred blood," because Dardanus was the son of Electra, who was also the daughter of Atlas.

261. Hecuba and Paris. When the former dreamed that she was delivered of a fire-brand, Esacus, the son of Priam and Anisba, advised that, in order to avert the impending calamities, both mother and son should be destroyed; but with this advice Priam neglected to comply.

265. Palemon, or Melicerta, was the son of Ino, who, flying from the rage of Athamas, leaped with him, while he was yet an infant, into the sea, where he was received into the rank of marine Deities. He was worshipped at Tenedos, and children were sacrificed at his altars in memorial of his having been himself a child.

267. Tethys, the wife of Oceanus, was one of the Titans, the children of Earth and Uranus. By the sea-birds are understood the Grecian vessels.

271. Cynus, the son of Apollo or Neptune, being shut up in a chest as soon as born, and cast into the sea, was found and educated by some fishermen. He afterwards married Proclea, by whom he had two children, Tenus and Hemitheia. After the death of his wife, he married Phylonome, or Polybea, who, according to Plutarch, becoming enamoured of Tenus, and enraged at his not returning her passion, suborned Molpus, a musician, to swear that Tenus had offered violence to his step-mother. Cynus confined his children in the chest, and set them adrift; but they floated to the island of Leucophrys, of which Tenus became king, and called it, from his own name, Tenedos. Cynus, having discovered the truth, slew Phylonome, and came to dwell at Tenedos, but was killed by Achilles, together with his son. Hemitheia, while flying from the conqueror, was swallowed up by the earth.

Consorting long with dolphins of the deep,
 And foras marine, till tangled in the nets 280
 Of laboring mariners! And with them lies
 Mnemon, whose mind the Nereid Mother stored
 With precepts sage; but Memory to his eyes
 Ne'er shall unroll her truth-recording page,
 Till biting falchions feast upon his gore. 285

Hark, how Myrmina groans! the shores resound
 With snorting steeds, and furious chivalry:
 Down leaps the Wolf, to lap the blood of kings,
 Down on our strand; within her wounded breast
 Earth feels the stroke, and pours the fateful stream 290
 On high, the fountains of the deep disclosed.

Now Mars showers down a fiery sleet, and winds
 His trumpet-shell, distilling blood, and now,
 Knit with the Furies and the Fates in dance,
 Leads on the dreadful revelry; the fields 295
 With iron harvests of embattled spears
 Glean; from the towers I hear a voice of woe
 Rise to the steadfast Empyrean; crowds
 Of zoneless matrons rend their flowing robes,
 And sobs and shrieks cry loud unto the night, 300

282. Mnemon was placed near Achilles by Thetis, in order to remind him that death would be the consequence of his slaying a son of Apollo; but he forgot the admonition, and was killed by Achilles for his negligence, as soon as that hero perceived that in putting Cycnus to death he had unwarily fulfilled the prediction. Meursius says, that Mnemon is not a proper name, but signifies "a monitor," and understands it to allude to Phoenix: but Lycophron, in a subsequent passage, tells us, that Phoenix survived Achilles.

286. Myrmina was a town not far from Troy, so called from the tomb of Myrmina the Amazon. Homer says that it was called Batia by mortals, but Myrmina by the gods:

ἢ τὰς ἡτοῖα βατίαν καλέσουσιν,
 Ἀθάνητοι δὲ τε σῆμα ποταμὸν ἔχου Μυρίνης.

It was at this place that the Trojans collected an army to oppose the Greeks.

288. Achilles, who is said to have leaped down from his ship with such force that a fountain sprung up from under his heel. This story is mentioned by Euripides.

293. Shells were used by the ancients instead of trumpets: hence Theocritus,

—κόχλην ἔλκων μυμήσατο καίλον.

He sounded an hollow shell.

It is difficult to prove a writer of prophecy guilty of an anachronism, more especially when speaking of a Deity; but it does not appear from Homer that trumpets were used at the time of the Trojan war, since he only mentions them in a simile. Virgil has either overlooked or disregarded this, when he gives Misenus to Æneas as a trumpeter:

—Quo non præstantior alter
 Tre, cique viros, Martemque accendere cantu. ÆN. VI. 164.

ONE WOE IS PAST!—ANOTHER WOE SUCCEEDS!

This, this shall gnaw my heart! then shall I feel,
The venom'd pang, the rankling of the soul,
Then when the Eagle, bony, gaunt and grim,
Shall wave his shadowy wings, and plough the winds 305
On clanging pennons, and o'er the subject plain
Wheel his wide-circling flight in many a gyre,
Pounce on his prey, scream loud with savage joy,
And plunge his talons in my Brother's breast,
(My best beloved, my Father's dear delight, 310
Our hope, our stay!) then, soaring to the clouds,
Shower down his blood upon his native woods,
And bathe the terrors of his beak in gore.
I see the Murderer trim with reeking hands
The golden balance nicely poised; but soon, 315
In mortal mart, and dread exchange of war,
For him the beam shall vibrate, and for him
With shining ingots, and with precious sands
Gleaned from Pactolian shores the scale shall gleam,
Ere in that urn, which erst the rosy God 320
Gave to the Daughter of the Waves, he laid
His funeral ashes mouldering; him the Nymphs
Shall mourn, who love the streams of Bephyrus,
Or waters welling from Pimpléan founts
Beside Libethrus, and shall heave the sigh 325

302. The following passage alludes to the death of Hector, and to the circumstance of his being dragged at the chariot-wheels of Achilles, who is called an eagle.

314. Achilles restored the body of Hector to Priam upon condition that he should receive a great weight of gold: when therefore he was himself slain by Paris in the temple of Apollo Thymbraeus, the Trojans refused to give up his body unless the ransom was refunded.

316. ο γὰρ ταμεύβας δ' Ἀχαιὶς ἐωμάρτων,
Καὶ ἀνέκυσσεν; ἐν μέλει δαρδύς.

ÆSCHYL. Agam. 447.

which lines are thus translated by Potter:

Thus in the dire exchange of war
Does Mars the balance hold,
Helms are the scales, the beam a spear,
And blood is weighed for gold.

320. The urn which contained the ashes of Achilles was given to Thetis by Bacchus.

323. Bephyrus is a river of Macedonia; but Pausanias tells us that Helicon is so called when it rises again after having lost itself in the earth. Libethrus is a mountain of Macedonia, according to Tzetzes; but Pausanias gives the name of Libethra to a city near Mount Olympus, Bœot. cap. xxx. Pliny calls Libethra a fountain near Magnesia: "Thessaliæ adnexa Magnesia, cujus fons Libethra." lib. IV. cap. 9. Pimpla is a fountain, or a hill according to Catullus and others. By the Nymphs, Lycophron may mean the Muses, who are called Libethrides; though Pausanias tells us,

For him, who, not for pity, but for gold,
 Gave the sad remnants of the mighty dead :
 Who, fearing death, shall round his sturdy limbs
 Throw the soft foldings of the female robe
 Effeminate, and tease the housewife's wool ;
 Who last shall print upon our sand his steps,
 His tardy steps, and oft from troubled sleep,
 As Hector's image walks around the bed,
 Start at the lance's visionary gleam.

Oh God ! what column of our house, what stay,
 What massy bulwark fit to bear the weight
 Of mightiest monarchies, hast thou o'erthrown !
 But not without sharp pangs the Dorian host
 Shall scoff our tears, and mock our miseries,
 And, as the corpse in sad procession rolls,
 Shall laugh the loud and bitter laugh of scorn,
 When through the blazing helms and blazing prows
 Pale crowds shall rush, and with uplifted hands
 And earnest prayer invoke protector Jove
 Vainly ; for then nor foss, nor earthly mound,
 Nor bars, nor bolts, nor massy walls, though flanked
 With beetling towers, and rough with palisades,
 Aught shall avail ; but (thick as clustering bees,
 When sulphurous steams ascend, and sudden flames
 Invade their populous cells) down from the barks,
 Heaps upon heaps, the dying swarms shall roll,
 And temper foreign furrows with their gore !

Their thrones, and kingdoms, potentates whose veins
 Swell high with noble blood, whose falchions mow
 "The ranks, and squadrons, and right forms of war,"

that at the distance of forty stadia from Coronea was the mountain Libethrius, where were the statues of the Muses and the Libethrian Nymphs. Paus. cap. xxiv.

Μούσαι δ' ἔννια πᾶσαι ἐμειβόμεναι ἐπὶ καλῇ

Θρήνῳ.

HOM. Odys.

328. *Thetis*, when the oracle declared that *Achilles* would die before *Troy*, sent him to the island of *Seyros*, where he remained some time in the court of *Lycomedes*, disguised as a virgin. See the *Achilleid* of *Statius*, and the *Fragment* of *Moschus* on the *Loves* of *Achilles* and *Deidamia*.

335. *Cassandra* calls *Hector* the column and support of the house of *Priam* :

With *Atlantean* shoulders fit to bear
 The weight of mightiest monarchies.

MILTON, *Par. Lost.*

342. *Hector*, in the *Iliad*, pursues the Grecians to their entrenchments, bursts the gate, and sets their vessels on fire. Homer informs us that these fortifications consisted of a wall and foss, defended by palisades :

Ἐκπροθεν δὲ βαθύνει ἐν αὐτῷ τάφρον ὄψιν,

Ἑλέϊαν, μεγάλην, ἐν δὲ σκόλοπας κατεπηξάν.

Il. vi. 440.

Il. H. 440.

Down e'en to earth thy dreaded hands shall crush,
Loaded with death, and maddening for the fray.
But I shall bear the weight of woe, but I
Shall shed the ceaseless tear; for sad the dawn,
And sad the day shall rise when thou art slain! 360
Saddest, while Time athwart the deep serene
Rolls on the silver circle of the moon.

Thee too I weep, no more thy youthful form
Shall blossom with new beauties, now no more
Thy brother's arms shall twine about thy neck 365
In strict embrace, but to the Dragon's heart
Swift shalt thou send thy shafts equipped with flame,
And round his bosom weave the lined nets
Of love; but loathing shall possess thy soul,
Thy blood shall flow upon thy father's hearth, 370
And low the glories of thine head shall lie.

Ah me! thy sorrows, and thine altered form!
And you, ye sad harmonious nightingales!
For once the riven earth shall wide disclose
A horrid chasm, and Hell shall gape beneath, 375
E'en in that grove, where oft the Heifer strayed
Awaiting secret love, there where my Sire

363. Prius, whom Achilles passionately loved; but meeting with no return of affection, slew him in the temple of Apollo Thymbraeus, whose son he was reported to be by Hecuba, though Priam was his reputed father.

367. ———— τὰ γὰρ, πρὸς πᾶσι β βεταται.

MOSCHUS, Ἦρωρ Δραπέ.

For all the shafts of Love are dipped in flame.

372. The first line of this section refers to Hecuba, who was changed into a dog; and the second to the sisters of Cassandra, Laodice and Polyxena.

374. Laodice, lamenting the miseries of her situation, and the misfortunes of her country, asked and obtained that the earth might open and swallow her up, before she was dragged into captivity:

Καὶ πᾶσι πρὸς Ἰφίγονιο πόλε κ' ἔσται Ἀδύλαρ
Ἀσπίδα δ' ἀπ' αὐτοῦ τὸν αἰθέρα, χεῖρε, δουρεῖ
Ἐδ' ἡρώων, αὐτοῦ δ' αὖτε περὶ τὸν αἰθέρα
Ἀμαδύλῳ, ἀπὸ χεῖρε βεβαῖον ἐπὶ δούλια ἔργα
Τῆς δὲ θεῶν ἐκ δούλια, καὶ αὐτοῦ γὰρ ἐστὶν
Ἐκείνη Ἀπείρονη.

CALAB. lib. xii.

376. Lycophron tells us that Laodice was swallowed up by the earth in the grove where Cilla and her son were put to death by order of Priam, who chose to understand the prediction of Æsacus as applying to them. (See Note on verse 261.) The name of the son of Cilla is nowhere mentioned in this poem; but the Scholiast calls him Munippus, and accuses his author of confounding him with Munippus the son of Laodice, of whom mention is made in a subsequent passage: but as Canter has truly observed, Lycophron has nowhere named Munippus, and calls the son of Laodice "Munatus." The supposed inconsistency results therefore

Sent forth the dread behest, and in one fate
Involved the mother and her child, ere yet
With lustral dew and purifying streams 380
The hapless nymph had purged Lucina's stain.
Thee shall the Lion son of Iphis drag
To bloody rites, and nuptial sacrifice,
Like his dark mother on the Taurid shore,
Who, crowned with chaplets of infernal bloom, 385
Shall stand, and pour her life into the bowl,
What time her side shall feel Candion's blade,
Raised by the priestly Dragon, who from oaths
Shall free the wolves which howl about her tomb.
Thee, venting curses on the Thracian shore, 390
The stony shower shall crush, and high shall rise
The rocky mount upon thy mangled limbs,
Changed to a dog, thy fierce eyes glaring fire!
Stretched at the altar of Hercëan Jove,
His grizzled locks shall sweep the marble floor, 395
Clotted with blood, whom for his sister's veil
Ransomed, again the conqueror sent to view
His ruined city rushing from her seat;
Whene'er the wily Serpent shall display

from the mistake of the Scholiast, who should have been more sure of his ground before he ventured to call his author ὁ βίρβαρος καὶ ἀπίσταντος Λυκόφρων, i. e. "the barbarous and intolerable Lycophron."

382. Polyxena was betrothed to Achilles, whose phantom appeared after his death, and commanded the Greeks to sacrifice her at his tomb. By "the Lion son of Iphis" is meant Neoptolemus the son of Achilles and Iphigenia; (other authors make him the son of Deidamia;) for Iphis is merely a contraction, and not, as Meursius erroneously imagines, a daughter of Helen and Theseus, of whom mention is made by Festus.

— θύματος δ' ἐπιστήτης
ἱερῆς ἐπίστη τοῦδε παῖς Ἀχιλλεύς.

HECUB. ENRIP.

385. Doubts have been entertained whether, in the original, by "the Heifer crowned with flowers" is meant Polyxena or Iphigenia. The circumstance of the Greeks having been bound by an oath seems to restrict the meaning of the passage to the latter; in which case, as it was the second time they had sworn to assist the husband of Helen, by the word πρώτον σφάκτον ἔρκιον Lycophron must mean the first oath consecrated by sacrifice.

390. Hecuba was carried away captive into Thrace after the destruction of Troy. She was there stoned by the Greeks, who were incensed by the bitterness of her reproaches, and was afterwards said to have been changed into a dog.

393. Literally, "stretched at the altar of Agamemnon." Jupiter was called Agamemnon, and vice versa. (See Note on verse 1596.) Virgil tells us that Priam was killed at the altar of Hercëan Jove.

396. After the conflagration of Troy by Hercules, Priam was ransomed with the veil of his sister Hesione, on which occasion he assumed the name of Priam, from πρίμαι, "to buy," because his sister ἐπρίματο καλὴν πύργον γυναικίαν. Eustath. Till then he had been called Podarces.

The Serpent is Antenor, who is said to have betrayed Troy to the

The torch on high, whose meteor flame shall gleam. 400
 With baleful glories and fell floods of light,
 Then loose the bars, and free the prisoned host
 Who pant for blood within the piny womb ;
 And he, the subtle soñ of Sisyphus,
 Shall teach his perjured kinsman to unveil 405
 The guiding star, the cresset of the night,
 To those who, steering by Leucophrys' rock,
 Shall pass those isles where sleep the venom'd coil,
 Who round the sons, and round the sire, shall twine
 Their folds, and tie the snaky knot of death. 410
 But I, who fled the bridal yoke, who count
 The tedious moments, clos'd in dungeon walls
 Dark and o'er-canopied with massy stone ;
 E'en I, who drove the genial God of Day
 Far from my couch, nor heeded that he rules 415
 The Hours, Eternal beam ! essence divine !
 Who vainly hoped to live pure as the maid,
 The Laphrian virgin, till decrepid age
 Should starve my cheeks, and wither all my prime ;

Greeks, seduced by their promises to make him king, and to have released them from their confinement in the wooden horse.

404. Ulysses is perpetually called the son of Sisyphus by the tragedians ; Laertes, his reputed father, having married Anticlea while pregnant.

405. Smon was first-cousin to Ulysses, for Æsymus his father was brother to Anticlea. Smon deceived Priam by representing himself as a deserter from the Grecian army. See the *Æneid*.

407. Leucophrys was the ancient name of Tenedos, whither the Greeks retired to induce a belief that they had abandoned their designs against Troy. From this island came the serpents which destroyed Laocoon and his two sons.

411. Apollo conferred upon Cassandra the gift of prophecy, on condition that she should yield to his desires ; but when he discovered her deceit, and found himself unable to resume his gift, he decreed that her prophecies should never be believed :

— Dei jussu non unquam credita Teucris.

Of this incredulity she is represented as complaining towards the end of this poem :

Πίστιν λόγων γὰρ Λεψιδὸς ἐνόσφισε
 Ψευδῆσις φήμασιν ἐγχρίσας ἔστη,
 Καὶ θισφάτων πρόμαντιν ἄψευδ' ἔφρονιν,
 Δικτρῶν στερηθεῖς, ὡν ἐκάλχαινε τυχάν.

Verse 1454.

Such woes has Lepsius heaped upon my head,
 Steeping my words in incredulity ;

The jealous God ! for from my virgin couch
 I drove him amorous, nor returned his love.

She was consequently considered as mad, and inclosed by Priam in a vaulted dungeon.

418. The epithet " Laphrian," given to Minerva, is by some grammarians derived from *λάφυρα*, " spoils," and considered as synonymous with *Agelaia* ἀπὸ τοῦ ἀγῆν λείαν. This conjecture derives support from the name being also

Vainly shall call on the Budean queen, 420
 Dragged like a dove unto the vulture's bed!
 But she, who from the lofty throne of Jove
 Shot like a star, and shed her looks benign
 On Ilus, such as in his soul infused
 Sovereign delight, upon the sculptured roof 425
 Furious shall glance her ardent eyes; then Greece
 For this one crime, aye for this one, shall weep
 Myriads of sons; no funeral urn, but rocks
 Shall hearse their bones; no friends upon their dust
 Shall pour the dark libations of the dead; 430
 A name, a breath, an empty sound remains,
 A fruitless marble warm with bitter tears
 Of sires, and orphan babes, and widowed wives!
 Ye cliffs of Zarax, and ye waves which wash
 Opheltes' crags, and melancholy shore, 435
 Ye rocks of Trychas, Nædon's dangerous heights,
 Dirphossian ridges, and Diacrian caves,
 Ye plains where Phoreys broods upon the deep,
 And sounds his floating palaces, what sobs
 Of dying men shall ye not hear! what groans 440
 Of masts and wrecks, all crashing in the wind!

ascribed to Mercury, among whose attributes skill in stealing holds a very conspicuous place:

Καὶ πᾶσι γύνεσσιν αἶδα ποιεῖτροπον, αἰμυλομοίῃσιν,
 Ἀμειβνῆν.

HOM. Hymn. in Mercur.

But Pausanias says, that she was worshipped under that name by the Calydonians, and Messenians, because her statue was erected by Laphnus, a Phocian.

420. Budean is an epithet of Minerva, given to her in Thessaly: "Βούδαν λέγουσιν Ἀθηναίαν ἐν Θεσσαλίᾳ." Eustath.

422. The palladium or statue of the Goddess is said to have fallen from heaven, and to have rendered by its presence the city invulnerable. When the temple in which it was enshrined was on fire, Ilus rushed in, and rescued it from the flames: he lost his sight, but it was restored by the favor of Minerva.

425. Cassandra was violated by Ajax Oileus in the temple of Minerva, whose statue averted her eyes, and fixed them upon the roof, that she might not behold that abomination.

427. The crime of Ajax is said by Juno in the Æneid to have been the sole cause why Pallas dispersed the Grecian fleet:

Pallasne exurere classem
 Argivôm, atque ipsos potuit submergere ponto,
 Unus ob noxam et furias Ajacis Oilei?

VIRG. ÆN. I. 43.

434. Cassandra proceeds to enumerate the promontories on which the Grecian vessels shall suffer shipwreck. Opheltes, Zarax, Nædon, Dirphossus or Dirphys, and the Diacrian Heights, are mountains or headlands of Eubœa. Trychas is said to be a city, by Stephanus. By the palace of Phoreys is meant the sea, in which he resided as a marine deity.

What mighty waters, whose receding waves
 Bursting shall rend the continents of earth?
 What shoals shall writhe upon the sea-beat rocks?
 While through the mantling majesty of clouds 445
 Descending thunderbolts shall blast their limbs,
 Who erst came heedless on, nor knew their course,
 Giddy with wine, and mad with jollity,
 While on the cliffs the nightly felon sat
 In baleful guidance, waving in his hand 450
 The luring flame far streaming o'er the main.
 One, like a sea-bird floating on the foam,
 The rush of waves shall dash between the rocks,
 On Gyræ's height spreading his dripping wings
 To catch the drying gales, and sun his plumes; 455
 But rising in his might the King of Floods
 Shall dash the boaster with his forked mace
 Sheer from the marble battlements, to roam
 With ores, and screaming gulls, and forms marine;
 And on the shore his mangled corpse shall lie, 460
 Even as a dolphin, withering in the beams
 Of Sol, 'mid weedy refuse of the surge
 And bedded heaps of putrefying ooze;
 These sad remains the Nereid shall immure,
 The silver-footed dame beloved of Jove, 465

444. Literally, "How many thunny-fishes?" The metaphor is borrowed from the Persæ of Æschylus, in which tragedy he compares to thunny-fishes the subjects of the Great King, after having sustained a defeat in a decisive naval engagement:

Τὰ δ' ὥστε θύνους, ἢ τιν' ἰχθύων βόλον
 Ἄγασσι κωπῶν, θρευμασίν τ' ἱριπύων
 ἔπαιον.

In the translation, for θύνων is substituted a word of more general significance, but which preserves the metaphor.

449. Nauplius, who was enraged at the death of his son Palamedes destroyed by Ulysses and Diomedes, (see the books which pass under the name of Dictys of Crete) went round to every Grecian court, and excited the wives of the several princes to rebel against their absent husbands. In furtherance of his plan of revenge, he hung out false lights on the Capharæan promontory, by which means the Grecian fleet was decoyed upon the coasts of Eubœa. Helen. Eurip.

152. Ajax Oileus saved himself upon the rocks called Gyræ, or Gyrades, which rise out of the Ægean Sea:

Εὐρῆσι μὲν πρώτη Ποσειδάων ἐπέλασσε
 Πέτρῃσι μεγάλῃσι, καὶ ἐξίσσῳσι θαλάσσης. ΟΝ. Δ'.

456. Ajax boasted that he had escaped against the will of the Gods, on which Neptune dashed him into the sea with a stroke of his trident:

Τοῦ δὲ Ποσειδάων μεγάλ' ἔκλινεν αὐδίσαντος
 Ἀΐαν' ἐπειτα τριάντων χερσὶ στιβαρῶσιν,
 "Ἡλασι Γυραίην πέτρην, ἀπὸ δ' ἰσχίον αὐτῆν.

- And by th' Ortygian Isle shall rise the tomb,
 O'er which the white foam of the billowy wave
 Shall dash, and shake the marble sepulchre
 Rocked by the broad Ægæan; to the shades
 His sprite shall flit, and sternly chide the Queen 470
 Of soft desires, the Melinæan dame,
 Who round him shall entwine the subtle net,
 And breathe upon his soul the blast of love,
 If love it may be called, — a sudden gust,
 A transient flame, a self-consuming fire, 475
 A meteor lighted by the Furies' torch.
- Woe! woe! mextricable woe, and sounds
 Of sullen sobs shall echo round the shore
 From where Aræthus rolls to where on high
 Libethrian Dotium rears his massy gates! 480
 What groans shall peal on Acherusian banks
 To hymn my spousals! how upon the soul,
 Voice, other than the voice of joy, shall swell,
 When many a hero floating on the wave
 Sea-monsters shall devour with bloody jaws! 485
 When many a warrior stretched upon the strand
 Shall feel the thoughts of home rush on his heart,
 "By strangers honored, and by strangers mourned!"
 One, where Bisaltian Eon by the shores
 Of freezing Strymon rises high, shall sleep 490
 The sleep of death, where Winter on the plains
 Of chill Bistonía broods with icy wing;

464. The corpse of Ajax was buried by Thetis on the shores of Delos, which island was called Ortygia, from ὄρτυξ, *ortyx*, because Asteria, the sister of Latona, was changed into a quail, and afterwards, by a farther metamorphosis, into the island Delos. We are told by Callimachus that Asteria was the more ancient name. The tomb was afterwards covered with water by an irruption of the sea.

471. The Scholiast derives the epithet "Melinæan" from μέλι, "honey;" but Stephanus, with whom Potter appears to coincide in opinion, says that the name was given to Venus from Melina, a town of Argos. *Μελίνα, πόλις Ἀργεῶς, ἐπ' ἧς Ἀφροδίτη Μελίναία τιμᾶται.*

479. Aræthus is a river of Epirus, and Dotium a promontory of Olympus, near Libethra. The space included between these places comprehends the whole of Greece, of which they are the extreme points.

489. Cassandra proceeds to enumerate the places whither the Greeks shall retire, and the countries which shall give them burial. She begins her list with Phoenix, who was excited by his mother Cleobule to seduce Clytia the concubine of his father Amyntor: Phoenix obeyed; but Amyntor discovering the pollution of his bed, put out the eyes of his son, who fled to Chiron the centaur, by whom he was restored to sight, and entrusted with the education of Achilles. Eon is a city of Thrace, situated upon the river Strymon, on whose right inhabit the tribe of the Bisaltæ. "The Bistonæ lie between Mount Rhodope and the Ægean Sea, bounded on the east by the river Nestos."

DE CARMINIBUS ARISTOPHANIS COMMENTARIUS.

AUCTOR G. B.

ANNI fere novem sunt exacti, cum Viros Eruditores certiores feci, me non levem operam Aristophani insunisse ad carmina ejus Monostrophica in formam Antistrophicorum redigenda. Nuper quoque fassus sum me plurimum neque infeliciter elaborasse in eo, ut cantibus, quod dicitur, legē solutis suis cuique numerus restitui posset. Nunc vero mihi libet satis validis argumentis demonstrare neque olim falsam neque hodie mihi jactationem esse vanam. Verum, nescio an magis lætus quam iratus, nunc temporis video, in iis, quæ ad Antistrophica pertinent, Bentleium et Hotibium mihi mea, modo non omnia, præripuisse. Quoniam tamen ab illis Duumviris non ad liquidum res perducitur, satius duxi cuncta ab ovo repetere, et cantus omnes tractando, singillatim recensere, qui sint pro Antistrophicis habendi, qui non, et edicere quomodo uterque ad meam aliorumve mentem probe constituat debeat.

In Classico Diario N. xxiv. p. 352. conjecturam feci, Aristophanem in cantibus componendis legem servavisse eandem atque Æschylus et Euripides, quo melius ipse Tragicos illos lusus tacere videretur. Hanc meam sententiam unice confirmat accuratum examen carminum plurimorum, quæ exstant in Ranis: cuius fabulæ non aliud fere argumentum est, quam ut turgida nimis Æschyli magniloquentia, et Euripidis illa rerum et verborum humilitas per parodias ludibrio habeantur. Jure igitur hunc commentarium ex illo dramate ordiar, quod nexum aliquem facit inter res olim dictas et hodie comprobandas. Poteram equidem ex aliis fabulis initium hujus metrici tentaminis facere; sed timui ne quis me fraudis insinularet, utpote suffuratum Bentleio emendationes bacterus ineditas, quas ipse e libro ejus descripsi, et mecum reservo. Verum omni suspitione fieri non potest, quin immunis sim, modo comedias illas attingam, quarum emendationes Bentleianæ vel a me vel aliis dudum fuerint evulgatæ.

His propositis, ad meum opus accedo, Aristophanis carminibus verum et veterem ordinem restitutus. Sic legē in Ran. 209. et sqq. juxta edit. Brunck.

ΧΘ. Βρεκεκεκὲς κοῶξ κοῶξ
• βρεκεκεκὲς κοῶξ κοῶξ.
• λιμναῖα κρηνῶν τέκνα,
ἐξυανθλον ὕμνη βισάν

Φθελγόμεθ' εὖ-
• γηρὺν ἐμάν,
• ἦν ἀμφὶ Νυσηῖον
Διδὸς Διδώνυτον ἐν

.NO. XXV.

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C

- λίμναισιν ἰ-
ακχήσαμεν, 10
ἦν δ' ὁ κραιπαλόκωμος
ταῖς ἰεῖσι χύτρησι
χωρεῖ κατὰ τέμενος
λαῶν ἐμὸν ὄχλος ὅσος.
- ΔΙ. ἐγὼ δέ γ' ἀλγεῖν ἄρχομαι 15
τὸν ὄρρον ΧΟ. ὦ· κοᾶξ κοᾶξ·
ΔΙ. ὑμῖν δ' ἴσως—ΧΟ. κοᾶξ κοᾶξ·
ΔΙ. οὐδὲν μέλει—ΧΟ. κοᾶξ κοᾶξ·
ΔΙ. ἀλλ' ἐξόλοιθ'—ΧΟ. οὔτοι κοᾶξ·
ΔΙ. οὐδὲν γὰρ ἐστ' ἄλλ' ἢ—ΧΟ.
κοᾶξ. 21
εἰκότως γ', ὦ
πολλὰ γάστρων,
ἐμὲ γὰρ ἔστρεξαν
εὐλυροι Μοῦσαι
κεροβάτας τε πᾶν παίζων }
καλαμόφθογγα, }
προσεπιτέρεπται, χῶ φορ- }
μιγκτὰς Ἀπόλλων, }
- στρ.
ΔΙ. τούτῃ παρ' ἡμῖν λάμβαν' οὖν·
ΧΟ. δεινὰ τᾶρα πεισθήμεσθα—
ΔΙ. δεινότερα δ' ἔγωγ' ἐλαύνων
εἰ διαρραγήσομαι. 50
ΧΟ. καὶ τούτῃ σιγήσομεν
βρεκεκεκεξὲς κοᾶξ;
- ΧΟ. οὐδὲ μὴν ἡμᾶς σύ γε·
ΔΙ. οὐδέ ποτέ γ' ὑμεῖς ἐμε·
ΧΟ. κεκράξομαι γὰρ κἀνέδην κοᾶξ κοᾶξ·
ΔΙ. ἔως ἂν ὑμῶν ἐπικρατήσω τοῦ κοᾶξ.
- ἐνεκα δόνακος, 27
ὃν ὑπολύριον
ἐνυδρον ἐν λίμναις τρέφω.
ΔΙ. ἐγὼ δὲ φλυκταίνας ἔχω·
χῶ πρωκτὸς ἰδίῃ πόλυσ,
κατ' εἰς σ' ὑπεκκύψαντ' ἔρεϊ
παπαπαπᾶξ παπᾶξ.
ΧΟ. βρεκεκεκεξὲς κοᾶξ·
ΔΙ. ἀλλ' ὦ φιλωδὸν γένος 35
παύσασθε· ΧΟ. μᾶλλον μὲν
οὖν
φθεγγόμεσθ', εἰ καὶ ποτ', εὐ-
ηλίοις ἐν ἀμέγραις
ἠλάμεσθα διὰ κυπείρου
καὶ φλέω, χαίροντες ὠδαῖς 40
πολυκολύμβοισ-
ῖν τε μέλεσιν,
καὶ Διὸς φεύγοντες ὄρρον
ἄνυδρον, ἐν βυθῷ χόρειαν
πομφολυγοπαφλάσμασιν 45
αἰδῶλαν ἀνήψαμεν.
- ἀντιστρ.
ΔΙ. οἰμῶζετ'· οὐ γάρ μοι μέλει.
ΧΟ. ἀλλὰ μὴν κεκραξόμεσθα,
ὅποσον ἢ φάρυγγ' ἂν ἡμῶν 50
χανδάνῃ δι' ἡμέρας·
ΔΙ. πάντως γὰρ οὐ νικήσεται, ὦ
βρεκεκεκεξὲς κοᾶξ.
- 60

Inter hæc fere nihil mutandum fuit: neque quidquam mutavi, nisi id metrum et lingua jusserint. V. 3. Hæc est Æschyli parodia. Vid. Pers. 624. Ἀνθη—παμφόρου γαίης τέκνα. V. 4. Vulgo ὕμνων. Dedi ὕμνω quod tuetur Euripid. Electr. 879. ξύναυλος βοᾷ χαρᾷ. V. 5. Vulgo φθεγγόμεσθ' εὐγηρυν—αἰοδᾶν. At αἰοδᾶν est e gl. vocis βοᾶν. V. 14. ὅσος αἰδίδι. Sæpe exstat ὄχλος ὅσος: Cf. Plut. 750. Lysistr. 200. ex emendatione Toupii (ad Suid. v. Ἑσθεῖ) qui citat Theocr. Idyll. xv. 44. ὅσος ὄχλος. V. 19. Vulgo ἐξόλοιθ' αὐτῶ κοᾶξ: quod Schol. comparat cum Homericis Αὐτοῖς ἱπποισὶν τε καὶ ἀνδράσι. Sed longe venustius est illud Chori dictum interruptæ orationis Bacchi. V. 21. Ita MS. Rav. V. 21. Vulgo πράττων: quod intelligere nequeó. Reposui γάστρων: quo nomine Charon Bacchum compellat in v. 200. Οὐκουν κἀθεδεῖ δῆτ

ἐνθάδ' ἰγαστρων. V. 31. vice πάλαι dedi πόλυς. V. 32. vulgo κατ' αὐτίκ' ἐγκύφας ἐρεῖ. In quibus nulla vis comica inest. Reposui, quæ Aristophanes non dedignatus esset. Etenim Bacchus innuatur quod πρωκτός, ὃς ἰδίει πόλυς, ἐρεῖ εἰς Ranarum aliquam, ex undis se tollentem, παπαπᾶξ παπᾶξ, qui sonus est τοῦ πρωκτοῦ, ut patet e Nub. v. 389. sic legendo Ἀτρεΐμας πρῶτον πᾶξ κατὰ παπᾶξ παταγεῖ καππεῖτα παπαπᾶξ Χῶταν χέζω κομιδῇ, βροντᾶ παπαπαπᾶξ. Verum dissimulare non debebam quod voces παπαπαπᾶξ παπᾶξ a me hic esse insertas: quas Ranæ derident per suum Βρεκεκεκέξ κοᾶξ. V. 37. vulgo εἰ δῆποτ': at in illa formula est καί. V. 40. vulgo ὠδῆς πολυκολύμβοις μέλεσι. At μέλος hic sonat membrum; nec jungi potest cum ὠδῆς. Ipse dedi ὠδαῖς μέλεσι, τε: ut facetiæ suo Comico restituerentur: qui, mentione facta de cantibus et choreis ranarum, scripsit non πολυκυλινδῆτοις μέλεσσιν, quod de hominibus dici potest, verum πολυκολύμβοις μέλεσι. i. e. membris sæpe natantibus; qui mos est ranarum. V. 43. vulgo Διὸς φεύγοντες ὄμβρον ἐνυδρην. Hæc sunt aperte mendosa. Certe ranæ non fugiunt imbres, verum loca aquosa petunt. Qui meminerint verba Strepsiadis in Nub. 371. qui putabat imbres nihil aliud esse quam liquorem Jovis διὰ κοσχίνου οὐροῦντος, illi bene intelligent per conjecturam meam Διὸς ὄρρον ἀνυδρὸν significari tempus anni siticulosum, cum Jupiter aquam facere nequiverit. De voce ὄρρον vid. Schol. ad 224. Aliis fortasse placebit Διὸς [φιλοῦντες vel] στέργοντες ὄμβρον ἐνυδρην. V. 45. χορείαν—ἐφθεγγάμεσθα nemo dicere potuit. Reposui ἀνήψαμεν ob illud χόρον ἄψωμεν in Æschyl. Eum. 307. necnon ὀρχήματ'—συνάψης in Soph. Aj. 700. ut perite Botheus reposuit e Schol. V. 51. verba εἰ σιγήσομεν. MS. teste Brunckio exhibet post πεισόμεσθα: quæ de sede turbavi, addito τούτῳ, quod vulgo exstat in v. 57. verum τούτῳ σιγήσομεν plane convenit cum nostri dicto infr. 1134. Ἐγὼ σιωπῶ τῷδ'; et in Lys. 529. Σοί γ', ὦ κατάρατε, σιωπῶ γῶ; V. 57. MS. Rav. τούτῳ γὰρ οὐ νικήσετε οὐδὲ μὴν ἡμᾶς σύ γε πάντως οὐδὲ μὴν ὑμεῖς γ' ἔμε οὐδέποτε. Inter hæc τούτῳ reduxi ad v. 51. et πάντως ad v. 57. et οὐδέποτε γ' ad v. 60. Sic enim membra sententiæ unice cohererent. V. 61. vulgo καὶν με δὴ δι' ἡμέρας. At δι' ἡμέρας nascitur e v. 56. neque ista καὶν με δὴ hic satis intelligo. Reposui ἀνέθην, libere, adjectis κοᾶξ κοᾶξ. Suid. Ἀναίθην, ἀθρόως σφοδρῶς. Corrigitur Ἀνέθην.

v. 323. et sqq.

Ἰακχ' ὦ πολυτίμοις;
ἔδραις ἐνθάδ' ἀνάσσω,
Ἰακχ' ἔλθ'
Ἰακχ' ὦ
τόνδ' ἀνὰ λειμῶνα χορεύ-
σων ὄσιους ἐς θιασώ-
τας πρὸν καρπὸν μὲν τινάσσω-
ων περὶ κρατὶ σῶ βρῶντον-

α στέφανον μύρτων, θρασεῖ δ'
ἐγκατακροῶν σὺν ποδὶ
τὰν ἀνάκλαστον
ων φιλοπαίγμ-
ον ἀμαιβῶν, χαρίτων πλεῖστον
ἐχούσαν μέρος, ἀγνὴν
ἱερὰν θ' ὀσίοισιν
μυσταῖσι χορείαν.

10

5

16

Hæc pro strophæ habent Bentleius, Brunckius et Hermannus de Metris p. 352. verum omnes falluntur. Antistrophus etenim nullo modo cum strophæ conciliari potest. Bene tamen Herm. πολυτίμοις. Vid. Lobeck ad Ajac. 175. V. 2. vulgo ἐνθάδε ναίων, quo servito, abesse nequit ἐν: quod metrum non admittit et MSS. omittunt. Dedit igitur ἀνάσσαν, quod Dativo jungitur. Vide Lexica. V. 8. περὶ MS. Rav. probante Hermannō. V. 11, vulgo ἀκόλαστον φιλοπαίγμονα τιμάν. At quid velit istud τιμάν nescio: cujus vice conjecit Bentl. τ' ἐμάν: neque Schol. satis intelligere potuit ἀκόλαστον, ab eo expositum per ὁσίαν. Cum melica hæc sint Ionica a Minore, cujus metri est versus ἀνακλώμενος, ecquis non reponet ἀνακλάστων: quod formatur ab ἀνακλάω, ut ἀντισπαίστος ab ἀντισπάω et ἀναπαίστος ab ἀναπαίω: et bene intelligi potest per Hesych. gl. Ἀνακλάσεις, ἐπιστροφάς. Fuit igitur Ἀνακλάστος illa saltatio, quam voluit Horatius per motus—Ionicos: verbum cognatum in Thesm. 170. restituit Toup. ad Suid. V. Ἐμιτρώσατο legendo διεκλῶντ' Ἰωνικῶς. Quæ fuerit ἀνακλάστων ἀμοιβή patebit conferenti Athen. xiii. ab H. Stephano citatum καταφιλεῖν αὐτὸν ἀνακλάσαντα. καὶ τῶν θεατῶν ἐπιφωνησάντων μετὰ κρότου, πάλιν ἀνακλάσας ἐφίλησεν. Collato quoque Polluc. ii. 176. cum Eccl. 918. patet quis sit ille ἀπ' Ἰωνίας τρόπος. vid. et Plutarch. ii. p. 539. C.

v. 310. et seq.

Ἐγείρε φλογέας λαμπάδας
ἐν χερσίν· ἦκεις γὰρ τινάσσων
Ἰακχ' ἰὼ
Βάκχε νυκτέρου
τελετῆς φωσφόρος ἀστῆρ
φλογὶ φέγγεται δὲ λειμῶν,
γόνυ πάλλεται γερόντων,
ἀποσείεται δὲ λύπας

χρονίους ἐτῶν παλαιῶν	10
ἀμίαντος γ' ἱερᾶς	
ἀπὸ τιμᾶς· σὺ πότην	
δαδα φλέγων προβάδην	
5 ἔξαγ' ἐπ' ἄνθιμον Ἥλ-	
ύσιον	15
δάπεδον	
χοροποιὸν,	
μάκαρ, ἦβω.	

V. 4. Rav. Ἰακχε ὦ Ἰακχε. Alii semel. Ipse ex altero Ἰακχῃ erui Βάκχε. V. 7, 8, 9, 10. Hi sunt quatuor versus ἀνακλώμενοι. V. 10. Ita Rav. et Borg. vulgo χρόνους. Ibid. παλαιῶν. Ita Rav. V. 11. Ex ἐνιαυτοῦς erui ἀμίαντος. Etenim non nisi puris licuit senectutis onus exuere et repuerascere. V. 12. vulgo λαμπάδι: at Schol. Rav. ἀπὸ τῇ λαμπάδι. Inde erui πότην δαδα. Exstat πότην—λύχνον in Nub. 57. Et sane commode dicitur Bacchus gerere bibulam facem. Quod ad δαδα, ea vox restitui debet Æschylo apud Schol. ad Eccl. C. 1049. Λαμπραῖσιν (lege Λιπαράισιν) ἀστραπαῖσι λαμπάδων σθένει: lege καὶ δάδων σθένει. Et cf. Hom. Il. Z. 182. πυρὸς μένος. Et ipsum Æschyl. in Agam. 295. Ἴσχυς—λαμπάδος fecit. V. 14. Istud ἔλπιον δάπεδον apud inferos ignoro: scio quidem Ἠλύσιον πέδιον ex Od. Δ. 563. Ad h. v. refer καθ' Ἄδρου quæ intulit Brunchius in proximam stropham; metro repugante, neque exhibente E.

v. 372. et sqq.

στρ. α.

ἀντιστρ. α.

χώρει νῦν πᾶς ἀνδρείως
εἰς τοὺς εὐανθεῖς κόλπους
λεηλῶνων, ἐγκρούων
καὶ σκώπτων καὶ παίζων
καὶ χλευάζων.
ἡρῖσθηται δ' ἐξαρκούντως.

ἀλλ' ἔμβα πᾶς κᾶξαιροις
τὴν Σώτειραν γενναίως
τῇ φωνῇ μολπάζων,
ἢ τὴν χῶραν σώζειν
φῆσ' εἰς ὥρας,
καὶ ὠρυκίων μὴ βούληται. 10

V. 1. δὴ νῦν. Benth. delevit δῆ: neque Schol. agnoscit, χῶρει νῦν.] V. 3. Male Rav. ἀπισκώπτων: nisi quis retinere velit in antistropho τὰς: quod bene delevit Benth. vid. Lys. 1036. V. 6. vulgo χῶπως αἶρης. MS. αἶρεις. Sed præstat πᾶς κᾶξαιροις ob-strophicum. vid. Append. ad Tro. p. 149. D. necnon ob ea loca quæ citat H. Stephanus v. Ἐξαίρειν. Sæpe quoque πᾶς cum imperativo sic conjungitur: cf. Ran. 1125. σιώπα πᾶς ἀνῆρ. et Av. 1186, 7.

V. 384. et sqq. στρ. β'.

V. 389. et sqq. ἀντιστρ. β'. } Vid. Benth. et Br.

V. 394, 5.

στρ. γ'.

ἀντιστρ. γ'.

Ἄλλ' εἶα νῦν καὶ τὸν οὔριον
παρακαλεῖτε δεῦρο

ᾠδαῖσι θεὸν τὸν ξυνέμπορον
τῇσδε τῆς χορείας.

Vulgo νῦν γε — ὥραιον θεόν. At Rav. omittit γε: mox ὥραιος an dici possit θεός, dubito: reposui οὔριον secundum: et θεὸν ad v. 3. relegavi.

V. 398. et sqq.

*Ιακχε πολυτίμητε, μέλος ἐορτῆς
ἡδιστον εὐρών, δεῦρο συνακολούθει
πρὸς τὴν θεὸν,
καὶ δεῖξον, ὥς
ἀνευ πόνου μετ' αὐτῆς
πολλὴν ὁδὸν περαίνεις.

V. 5. Voces μετ' αὐτῆς huc retrahuntur e v. 414. ubi tam sensum quam metrum corrumpunt: etenim versus ibi sunt Iambici Trime- tri sic legendi.

Ἐγὼ δ' αἰεί πως φιλακόλουθός εἰμι, καὶ

παίζων χορεύειν βούλομαι. ΞΑ. κᾶγωγε πρὸς.

Sæpe apud Comicum versum claudit καὶ: vid. Ach. 143. Av. 1290. Plut. 752. necnon Philemon. in Ephebo apud Stob. p. 530. Sic de una fidelia, ut aiunt, duo parietes dealbantur.

402. et sqq. στρ.

408. et sqq. ἀντιστρ.

} Hæc quivis bene dispo-
neret poterit, modo
legat τὸν τε, pro τόνδε τὸν, cām Benthio
et Hotibio.

416. et sqq. 439. Hic exstant octo systemata, utroque tribus versibus constante. Lege igitur in 427. Σίβινον ὅστις ἐστὶ ἀγαφλύστιος cum Benthio et Porsono ad Orest. 1645. necnon in 437. αἶργοι ἂν αὐθις ὦ παῖ, deletis τὰ στεῶματα, cum Hotibio.

440. et sqq. στρ. α. } Hæc bene inter se conveniunt legendo:
 444. et sqq. ἀντιστρ. α. } Νῦν ἱερὸν ἀνὰ κύκλον θεᾶς et Χωρεῖτ'·
 ἐγὼ δὲ σὺν κόραις.

448. et sqq. στρ. β'. } Hæc antistrophica suo nomine dīctim-
 454. et sqq. ἀντιστρ. β'. } guuntur in Kuster. ed.

534. et sqq. } Hæc quatuor systemata antistrophicorum sunt
 541. et sqq. } composita ad Comici morem. Vid. Elmsl. ad
 590. et sqq. } Lysistr. in Musæo Crit. N. ii. p. 177. neque
 597. et sqq. } correctione opus est, ut amissum conveniant
 excepto, v. 541. Ubi ἂν pro δὴ recte exhibet
 MS. Rav. Vid. Porson. Miscell. Crit. p. 182.

674. et sqq. } Hæc sunt antistrophica in Kust. ed.
 706. et sqq. }

814—829. Inter hæc exstant quatuor systemata quatuor versuum.
 875. et sqq.

Ἦ Διὸς ἐννέα παρθένοι ἀγναὶ
 Μιῦσαι, λεπτολόγους ξυνεταὶ φρένας
 αἱ καθορᾶτε, γνωμοτύπων ὅταν εἰς ἔριν ἐξὺ μερίμων
 ἔλθωσι στρεβλοῖσι παλαίσμασιν ἄνερες ἀντιλογοῦντες, 3
 ἔλθ' ἐποψόμεναι δύναμιν
 δεινотάτοις στομάτοις, πορίσασθ-
 ε ῥήματα καὶ
 παρὰπρίσματ' ἑπῶν·
 νῦν γὰρ ἀ-
 γὼν σοφί- 10
 ας ὅδε χωρεῖ μέγ-
 ας πρὸς ἔργον ἦδη.

V. 3. Vulgo ἀνδρῶν γνωμοτύπων. Quod non satis intelligo. Bene dici potest, ut dicitur in Nub. 952. γνωμότυποι μέριμναι: unde mutavi ἐξὺ μερίμοις in ἐξὺ μερίμων: et vocem μετρο et sensui noxiam in ἄνερες mutata transposui post παλαίσμασιν. V. 3, 4. De Dactylicis Heptametris vid. Burneium in Tentamine de Metr. Æschyl. Præf. p. 64.

895. et sqq. καὶ γὰρ ἡμεῖς ἐπιθυμοῦμεν
 παρὰ σοφοῖν ἀνδρῶν ἀκοῦσαι
 τινὰ λόγων ἐμμελείαν τ' ἐπὶ
 δαίαν τ' ἐμπεσόντων ὁδόν.

V. 3. Vulgo ἐμμελείαν ἐπὶ τε δαίαν ὁδόν. His addidi ἐμπεσόντων ἐργῶν ex ἐμπεσόντ' quod nunc exstat in v. 903. verum ibi metrum rejicit: quia tria systemata, utroque e tribus versibus constante, legi debent, ad hunc modum;

V. 898. et sqq. Ἰλῶσσα μὲν γὰρ ἡγρίωται,
 λῆμά δ' οὐκ ἄτολμον ἀμφοῖν

οὐδ' αἰνῆστοι φρένες
 προσδοκᾶν οὖν εἰκός ἐστι
 τὸν μὲν ἀσπεῖον τι λέξειν
 καὶ κατεργνημένον,
 τὸν δ' ἀνασπῶντ' αὐτοπρέμνοις
 τοῖς λόγοισι συσκεδᾶν πολλ-
 ᾶς ἀλινδῆρκας ἐπῶν.

Hotibius quoque vidit ἐμπερόντα suum locum non habere.

971. et sqq. usque ad 991. Hi sunt dimetri Iamb. Acat. præter ultimum, qui est Catalect. : malo ; etenim monometer versui finali præfigi debet. Lege igitur

Μαμμάκυθοι καὶ Μελιτί- } quod distichon est 'Trochaic. Dim,
 δαι κεχηγότες κάθηντο } Acatal.

V. 991. et sqq.

Τάδε μὲν λείψσεις φαίδιμ' Ἀχιλλεύ;	ἀλλὰ συστείλας ἄχροισι	
τί σὺ δὴ, φέρε μοι πρὸς τάδε λέ-	χρῶμενος τοῖς ἰστίοισιν,	
ξεις ;	εἴτα μᾶλλον μᾶλλον ἔξεις,	10
μή σ' ὁ θυμὸς, ἀρπάσας νοῦν,	εἰ φυλάξει	
ἐκτὸς οἴσει τῶν ἐλαῶν	ἡνίκ' ἂν γε	
ἔειναι γὰρ κατηγόρηκ'.	τὸ λεῖον πνεῦμα καὶ	
ἄλλ' ἔπωε, ὦ γεννάδας,	καθεστῆκός λάβης.	
μή πρὸς ὄργην ἀντιλέξεις,		

V. 9. Vulgo σὺ τί δὴ — ταῦτα λέξεις μόνον ὅπως. At σὺ nunquam versum inchoat, nisi δὲ vel τε sequatur : mox ταῦτα et τάδε saepe permittantur : dem e μόνον erui μοι νοῦν et eruta transposui. V. 10. Vulgo ἄξεις καὶ φυλάξεις. At mecum facit Euripides in Orest. 687. hic emendandus : lege "Ὅταν γὰρ ἡβᾷ δῆμος, εἰς ὄργην πεσὼν, θυμοῖτ' ἂν, ὡς πνεῦμ' ἀκάτιον σβέσαι λάβρον. Εἰ δ' ἡσύχως αὐτῷ λίαν τείνοντί τις Κάλων ὑπείκοι, καιρὸν εὐλαβοῦμενος Ἴσως ἂν ἐκνεύσει' ὅταν δ' ἀνὴρ πνοᾷ, Τύχοις ἂν αὐτοῦ ῥαδίως ὅσον θέλῃς. Inepte vulgo "Ὅμοιον ὥστε πῦρ κατασβέσαι λάβρον. Etenim ignis non *stinguendi cupidus* dicitur, *verum consumendi*. Collato igitur Orest. 335. ὡς τις ἀκάτου — κατέκλυσεν — πόντον λάβροισιν — κύμασιν repositi ὡς πνεῦμ' ἀκάτιον σβέσαι. Et sane illud ἀκάτιον hic legebat Hesychius, hinc expediendus. Ἀκάτιον, τὸ ἐν ἀκατίῳ ἴστιον ἢ διοπτεύων τὴν πάλιν ἄρχων ἢ ὁ δικάστης — ἢ ναῦς. Etenim in Euripidis loco, populus cum vento et magistratus cum navigio comparatur. Mox vulgo αὐτῷ τις ἐντείνοντι μὲν χαλῶν ὑπείκοι : quod intelligere nequeo. Ipse voces transposui ~~ἐκ~~ e μὲν ἐντείνοντι erui λίαν τείνοντι : cui simile est illud τείνειν ἀγαν in Antig. 711. ubi verba Sophoclis conferri merentur. Αὐτως δὲ ναὺς ὅστις ἐγκρατής, πόδα Τείρας, ὑπείκει μηδέν : sed ad conjecturam τείνοντι κάλων, magis apposite citari potest Platon. Protagor. i. p. 338. A. πάντα κάλων ἐκτείναντα οὐτάς a Valckenacro in Diatrib. c. xxi. p. 233. qui advocat et Equit. 753. κάλων ἐξίναί πάντα : ubi Kuster allegat Med. 278. ἐξιάσι πάντα

δὴ κάλων et Hipp. F. 837. ἐξεί κἀλων. Dein ἐκπνεύσειε dici nequit de nave; lege igitur ἐκνεύσει: quod exstat in Hipp. 825. πέλαγος εἰσορῶ Τροῦτον ὥστε μήποτ' ἐκνεύσαι πάλιν et in 471. εἰς δὲ τὴν τύχην Περσέως ἴσθην, πῶς ἂν σύ γ' ἐκνεύσαι δοκῇς. Denique collato Philoct. 639. πνεῦμα -- ἀνῆ reposui πνοᾶ, vice πνοᾶς. Verum hæc sunt nimis aliena, præter τύχης ἂν Euripideum, quod bene convenit cum Aristophaneo ἔξεῖς, et καιρὸν εὐλαβούμενος quod cum φυλάξει (non φυλάξεις: vid. Kuster de Verb. Med.) necnon λεῖον πνεῦμα καὶ καθεστηκός, quæ cum πνεῦμ' ἀνῆ quadrant ad amussim. V. 12. γε deest. At sæpe δὲ vel γε sequitur ἤντε' ἂν: vid. Plut. 107. Eccl. 273. Pac. 1178. Eurip. El. 1136. CEd. T. 1484. Nub. 1122.

1099. et sqq. στρ. } Hæc suo nomine Antistrophica sunt in

1109. et sqq. ἀντιστρ. } Kuster. ed.

1251. et sqq. Bene disposuit Bentl. in systemata; rectius in Antistrophica cum Epodo sic legisset.

	στρ.		ἀντιστρ.
τί ποτε πρᾶγμα γενήσεται;		ἀνδρὶ τῷ πολὺ πλεῖστα δὴ	
φροντίζειν γὰρ ἐγὼ ὕκ' ἔχω,		καὶ κάλλιστα μέλη ποιή-	
τίν' ἄρα μεμψιν ἐποίσει	3	σαντι τῶν ἐτι νυνί.	6

θαυμάζω γὰρ ἔγωγ' ὅπῃ	ἐπαρδός.
μέμψεται ποτε τοῦτον	
τὸν Βακχεῖον ἄνακτα,	
καὶ δέδοιχ' ὑπὲρ αὐτοῦ.	10

V. 2. Ita Bentl. pro ἔγωγ'. V. 3. γ' omittit MS. Barocc. teste Bentl. V. 6. Ita Bentl. et Gaisford. ad Hephæst. p. 303. pro νω. V. 8. Ita Bentl. pro τοῦτον.

1264. et sqq. Plane ineptos se produnt Commentatores, qui putent adeo illepidum fuisse Aristophanem, ut risus populares captare studeret centones e versibus Euripidis Æschylisque concinnando, unde nullus sententiæ nexus explicari posset. Immo si Comicus id fecisset, se non Tragicos ludibrio dedisset. Ipse nullus equidem dubito, quin ille optimus Poeta, qui unus artes irridendi probe calluit, in versibus seligendis id imprimis curaret, ut verba Tragicorum sensus aliquid, sed ridiculum quoddam haberent, utpote aliud apud Tragicum, aliud apud Comicum indicantia. Qua re perspecta per tenebras Centonum pede inoffenso incedere licebit. Sic enim Aristophanes, ni fallor, scripsit.

ΕΤ. Φιλῶτ' Ἀχιλεῦ τί ποτ' ἄνδρα δαίκτον ἀκούων,
 ἢ κόπῃ οὐ πελάθεις ἐπ' ἀρωγάν;
 Ερμᾶ πρόγον', ὃν τιμᾶν γένος οἱ περὶ λίμναν,
 ἢ κόπῃ οὐ πελάθεις ἐπ' ἀρωγάν.
 ΑΨ. δύο σοὶ κόπῃ, Αἰσχύλε, τούτω.
 ΕΤ. κῦδιστ' Ἀχαιῶν πολυκοίς-
 αν' Ἀτρεΐδης μάνθανε παι,
 ἢ κόπῃ οὐ πελάθεις ἐπ' ἀρωγάν.

ΔΙ. τρίτος, Αἰσχύλε, σοὶ κόπος οὗτος.

ΕΤ. εὐφραμεῖτε μελισσόνομοι· Θρόνου Ἀρτέμιδος πέλας οἰκῶν
ἢ κόπον οὐ πελάθει τις ἀρωγά. 11

κύριός εἰμι θροεῖν λογίων ὅσσαν· κράτος αἴσιον ἀνδρῶν
ἢ κόπου οὐ πελάθει γ' ἐπ' ἀρωγάν.

Inter hæc versus iste ἢ κόπον κ.τ.λ. quod ad metrum, est pro nihilo habendus. E ceteris 1 et 3; 5. et 9; 6 et 7; 10 et 12; alter alteri respondet. v. 2. Utrobique κόπον: dedi κόπον Syntaxis est οὐ πελάθει; ἐπ' ἀρωγάν κόπον. v. 3. Vulgo Ἐρμᾶν πρόγονον. At sensus postulat Ἐρμᾶ πρόγον' ὄν, sic voces se junctas: quomodo feci in v. 1 et 2, pro ἀνδροδάκτον et ἢ κόπον. Dicitur Ἐρμᾶ πρόγονε ut προγόνου βοῶς et προγόνου γυναῖκός in Æschyl. Suppl. 542. v. 10. Vulgo δόμον. MS. teste Br. δρόμον unde erui θρόνον. cf. Æschyl. Suppl. mox vice ὄγειν dedi οἰκῶν: quod ad κ et γ permutata vid. ad Tro. 520. quod ad sensum verborum οἰκῶν πέλας θρόνον Ἀρτέμιδος, confer Æschyl. Suppl. 218. Θέλειμ' ἂν ἦδῃ σοῦ. (i. e. Διὸς) πέλας θρόνους ἔχειν. v. 12. Vulgo θροεῖν ὅσιν. MS. B. λέγειν: Inde erui θροεῖν λογίων ὅσσαν. Redde *proferte vocem oraculorum*: cf. λογίων ὅδον in Eq. 1015.

Hactenus de vocibus et literis permutatis; restat totum locum exponamus. Euripides, Æschylum κόπτειν tuturus, queritur neminem ex iis, quas in scenam intulerat Æschylus, inter κόπους ejus auxiliatum esse auctori: neque id mirum: quia silentium diu servare personas saepe voluit Æschylus, ut ipse Aristophanes testatur in Ran. 910, sic legendus Πρώτιστα μὲν γὰρ τῇδε [hic, i. e. in scena] γ' ἄνεον ἐκάθισ' ἂν καλύψας Ἀχιλλέ' ἢ Νίσβην τιν' ἂν, γρύζοντας οὐδὲ τούτῃ· Πρόσχημα μὲν τραγῳδίας, τὰ πρόσωπα δ' οὐχί, δεικνύς: ubi redde ἄνεον *mutum*. Hesych. Ἄνεοι, ἥσυχοι, ἄφωνοι. Quod ad nomina fabularum unde versus citavit Comicus; bene monet Schol. v. 1. ex Μυρμιδόσιν esse decerptum: cujus argumentum fuit mors Patrocli; ad quem ἄνδρα δαίκτον pertinet: monet quoque Schol. v. 3. esse ἐκ Ψυχαγωγῶν: in qua jure poterat Mercurius partes habere, utpote ductor animarum. Verum unde fuerit excerpti 6 et 7, veteres Commentatores se nescire fatentur. Mihi videtur esse fragmentum ἐκ Φρυγῶν ἢ Ἐκτορος λύτρων, verba scilicet Priami ad Agamemnona dicta. Teleclides quidem ea Iphigeniæ tribuit: verum ex ea fabula desumptus est v. 10. ut patet ex Euripid. Iph. T. 123. ubi Chorum sic alloquitur Iphigenia Εὐφραμεῖτ' ὦ πόντου κ.τ.λ. unde liquet μελισσονόμους esse non modo Cereris, ut voluit Hesych. v. Μέλισσαι, verum etiam Dianæ Sacerdotes. At superstes Agamemnon comprobatur, quod Scholia vere mōnent v. 12. esse ex fabula, hinc, ni fallor, emendanda. Conjecturam feceram in Diario Classico N. xxiv. p. 246. Κεδνός δὲ στρατόμαντις ἰδῶν δια-
ζήμασι δίσσους | Ἀτρεΐδας: sed video nunc legi debere Κεδνός δὲ στρα-
τόμαντις ἰδῶν δίσσω διαδήματ' ἐν ὅσσοις | Ἀτρεΐδας, ut respondeat
strophæ Κύριός εἰμι θροεῖν λογίων ὅσσαν κράτος αἴσιον ἀνδρῶν: etenim
alibi corrumpitur δίσσω: vid. Eccl. 3. ubi pro Γονάς θε γὰρ σὰς

MSS. dant τὰ δίσσας: saepe quoque depravatur phrasis ἰδὼν ἐν ὁστοῖς: quæ tamen est proba: vid. Porson. ad Orest. 1018.

1284 et sqq.

στρ.

ἀντίστρ.

ὅπως Ἀχαιῶν

κύρσειν παράσχοι,

διθρόνον κράτος Ἑλλάδος ἤβρα

παμέναις κυσὶν ἀεροφοίτοις

σὺν δορὶ καὶ χερὶ πράκτορι θούριος

Σφίγγα δυσαμεριῶν πρύτανιν κίνα

ὄρνις

πέμπεν

τὸ πλαττοθραττόφλατ

4

τὸ πλαττοθραττόφλατ.

8

Ut ipse paulo ante supplevi Æschylum et Aristophanem utrumque inter se conferendo, sic et Schutzius Tragicum ope Comici emendavit; et Comico fortasse poterat lucem vicissim dare e Tragico, legendo in Pac. 357. σὺν τε δορὶ καὶ χερὶ ad exemplar formulæ in Agam. 112. ἔν τε δορὶ καὶ χερὶ: licet σὺν δόρει καὶ σὺν ἀσπίδι ex Aristophane alleget Etymol. v. Δόρει. Verum hæc sunt nimis incerta, neque valde aperta Comici mens hæc verba e Tragico excerptis. Suspicio tamen Aristophanem respexisse ad sui temporis res civiles: quarum historiolum e Plutarcho contexere libet. Post Brasidæ et Cleonis mortem, Spartani et Athenienses inducias fecerunt. Has Alcibiades popularibus auctor fuit, ut rumperentur: quia Bæoti, qui partibus Lacedæmoniorum favebant et Atheniensibus idcirco erant suspecti, pacis conditiones servare et Panactum tradere noluerunt. Induciis igitur interruptis, idem non multo post voluit Siciliæ bellum inferri, et quo melius populo Atheniensium persuaderet, ὁ Ἀλκιβιάδης μάντεις ἔχων, ἐκ δὲ τινων λογῶν προὔφερε παλαιῶν μέγα κλέος τῶν Ἀθηναίων ἀπὸ Σικελίας ἔσσεσθαι καὶ Θεοπρότοι τινὲς αὐτῷ παρ' Ἀμμωνος ἀφίκοντο χρησμὸν κομίζοντες ὡς λήψονται Συρακουσίους ἅπαντας Ἀθηναῖοι. Quæ Plutarchi verba in Vit. Nicæ p. 531. E. ea mente allegavi, ut legerentur in posterum emendata. Omnibus quidem notum est Ammonis oraculum. Verum ipse suspicor sub vocibus παρ' Ἀμμωνος latere hominem, a Comico exagitatam in Avibus; cujus nomen fuit interpolatōribus minus cognitum, at mentio cujus in illo loco fuisset apprime commoda. Is fuit Lampo, teste Schol. ad Av. 521. χρησμολόγος καὶ μάντις ᾧ καὶ τὴν εἰς Σύβαριν τῶν Ἀθηναίων ἀποικίαν ἐνοὶ παδιάπτουσιν, αὐτὸν ἡγήσασθαι λέγοντες— σὺν ἄλλοις θ': at quibus artibus id fecerit patet e Schol. ad Nub. 331. ubi vox Θουριόμάντεις exponitur περὶ οὗ τοῦ ἀπὸ Θουρίου μάντεις ἀλλὰ τοὺς εἰς Θούριον πεμφθέντας ἐπὶ τὸ κτίσαι αὐτήν· ἐπέμφθησαν δὲ δέκα ἄνδρες ὧν καὶ ὁ Λάμπων ἦν ὁ μάντις· ὃν καὶ ἐξηγητὴν ἐκάλουν— λόγους δὲ πᾶσι ὡς εἰσάγειν ἐφαίνετο περὶ τῆς εἰς Θούριον ἀποικίας. unde colligi potest, collato Amipsiæ fragmento apud Schol. ad Av. 521. illos vates non oracula exponere tantum solere, sed et facere et fortasse vñficere. Etenim Comici verba sunt, aut esse debent, Ὡστε ποιούντας χρησμὸς αὐτοὺς ἐποδόσθαι δεῖν Διοπίθει Τῷ μαινομένῳ. Neque minus cum est Lampona talem artem ad suum sibi commodum exercere, qui fuit, teste Schol. ad Nub. 331. unus τῶν πολιτευόμενων πόλεως: et fortasse suam operam collocavit Alcibiadi in bello

Siculo instruendo. Hinc patet Plutarchum scripsisse ὑπὸ Λάμπωνος ductu Lamponis, qui bene dici potest θούριος ὄρνις; avis a Thureo: nominatus quidem avis, quia noverat prapetis omina Xeniae, vel quia, teste Aristoph. et Schol. in Av. 521. ὦμνυ κατὰ τοῦ χηνός, μαντικοῦ ὄρνέου: et θούριος appellatus e loco ad quem ipse coloniam deduxit. Hinc quoque intelligi potest, quod vereor ut alii satis intelligant, cur in Av. 987. post Καὶ φείδου μηδὲν μηδ' αἰετοῦ ἐν νεφέλῃσιν subjiciatur Μῆτ' ἦν Λάμπων ἢ μήτ' ἦν ὁ μέγας Διοπίθης. Etenim Lampo fuit dictus θούριος ὄρνις, i. e. teste Aeschilo, αἰετός. Satis, ut opinor, explicui istud θούριος ὄρνις: restat ut cetera exponam; per Ἀχαιῶν δῖθρονον κράτος intelliges duo reges Spartæ—quæ fuit civitas Achæorum princeps: per Ἑλλάδος ἥβα, accipe civitates extra Peloponnesum positas (olim Ἑλληνικάς, teste Thucydide, dictas,) præter Bæotiam, quam Comicus designatam esse voluit nomine Σφίγγα, κύνα πρύτανιν δυσαμεριᾶν: i. e. Sphingu, more canis, rapacem et principem earum, quibus fuit vita tristis propter æthera densiorem: Athenæ quoque significantur per illud πταμέναις κυσὶν ἀεροφοίταις: quia plebs Attica, si quis alia, fuit volatilis et res super hominem ad captandum apta; quam vivide depingit Plutarchus in Alcibiade p. 199. dum loquitur de illa ad Siciliam profectione, cujus Alcibiades τὸν ἔρωτα παντάπασιν ἀναφλέξας—τὸν τε δῆμον μέγαρα πείσας ἐλπίζειν αὐτός τε μειζόνων ὀρεγόμενος—Καρχηδὸνα καὶ Λιβύην ὀνειροπολῶν—τούς μὲν νέους αὐτόθεν εἶχεν ἤδη ταῖς ἐλπίσιν ἐπηρμένους τῶν δὲ πρεσβυτέρων ἠκροῶτο πολλὰ θαυμάσια περὶ τῆς στρατίας περαιόντων ὥστε πολλοὺς ἐν ταῖς παλαιστραῖς καὶ τοῖς ἡμικυκλίοις καθέζεσθαι, τῆς τε νήσου τὸ σχῆμα καὶ θέσιν Λιβύης καὶ Καρχηδῶνος ὑπογράφοντας. Totum igitur locum sic construe θούριος ὄρνις, ὅπως παράσχοι Ἀχαιῶν δῖθρονον κράτος κύρσειν Ἑλλάδος ἥβα σὺν δορί καὶ χειρὶ πράκτορι, ἐπεμπεν Σφίγγα, κύνα πρύτανιν δυσαμεριᾶν, κυσὶν πταμέναις [καὶ] ἀεροφοίτοις. Inter quæ dedi παράσχοι, ἥβα et πταμέναις vice ἰταμαῖς. Et sane πταμέναις aliquatenus tietur πτηνὸς κύων Aeschylus ipse in Prom. 1057. et Agam. 139. πτανοῖσι κυσί. Post v. 7. exstat τὸ σύγκλινες ἐπ' Αἴαντι: qui versus teste Timachida apud Schol. in quibusdam libris deesse.

1309. et seq.

* Ἀνα τὸ δωδεκά-
χορδον ὄργανον
Κυρήνης
μέλι πίνον
Ἀλκυόνες
αἱ παρὰ νην-
* ἰμοις θαλάσσο-
ης κύμασιν
στυμύλλετε, τέγγ-
ουσαι νοτίαις

* πτέρον ῥανίσι χροά τε
δροσιζόμεναι, αἱ θ' ὑπ-
* ωρόφιοι κατὰ γωνίας ἐλ-
* ἰσσετε δακτυλίων θαλάσσης
5 ἰστότον ὑπὴνής μίτα καὶ 15
* κερκίδος αἰοιδῶ μελέτας
* ἵν' ὁ φίλαυλος ἐπαλλε δελφ-
* ἰς Ἀργείοις κυανεμβόλοις
* ἢ σ' νῶτ' ἢ πλάκ' ἀκύματον
10 οἰάνθας γάνος ἀμπέλου, 20

βότρυος, ἔλικα παυσίπουνον
 περιβαλ' ὤλενασι τέκνον·
 ὄρῃς τὸν πόδα τόνδ' ; ΔΙ. ὄρῳ.
 ΑΙ. τοῦδὶ τούτου ὄρῃς ; ΔΙ. ὄρῳ.
 ΑΙ. τοῖαυτο μέντ' οὗτος ποιῶν 25
 τόλμα μέλη τάμ' αὖ ψέγειν·
 ΔΙ. Τὰ μὲν μέλη γ' ἔα ταῦτα·
 βούλομαι δ' ἔτι Σε τὸν μοναδιῶν
 διεξέλθ' ἄν τρόπον·
 ΑΙ. Νυκτὸς
 κελαιν- 30
 οφαῖς ὄρῃς, τίνα μοι δύσταν-
 ον ἀνείρον, ἐξ ἀφανοῦς πέμπεις
 Ἄδα πρόπολον, ψυχὰν
 ἄψυχον ἔχοντα, μελαίν- 35
 ας Νυκτὸς παῖδ' αὖ φρικ-
 ῶδη, δεινὰν ὄψιν
 μελανονεκυεῖμ-
 ονα φόνια φοίν-
 ια δερκόμενον * *
 μεγάλους ὄνυχας ἔχοντ' ; 40
 ἀλλὰ μοι ἀμφίπολοι λύχνον ἄψατε,
 κάλπισί τ' ἐκ ποταμῶν δρόσον ἄρατε,
 θερμαίνετε δ' ὄνειρον,
 ὡς θείον ἂν ὄνειρ- 45
 ον τόνδ' ἀποκλύζω,
 ὦ πόντιε δαίμον·
 ταῦτα καὶν',
 ὦ ξύνοικ-
 οί, τέρατά μοι τάδε θε-
 ᾶσθε· τὸν ἀλεκτρυόνα 50
 συναρπύσσασα
 Γλύκη στί φρουδῇ·

Νύμφα ἐρασίγωνα
 Μάνια σύλλαβέ νιν. 54
 ἐγὼ δ' ἂν τάλαινα προσέχουσ' ἔτυχον
 ἐμαυτῆς ἔργοις, λίνου μέστον ἄ-
 τρακτον εἰλίσσ-
 ουσ' αὖ χειροῖν,
 κλωστήρ' αὖ πρὸς ὄψιν,
 ὅπως νεφέλας 60
 εἰς ἀγροῖαν φέρ-
 ουσ' ἀποδοίμαν·
 ὃ δ' ἀνέπτατ' ἀνέπτατ' ἐπ' αἰθ-
 ῆρα κουφοτάταις πτερύγων 64
 ἄκμαϊς· ἐμοὶ δ' ἄχ' ἄχ' αὖ κατέλιπεν,
 ἀπ' ὀμμάτων ἔβαλον δὲ δάκρυα δάκρυ·
 ἔβαλον αὖ τάλαιν'
 ἐμῶν· ἀλλ' ἰὼ
 Κεῖντες Ἰδίας 70
 τέκνα τὰ τόξα
 λαβόντες ἐπαμύνατε,
 τὰ κῶλα τ' ἀνάπαλλετε
 κυκλούμενοι τὴν οἰκίαν·
 ἄμα σὲ καλῶ, Δίκτηννα παῖς 75
 τὰς κυνίσκους ἔχουσ'
 ἐλθέτω διὰ δόμων
 πανταχῇ, σύ τ'
 ὦ Διὸς θυ-
 γὰρ ἀνέχουσ'-
 α λαμπάδας ὀξ- 80
 υτάταιν χειροῖν· Ἐκάτα, τὸ πῦρ
 ἀνάφηνον, ἐς Γλύκης ὅπως
 ἂν εἰσέλθου-
 σά φωράσω.

V. 1-4. Hi quatuor locum habebant post ψέγειν in v. 28. ita scripti Ἄνα τὸ δωδεκαμήχανον Κυρήνης μελοποιῶν. Licet Suidas δωδεκαμήχανον, et in voce illa Hesychius necnon in Κυρήνη una cum Eustathio Il. 2, v. 647 = 507. vulgatum agnoscant; nullus dubitavi quin emendarem δωδεκάχορδον; addito ὄργανον; huc enim respexit, opinor, Eustathius, qui ex incerto scriptore δωδεκάχορδον ὄργανον citat in V. 28. Etenim illa fuit parodia carminis Euripidei in Hypsipyle: cuius initium fuit teste Schol. Ἄνα τὸ δωδεκαμήχανον ἄντρον: Sed nescio quid sit illud δωδεκαμήχανον ἄντρον, vel ἄστρον ut exhibet Suidas. Intellexissem Ἄνα τὸ δωδεκάχρονον ἄστρον, i. e. Frige te, o Sol. Mox pro μελοποιῶν reposui μέλι πίνων. Etenim suspicor Euripi-

dein scripsisse *Πειρήνης μέλι πίνον*; dictum de Apolline, qui, ut fugebat Tragicus, *Pirenis mel*, i. e. dulces aquas *habet*, ut apud Horatium, *rose puro Castalia lavit Crines solutos*, vel apud Persium in Prologo vates dicitur *fonte labra, prolui Caballino*: Non inepte igitur Euripidea *Ἄνα τὸ δωδεκά-ἄχρονον ἄστρον* | *Πειρήνης | μέλι πίνον* Comicus ridet per *Ἄνα τὸ δωδεκά-χορδον ὄργανον* | *Κυρήνης μέλι πίνον*. Inter quæ vix opus est quod exponam *δωδεκάχορδον ὄργανον* Instrumentum longum et rigidum. Sic dicitur vir *τρισκαίδεκα-πηχὺς* a Theocrito Idyll. xv. 15. ubi citat Valek. Nostri Vesp. 504. et Ram. 1041. *τετραπηχεῖς*, et *ῥίνα τρίτηχυν* ex Anthol. Epigr. Incert. 91. quibus adde ex Hesychio *ἐκείτονπηχυν* in V. *Ἐκατόγχειρον* et *Ἑνεαπήχης*, quorum ad normam depingit Comicus rem *δωδεκάχορδον* i. e. *cithara tensiorem* ut est in Priapeis. Et sane opus erat re istiusmodi, si quis vellet frui *Κυρήνης τῆς δωδεκατέχνου*: de quibus duodecim modis Veneris Paxamus scripsit librum nomine *δωδεκάτεχνον*, teste Suida. Quid sit istud μέλι, non exponam.

Hactenus de vocum permutatione; restat ut causas aperiam, cur versus transposuerim. Vitio quidem Euripidi verterat Æschylus, quod ille ἀπὸ πάντων εἰσφέρει πορνιδίων [lege πορνωδίων quia πορνιδίων metro nocet] *Σκολίων Μελῖτου Καρικῶν αὐλημάτων*. At verum esse crimen negat Bacchus. *Αὐτὴ ποῦ ἡ Μῦς* οὐκ ἐλεσβίαζεν. At accusationem Æschylus comprobat, carmina quædam citando, quorum sensus potuit et in bonam et malam partem accipi, verbis leviter mutatis. Hinc intelligitur qua de causa transposuerim *Ἄνα* x. t. l. quod fuit apud Euripidem et debuit esse apud Aristophanem captus initium V. 5. *Ἀλκυόνες*—Hoc fuit nomen avium, unde dictæ sunt *ἀλκυονίδες* *ἡμέραι* teste Schol. ἐν αἷς ἐστὶν μεγίστη ἡσυχία ἀνέμων καὶ κυμάτων: unde vice παρ' ἀνέμοις reposui παρὰ νηέμοις cui Suidas favet, αἱ δὲ νῆεμοι καὶ γαλήνην ἔχουσαι ἡμέραι καλοῦνται ἀλκυονίδες. Verum et *Ἀλκυῶν* teste Hesychio, fuit δῆμός τις, ni fallor, prope Theatrum; qua habitabant scorta, ideoque dicta *Ἀλκυόνες* eo meliori jure, quod mulieres tam castæ quam impudicæ spectabant ludos e summis subselliis (ut patet ex Ovid. Amor. 11. vii.) theatri; cujus cavea, teste Pausania, apud Eustath. ad Od. Γ. 1472=133. cum Hesychio et Photio, fuit dicta *θάλασσα, κοίλη*: super qua, veluti Halcyon super mari, sedebant illæ mulieres Halcyones: quarum opera quivis cognoscere poterit, si meminerit *στωμύλλετε* esse deductum e *στόμα* et ἴλλειν: quod in ipso opere fœminam facere monet Ovidius in Art. Am. 111. 795. V. 10. Ita MS. Rav. et sic fortasse Schol. pro *νοτερῆς* v. 11. Sic Reiskius pro *πτέρων*. Quid sit *πτερόν* fœminæ, exponi potest ab illo Æschyleo apud Hesych. V. *Ὀστράκον*, de puella dicto *ἀρετὴ γυμνὸν ὀστράκου Ἀττῇ* ἄτιθον: sic enim lege pro *Ἀττῇνα* τίθον: et redde *ἀπτῆνα unfledged*! V. 12. *δρῶσιζόμενα* in sensu nequam ut *δρῶσον* in Eq. 1285. V. 13. Illud *γωνίας* bene dicitur de puella cujus *risus ab angulo* ab Horatio commemoratur. V. 14. Quæ scripsit Euripides de araneis, ex cepit Comicus de

foeminis : quas fingit Aristophanes esse operosas lanam carpendi hominis non ovīs. Reposui δακτυλίων vice δακτύλων : sic enim exhibet ed. Med. Suidæ V. Φάλαγξ, non δακτύλοις. Etenim φάλαγγες sunt *aranæ* apud Euripidem : apud Aristophanem ἀκρά τῶν δακτύλων : duplex quoque sensus inest vocī δακτυλίων : quam Tragicus voluit significare *retia* (vid. Polluc. v. 30.) at Comicus *rodicem*. Vid. H. Steph. in V. et Polluc. ii. 174. Mox scripsit Tragicus ἰσότηνα πηνίσματα et Comicus ὑπήνης μίτα i. e. *fila crinium* : qui sunt sub mentulis, veluti colis erectis : dein κέρκιδος intellige, quasi a κέρκος ductum : cui facete additur epitheton αἰδοῦ. Inter reliqua nemo non intelliget δελφίς : quod fuit nomen piscis et instrumenti cuiusdam acutisnavibus muniti—hinc et virilismembri. Similiter *contus-pedalis* usurpatur in Priapeis. Quo jure δελφίς dicatur φέλανος patet ex HomERICA voce αὐλός quā Schol. ad Od. X. 18. exponunt per ἐξακόντισμα καὶ κραυγὸς τοῦ αἵματος, et cur πῦραι sint κυανέμβολοι patet e Priapeis *ruber hortorum custos*. V. 19. Vulgo μαντεῖα καὶ σταδίου. Inde erui ἢ 'σ νῶτ' ἢ 'σ πλάκ' ἀκύματον quas voces scribere potuit Tragicus, depingens navem quæ transit maris κυρυσσόμενον νῶτον ἢ πλάκ' ἀκύματον. Ceite dixit Æschylus in Agam. 568. ἀκύμων πόντος necnon Euripides ipse ἀκύμων θάλασσα teste Phrynicho in Προπαρ. Σοφιστ. p. 6. qui tamen non bene exposuit ἀκύμων per ἄγονος, neque satis intellexit verba Comici, seu potius Tragicī, Ἀκύματος δὲ πόρμος ἐν φρίκη γέλα. Id sensit Valek. ad Phoen. 216. qui citat Andr. 158 Νηδὺς ἀκύμων magis ad Phrynichi sententiam accommodatum, et mihi perquam opportune confert Iph. T. 1444. ἀκύμονα Πόντου τίθησι νῶτα. In malam igitur partem Euripidis verba νῶτον ἢ πλάκ' ἀκύματον detorsit Comicus : cujus mentem satis aperient Sosipatri Epigr. i. p. 504=255. et Scaligeri Notæ in Priap. p. 472. V. 20. Quid sit γάνος e præmissis intelligi potest ; necnon ad βοτρυς (cujus τέκνον dicitur ἐλίξ παυσίπενος) testes non advocabo explicandi causā. Diu nimis fortasse inter has spurcicias sum immoratus : sed qui Comica intelligere velit, is necesse est pudorem aliquantisper deponat. V. 23. Δυνὶ πόδα τόνδε (vulgo τοῦτον) et τουδὶ (vulgo τί δαί ;) τοῦτον eloquitur, res suas et Euripidis ostendit. Hinc elucet jocus in πόδα et μέλη *membra* vel *Carmina*. V. 25. Vulgo μέντοι σὺ τολμᾷς contra nectrum et μοχ μέλη σου ταῦτα contra sensum. V. 59. Deest iambus. V. 43. Vulgo Θέρμεις—κλύσω. Utraque ~~ἄλλ~~ metro nocet. V. 47. Cur reposuerim καὶ pro κειν' nemo requirit. V. 49. θεᾶσασθε hic legebatur, ut olim θεᾶσθε in Thesm. 234. ubi θεᾶσθαι emendavit Porsonus : exstat quoque θεᾶσθε in Ach. 770. V. 52. Abest 'στι id tuetur Eccl. 311. ἡ γυνὴ Φροῦδῃ 'στὶ μοι. 341. Φροῦδῃ 'στ' ἔχουσα θεϊμάτιον. 950. Φροῦδῃ γὰρ ἴστί. V. 53. Vulgo Νύμφαι ὀρεσσίγονοι : quod fragmentum, ait Schol. fuit e Παντρίων Εὐριπίδου. Verum satis coarguit Valeken. ad Eurip. Diatrib. p. 11. errores Scholiastæ qui tamen bene monuit οὐδὲ παρ' Ἀισχύλου ταῦτα ἤρμοξε λαμβάνεσθαι—neque,

quod addere poterat, παρὰ Σοφοκλέους; cui fragmentum illud Platonis testimonio vindicaretur. Ipse quidem reposui ἐρασίζονε: quod formatur ab ἐρᾶν et γονή (semen) ad exemplum vocis ἐρασιχρήματος apud Hesych. et ἐρασιπλόκαμος apud Pindarum: cur vero Nympha (teste Photio τὸ ἀνάμεσον τῶν γυναικείων αἰδολῶν) tali nomine appelletur, patet ex Eccl. 227. Βινοῦμεναι χαίρουσιν: et e Lysistr. 896. Ὀλίγον μέλει σοι τῆς κρόκης φορουμένης: Ἐπὶ τῶν ἀλεκτρούων intelligi potest, cur Μανίας ἢ ἐρασίζονος jubeatur gallum gallinaceum comprehendere. V. 60. Inepte κνεφαῖος. Dedi νεφέλας retia: quo sensu exstat in Av. 194. Μὰ γῆν μὰ παγίδας μὰ νεφέλας μὰ δίκτυα et ibid. 528. παγίδας--νεφέλας δίκτυα] πηκτάς. V. 67. Ε τλάμων ἐνὶ τάλαιν' ἐμῶν. V. 74. Vulgo δὲ Δίκτυνα παῖς Ἀρτεμις καὶ Ἄ. At Brunckius vidit gl. esse Ἀρτεμις: mox ipse dedi σὲ καλῶ cf. Lys. 346. καὶ σὲ καλῶ—Τριτογένεια. Similiter emendavi Æschyl. Agam. legendo Ἰήϊ, ἀνακαλῶ σὲ, Παῖαν. V. 78. Vulgo σὺ δ' ὦ: quod sententia non sinit. V. 81. Ex Ἐκάτα παράφηνον erui Ἐκάτα τὸ πῦρ ἀνάφηνον.

1370. et sqq.

HM. ἐπὶ πόνον γ' ὡς δέξιναι
τὸ δὲ γ' ἂν ἕτερον αὐτέρας
νεοχμόν, ἀτοπίας πλέως ἂν
οὔτις ἐπενόησεν ἄλλος.

HM. μὰ τὸν, ἐγὼ μὲν οὐδ' ἂν, εἴ τις
ἐλεγέ μοι τῶν ἐπιτυχόντων,
ἐπιθόμην, ἀλλ' ὦμην
αὐτ' ἂν αὐτὸν ληρεῖν.

V. 1. Vulgo ἐπίπονοί γ' οἱ. V. 2. γὰρ: mox πλέων ὅτις ἂν: et dein ὦμην. Mutantur tam ob sententiam quam metrum. Phrynich. Προπαρ. Σοφιστ. p. 21. habet Ἀτοπίας πλέως ἀνθρώπος' χρῶ. Cf. Thesm. 709. Ὡς πλέα' σθ' ἅπαντα τόλμης ἔργα κἀν-
αισχυντίας. At Suid. Ἀτοπίας πλέων πρᾶγμα.

1482. et sqq. στρ.

1491. et sqq. ἀντιστρ.

Ut hæc inter se conveniant lege Πάλιν
ἄπεισ' ἄνω ἡδοθεῖς vice Πάλιν ἄπεισιν οἷχαδ'
mox φίλοισι.

Eton. dādam Kalend. Mart. A. C. MDCCCXVI.

ON A PASSAGE IN THE POETIC OF ARISTOTLE.

THE following passage of the Poetic of Aristotle has considerable intricacy. By an insertion of it into your Journal it may attract the attention of some of your learned correspondents.

Ὡς περ γὰρ καὶ χρώμασι καὶ σχήμασι πολλὰ μίμουσιν τινες ἀπεικάζοντες (οἱ μὲν διὰ τέχνης, οἱ δὲ διὰ συνηθείας) ἕτεροι δὲ διὰ τῆς φωνῆς οὕτω κἀν ταῖς εἰρημέναις, &c. &c. Monsieur Dacier has translated

it thus : " Ou par le secours de l'art, ou par l'habitude seule, ou en joignant les deux ensemble." He has this note upon the passage : " La manière dont on avoit lu ce passage, l'avoit rendu si obscur et si difficile qu'il ne faut pas s'étonner si tant de sçavans hommes ont travaillé inutilement à l'expliquer. Voici comme ils avoient lu οἱ μὲν διὰ τέχνης, οἱ μὲν διὰ συνηθείας, ἕτεροι δὲ διὰ τῆς φωνῆς. Ceux-ci par le secours de l'art, ceux-la par l'habitude seule, et les autres par la voix. Je sais bien que la voix est un instrument dont on se sert pour quelque imitation, mais elle n'entre nullement dans la peinture et n'y peut avoir aucun lieu. Aristote avoit écrit comme il y a dans quelques exemplaires ἕτεροι δὲ δι' ἀμφοῖν, et les autres par tous les deux ; c'est-à-dire et par l'art et par l'habitude. Expliquons présentement la pensée de ce Philosophe. Il y a des peintres qui imitent par les seules regles de l'art, et ce sont ceux qui ne joignant pas le naturel à la connoissance de regles sont à la vérité reguliers et justes dans leurs ouvrages, mais ils sont maigres et déchamez, il n'y a ni liberté ni noblesse. Il y en a d'autres, qui imitent par l'habitude seule, c'est-à-dire sans aucune connoissance de regles, et conduits par leur seule génie, se sont accoustumez à tracer des images de tout ce qu'ils ont vû. Enfin il y en a qui joignent l'habitude à l'art, et ce sont ceux qui n'ayant pas moins de génie que de science se sont acquis par leur travail une si grande facilité qu'ils deviennent enfin originaux et capables de travailler sur la vérité, au lieu que les autres ne travaillent que sur les copies. Voilà à mon avis tout ce qu' on peut dire pour éclaircir la pensée d'Aristote où je trouve encore une très grande difficulté. Car j' avoue que je ne comprends pas pourquoi ce philosophe, qui n'écrit pas un seul mot inutilement, se jette ici dans le détail de ces trois différences qui regnent parmi les peintres. Je croirois que cette première partie οἱ μὲν διὰ τέχνης, ceux-ci par l'art, seroit corrompue, et qu'Aristote auroit écrit οἱ μὲν διὰ τύχης, 'ceux-ci par hazard.' De cette manière il expliqueroit la naissance, le progrès, et l'entier établissement de la peinture qui est née comme la poésie et comme l'éloquence ; le hasard l'a produite, l'habitude l'a entretenue et fortifiée, et les hommes venant ensuite à joindre les deux ensemble, et à comparer leurs effets, en ont découvert la cause et ont établi sur cela des regles qui constituent l'art." Monsieur Dacier has produced no authority for changing the reading ἕτεροι δὲ διὰ τῆς φωνῆς and placing in its stead ἕτεροι δὲ δι' ἀμφοῖν.

ON A GREEK EPIGRAM BY TWEDDELL.

IN Tweddell's Greek Epigram on *Quid novi?* there is something so difficult and obscure, that I have never once been able to find a person who could comprehend the meaning of it. The two last lines, which constitute the sum, if I may so say, and the winding-up of the Epigram, are, I must confess, to me wholly unintelligible. The author himself seems to have felt a difficulty, as he has appended to them an explanatory note. It were useless to hazard a conjecture on the subject; as this would be but fighting in the dark. However, I strongly suspect that the obscurity of the allusion originates in the circumstance of its having reference to something of more general interest at the time when the Epigram was written, than it is at the present day. Any person possessed of the means of discovering the drift of it, and who will give intimation of this through the channel of the Classical Journal, shall, amongst those of others, be entitled to the thanks of

THE ENQUIRER.

For the benefit of those, who may not have an opportunity of referring to *Tweddell's Prolusiones*, I will transcribe the Epigram, as it stands in that work.

QUID NOVI?

Εἰ πάλιν ὄμβροιο φλέβες εὐρανίοιο λύσιντο,
 Γῇ τ' ἀπὸ κλυζόμενων πασ' ἀπόλοιτο μυῶν,
 Οὔτι σύ γ' αὖθ' (οἶμαι) Πύρρον, κατόπισθ' ἂν ἔβαλλες,
 Δευκάλινον τ', ἀνδρῶν λαινέους γονέας.
 Καὶ νῦν ἴδεσθε γένος! Νῦν Χῆρ ἐνὶ γράμμασι κεῖται,
 Πρὶν ἄλογος, κλήροισ' Εἰκώ, ὅπλοισι Λαγώς.

HEBREW CRITICISM.

WITH your permission, I would offer a few observations on Mr. Collit's remarks upon the controversy between Mr. Bellamy and me. I shall make them as briefly as I am able; since even the length of the articles, which you have received from me, furnishes

¹ Autopaton.

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matter to this gentleman for contemptuous allusions. (See No. xxii. p. 275.)

After having professed his sorrow for being obliged to differ from my opinion, &c. Mr. Collit informs your readers that, he means not only to question the fairness of some of my statements, in my contest with Mr. B.; but, convinced with the latter, and with Sir W. Drummond, that אֱלֹהִים is a noun singular, to oppose, generally, my arguments. (Class. Journ. No. xxi. p. 110.) He then expresses his surprise that I am uninformed of the bold attempts of Dr. Kennicott, and asks if I have yet to learn that many of the alterations proposed by him, betrayed "ignorance" of the structure and idioms of the language, in those points on which he committed himself.

I confess myself to be as uninformed of Dr. Kennicott's ignorance of Hebrew, as Mr. C. can suppose; neither have I had an opportunity of reading any but a small part of his works, in which I have seen much to admire, but must acknowledge that there are also some points, in which I do not agree with him. Where a person has done so much as Dr. K., it would be wonderful if he had made no mistakes. I never vouched for his correctness in every point; Mr. C. himself allows him to have been "*a learned Hebraist*," and if he was such, why should not a self-taught scholar think it an honor to be ranked with him? The aberrations of Dr. K. produced by Mr. C. (No. xxi. p. 211.) hardly warrant him to exclaim, "So much for the infallibility of this improver of the Hebrew text." Infallibility does not belong to man—I never heard that Dr. K. made any pretensions to it, and I certainly never asserted any thing of the kind. I spoke of the *labors* of Kennicott, and De Rossi, in general—that they would always be highly prized by scholars; I have neither *said* nor *imagined*, that their decisions were infallible or conclusive, in all cases; nor can I see any dishonor it would be, even to Mr. C., to have his name associated with theirs, although Mr. B., in the warmth of disputation, has *declared*, that "they were *altogether* unqualified" for the work, "and but mere *pretenders* to a critical knowledge of the language;" (No. iii. p. 631.) But as I am not implicated with Dr. K. as a "*Hebrew mender*," it would be irrelevant to the subject under discussion, to say more.

Mr. Collit next observes, that, on some occasions, I employ a kind of *tactics*, of which he can see neither the force nor the beauty—that my opponent has objected to the translation of certain passages in the modern versions, because they are made from the Vulgate; to the Vulgate he objects, because it is frequently made from the LXX.; and to the LXX., as not giving the sense of the Hebrew in those places. He denies the correctness of these

versions. This is the point at issue. He then adds, that I, nevertheless, quote these very versions as authorities, &c. together with Tremellius, and Junius, Castellio, and the Geneva French—and says, that he “thought this method of conducting a controversy had been long exploded. In critical disquisitions, names are of no weight, though they may increase the bulk of an article,” &c. (No. xxii. p. 275.)

To this I reply, that how much soever we may imagine modern translators to have been influenced by their previous acquaintance with the Vulgate, it is hardly conceivable that any person would attempt to make a version, *professedly* from the originals, without having a knowledge of those tongues. Now, Sir, the Vulgate is allowed to be of vast importance in the criticism of the Bible, by a host of the greatest scholars that have been engaged in Biblical researches; and if it, in general, gives the genuine sense of the original, modern versions ought, in general, to agree with it. The veneration in which the Scriptures of the Old and New Testaments have been held by pious men, in all ages of the Church, has induced the translators of them to abide as much as possible by the letter: hence it is, that we perceive such a striking resemblance in all the principal features of the various translations that have been made. And hence the injustice of concluding, as Mr. C. does for Mr. Bellamy, “That he objects to modern versions, because they are made from the Vulgate,” &c. Nor is his statement correct—Mr. B. objected to the Vulgate and English translation; and though I included the Vulgate in my authorities, I adduced others, against which he had not made any formal objection, and passages from the original, with reasons for the received version, which neither Mr. B. nor Mr. C. have answered, *nor can answer*. These Mr. C., with great candor and forbearance, has passed by in silence.

In some kinds of knowledge, a man of genius may make considerable proficiency, without much aid from those who have preceded him; and, where demonstration can be applied, there is no occasion to refer to names, to give weight to his conclusions; but the case is very different in philology. If we learn a language, it must be from those who know it, and to them we must refer, as our authorities for the signification of words. Did the gentleman, with whom I contended, refuse to admit, as authorities, “Jonathan and Onkelos, the Johnsons of the age in which they lived?”—Mr. C. must allow me to remind him, that my opponent considered these Johnsonian Targumists as adding weight to his arguments; and therefore, this method of conducting a controversy cannot have been very long exploded. Perhaps names have only become of no weight, since *he* has taken up the gauntlet. If Mr. C. has not acquired his knowledge of Hebrew by intuition,

I suppose he must know it upon the authority of Buxtorff, Bythner, Schickard, Masckel, or some other—On the authority of the Hebrew grammarians and lexicographers, and by his examination of those versions which furnished the materials from which their grammars and lexicons were compiled—names of no weight in critical discussions! Why, Sir, even mathematicians quote Euclid. Has Mr. C. no respect for those who introduced him to the knowledge of Hebrew? No—submission to the authority of teachers has been long exploded.

Mr. C. knows that I do not quibble respecting the 300 changes to be rung upon דבר, and cannot be serious in saying that I concede the point in dispute entirely. The original question was, not what *could* be done; but what *really was* done: the word is not pointed in 300 different ways, when prefixes and affixes are added to it, nor has it either 200 or 100 significations. דבר, however, would not have been mentioned, had Mr. C.'s client only avoided "irrelevant matter," when forced to take a desperate leap from האלה; it is true, *dabar* was as much to his purpose as any thing else he could have found, unless he had for once condescended to say, "*I am wrong.*" If Mr. C. "states so many objections to Mr. H.'s mode of reasoning, with *real reluctance*," I do not know why he should charge me with quibbling, for detecting an erroneous statement on mathematical principles: if there be any quibbling, the merit of it is all his own. Why should I have quibbled? Will Mr. C. risk his reputation as a Hebraist, by saying that I have not given the true meaning of כדברים האלה, in my contest with Mr. Bellamy? If I have, then Mr. B.'s attempt to prove דאילה to signify "*after this manner*," certainly failed: and if so, it remains for Mr. C. to show that all those *authorities* which I produced for the received version of 1 Sam. iv. 8. are insufficient to establish the point; to show that האלהים האדירים האלה, in the language of those ancient polytheists, does not signify "*these mighty Gods*;" and that אלה הם האלהים המכים את-מצרים does not properly signify, "*these are they, the (very) Gods that smote the Egyptians.*" But I must admonish him, that Hebrew scholars will expect the controversy to be carried on, by a reference to higher authority than his own, or that of the gentleman whose cause he advocates.

I am now come to that part of Mr. C.'s paper respecting Jonathan and Kimchi—here he seems, with great exultation, to enjoy his conscious superiority over me. Lofty flights are dangerous, and it may be that Mr. C. has yet to learn some things as well as his antagonist. Does he know any passage of Scripture in which "*a great man*," and "*angel of Jehovah*," are to be understood as synonymous terms? Can he defend his position, that Jonathan's

מלאכא ד"י, and Kimchi's אדם גדל, signify one and the same thing? Mr. C. ought to know, that it is usual with the Targumists to render both אלהים and יהוה, by מלאכא ד"י, and ירדא ד"י, and that they never understand by it "a great man;" for, how great soever a man may be "ex officio," there is still an infinite distance between him and his Creator. A messenger for God is sometimes called גביא and איש-האלהים, but none of them is called "angel of Jehovah," in Jonathan's acceptance of the term in this place. The title was peculiarly his "who bare and carried his people all the days of old." Isa. lxiii. 9.

And now, Sir, "though Samuel was a prophet, a messenger of God, a GREAT MAN indeed!" yet "both Jonathan and Kimchi are 'not' right in their exposition," nor have I either *said* or *thought*, "that she *saw* gods ascending!" in opposition to the words of Scripture, which declare expressly that she saw *Samuel*." (But I shall send you a paper respecting the Woman of Endor, immediately after the publication of this.)

All the Hebrew grammarians are agreed, that ים is the increment which all nouns and participles masculine take, in the formation of the plural absolute. I am therefore authorised, by all the masters of the language, to consider עלים as a plural participle; and as it is in construction with אלהים, to consider the latter as a plural noun. Mr. C. must allow me to question the correctness of his assertion, that *Elohim* is "here used absolutely as the official title of *Samuel*." I am frequently troubled with "inadvertency;" but in this case I could not have adverted to *Elohim* as a title of the Judges in the Hebrew Scriptures, with any regard to accuracy; because I am persuaded that, in the language of this Pythonissa, the word was not intended to convey any such meaning; and because the grammatical construction clearly requires its plural application. I have no party interest to serve, when I contend for the plurality of *Elohim*; it is a critical question with me, and nothing can be more certainly clear, both from its form and application, than its plural signification in many parts of Scripture.

I had not forgotten my first, when I put my second question to Mr. B. He had rendered אלו in the beginning of the verse "*unto me*," and, according to *his canon*, אלו ought to have been translated "*unto him*," not "*before him*," in the latter part of it. Whatever Mr. B. might intend by his introduction of פנים אל-פנים, it will not serve Mr. C.'s purpose. The expression (I believe) occurs four times in Scripture, respecting the divine colloquies to which Moses was admitted; and as we cannot suppose that he who fills immensity, has parts and features like man, we must conclude, that the expression relates, principally, to the familiar and direct method of communication, rather than to any particular sensible appearance.

פנים is as undoubtedly a plural noun in Hebrew, as *superficies*, its signification, is in English. No doubt reasons might be offered, to show the fitness of thus applying the name to the anterior part of the *Cratium*; I, however, am more satisfied with knowing what is meant by an expression, than I could be with censuring the peculiarities of an ancient language; and can see no more impropriety in the Hebrews using פנים, to designate one, or many faces; than there is in Englishmen using *superficies*, to denote one, or many surfaces. (Except in Gen. xxxii. 31. and Ezech. xx. 35. I do not recollect the occurrence of this phrase, but as above.)

If Mr. C. had not perceived the manifest impropriety, not to say absurdity, of translating ארבע in the manner proposed by Mr. B., I would not have noticed his observation on Deut. vi. 11. He has, however, cast no additional light upon the subject, unless his positive assertion is to be supposed of greater weight than the authority of an host of critics. After discarding my opinion, he says, "The fact is, that when a singular substantive, in its absolute form, takes the termination ם, the adjective, with which it is in construction, frequently assumes the same form. The passage may be truly rendered thus, without any supplement, 'Ye shall not go after another god, even a god of the people which are round about you.' " (No. xxii. p. 278.)

I am surprised, Sir, that these gentlemen never meet with any difficulties; and I am not always willing to admit it as a proof of their acquaintance with the subject. Mr. C. says, "When a substantive singular takes the termination ם;"—but when is that the case? If he had known any such substantives, he would have adduced them, and not have satisfied himself with ringing upon a solitary word ם, *the sea*. What he says respecting the adjective assuming the same form, is only saying that when a plural noun is in construction with a plural adjective, they are both to be considered as singular, upon the *ipse dixit* of Mr. C. Besides which, he has followed the example set him by Dr. Kennicott, and left out the *mem*, prefixed to *Elohei*, in the second clause of the verse! The very crime with which Mr. B. charged me. And lastly, his great respect for my knowledge of Hebrew, has induced him to spare me the pain which I must unavoidably have felt, if he had "*truly rendered*" Jerem. xiii. 10. And walk after another god to serve *them*!

I have had nothing to do with Mr B.'s calves; but if they will force me to give my opinion, I must just observe that Mr. C.'s translation violates the first concord in grammar; the verb does not agree with its nominal case, unless he can show דעלך to be the third pers. sing. pres. of Hiphel, with ך affixed: if he can do this, I shall have nothing whatever to object to his translation

of Exod. xxxii. 1. His ingenuous confession of the difficulty occasioned by the stop being placed before the pronoun is amusing. Ancient manuscripts were not encumbered with stops—this pause, however, shows the Masorets to have understood the passage in the same way as modern translators. His observations on יָם, *yam*, the sea, are trifling; for the Hebrew grammarians have not said that יָם is a plural noun, but that a masc. noun singular, increased in the end by יָם, becomes the plural absolute; in the instance produced by Mr. C. it is not a *termination*, but a word: besides, those who contend so strenuously for the vowel points, should at least know that the word for sea, is “*yam*,” and the plural termination is “*im*.” As well might Mr. C. tell us, that *s* added to sea, or *En* to ox, does not make them plural, because they have no plural signification when they are detached from the end of a word—and this is Hebrew criticism! Will Mr. C. permit me to mention rhetorical figures? He must have heard of such a figure as Metonymy; and, as מִצְרַיִם is undeniably used, in the Hebrew Scriptures, for the Egyptians, what canon of sound criticism will be violated, if we consider מִצְרַיִם (the singular) to have been the name of Ham’s son, and that the children are put, by Metonymy, for the father? *Metzr* is a name by which Egypt has always been known, both in the east and the west; and in the fragment of Sanchoniatho’s Phœn. Hist. the first king of Egypt is called *Misor*; and *Menes* in Eratosthenes’ table of the Egyptian kings. That כְּתִים וְדָדְנִים stand for *peoples*, and not *individuals*, may be safely believed; indeed the words of the historian, fairly interpreted, cannot be said to assert more than the rise of these peoples from Javan. Mr. C. has not proved what he attempted, and has no proper ground for his concluding sentence, “But if none of these be plural, what becomes of the assertion that יָם in *Elohim*, proves that noun to be plural?” Mr. C. knows that I do not rest its plural signification on its termination alone, but on that, in conjunction with other circumstances, which no man can overturn.

Whatever may be the precise meaning of תְּרָפִים, in the few places of Scripture in which it occurs, I fear that Mr. C.’s passion for *unities* will prevent him from discovering it: that the Teraphim were used for purposes of idolatry, is, however, pretty evident; and had Mr. C. only glanced at Maurice’s Indian Antiquities, or at Mr. Barker’s Letters to him (on Pagan Trinities), published in your Journal, he might, perhaps, have discovered some of the notions entertained by the heathen nations, respecting a plurality in the divine essence. In all probability, the Teraphim had something about it which rendered it proper to be designated by a plural name. Mr. C. may try to excite the risibility of your readers, by translating the word “a manikin!” But a critic ought to recollect

that Moses informs us of Laban calling them *his* gods, Gen. xxxi. 30. That Jacob allowed them to be Laban's gods, ver. 31. and that verse 34. runs thus, "For Rachel had taken the Teraphim, and had put THEM (וְתַשְׁבִּים), into the camel's furniture, וְיָשָׁב עֲלֵיהֶם and sat upon THEM." See also Zechar. x. 2. where *Teraphim* is the nominative case to דָּבְרוּ the third pers. plur. preter. of Pihel.

Mr. C. will not think me singular, in assuming it as granted, that the Hebrew language was lost during the Babylonish Captivity. He must surely know this to be a generally received opinion in the learned world. The very learned Bochart allows it to be somewhat surprising, that the Israelites should have preserved their language unadulterated, during their long abode in Egypt, and have lost it in the course of 70 years, in a country where a cognate dialect was in use; but he gives a very sufficient reason, viz. that in the former country they lived together, and in the latter were dispersed among their masters, whose language they were forced to use. See Phaleg. lib. 1. cap. 15. Whether Mr. C.'s assertion, that the Jews *could not* lose their language in the course of seventy years, will be thought of greater weight than the general opinion of the learned, I leave to your readers to determine. Mr. C. next informs your readers whence we have drawn our "notion of Hebrew ceasing to be spoken after the Captivity." He says, it "has been taken up from what is stated in the 8th chap. Nehem. respecting the reading of the book of the law of Moses—the Elders who were with Ezra gave the sense, and caused the people to understand the law,—they translated it into Chaldee, say those who suppose the Hebrew to have been lost." He adds, "We might with precisely the same accuracy, say, when a clergyman is expounding a passage to his hearers, that he is translating the English Bible into English!"—Is this mark of admiration indicative of Mr. Collit's surprise, at the cleverness of his critical observation, or at the folly of those who are so unhappy as "to dissent from the dicta of so great a master?" Let the Targums, which were used in after times, to supply the place of those living interpreters, those ancient men, who were acquainted with both languages, be the answer to such Hebrew criticism. And now, since the "*pluralists*" have seen one half of their *high places* trampled upon by this champion of *singularity*, they must doubtless perceive the necessity of taking up new positions; for Mr. C. "*thinks* it manifest that Mr. B. is right in affirming that the termination ם is not always a sign of the plural. The argument for the plurality of *Elohim*, as established by its termination, therefore, falls to the ground." If names are to be taken for authorities, "*where* falsehood is there either in physics or morals, which Mr. Collit might not prove to be true?" His authorities are Mr. B. and himself.

Mr. C. says, "The other great argument of the pluralists is, that in some passages it is found joined with adjectives, pronouns, and verbs plural. About thirty passages have been referred to by Parkhurst, to prove the assertion, and Dr. Adam Clarke has quoted this statement of Parkhurst!! Mr. B. has truly stated, that in a number of the passages, the word *Elohim* does not occur—Mr. B.'s opponents have disingenuously, as I think, avoided admitting the fact—they must be told again, that in the following passages, that word is not to be found; Deut. v. 23. Isa. vi. 8. &c. &c."

We shall now try to discover whether Mr. C. has not taken ground a little too high—whether he does not breathe an atmosphere to which he is not accustomed. I affirm that he either has fallen into an error of the same kind, as that which he censures with such marked contempt in Dr. A. Clarke; or he has laid himself under the suspicion of incapacity to examine a Hebrew Bible, in which the *Pesukim* may be numbered differently from those of the versions. Did Mr. C. assert "that the word *Elohim* was not to be found in Deut. v. 23." on the statement of some other person, or because he did not find "God" in ver. 23. of the version? I hope he will pardon me, if without farther ceremony, I inform him, that the version of ver. 23. of the printed Hebrew, is to be found in ver. 26. of the version, "For who is there of all flesh that hath heard the voice of the living God (אלהים חיים) speaking out of the midst of the fire?" &c. Mr. C. may complain of the disingenuous conduct of Mr. Bellamy's opponents, in not admitting his statement; but he must be certain that he is mistaken in the very first passage stated, whether on his own authority, or on that of some anti-pluralist, himself must determine—I think his notes of admiration after Dr. Clarke's quotation should have prevented him from committing himself as he has done.

It is true that *Elohim* is not to be found in Dan. v. 20. according to the printed copies which I have examined; but if Mr. Collit had read on a little farther (and Chaldee could present no formidable difficulty to him) he would have found the word in ver. 23. "The gods of silver and gold, of brass, iron, wood and stone."

As there is reason to suspect that some of Mr. B.'s opponents have copied the statements of others, whose references may have been erroneously printed, I may perhaps be allowed to mention a few places in Daniel, which I have myself examined; I will not give the statements of others, without examination: vide Dan. ii. 11. להן אלהין "except the gods;"—ii. 47. אלה אלהין "a god of gods;"—also ch. 4, 5, 6. according to the Hebrew, (8, 9. Eng.) אלהין קדשין, *Elahin kadishin*, "the holy gods;"—and again in ver. 15. (Heb.) we find the same די רוח-אלהין קדשין בד *di ruach Elahin kadishin bach*, "for the spirit of the holy gods is in thee."

It is true that the word is not found in Dan. vii. 18. and 22. but it is equally true that the adjective *עליזין*, used in its stead, is a plural one, and I think grammarians in general will allow, that the substantive understood to be in agreement with it is *אלהין*; indeed I have not yet learnt that any besides the *Elohim* can lay claim to such a title. Observe also that *עליזין* is used in verses 25. and 27. of this chapter, in the same sense. ' This substitution of plurals for *Elohim*, is, in my opinion, decidedly in favor of the "pluralists." That *Elohim* is not to be found in any other of the passages mentioned by Mr. C. I readily acknowledge, (so far as the *Hebrew Bibles* in my possession allow me to speak); but *קדשים* in Prov. ix. 10. and xxx. 3. (especially the former) are decidedly in favor of the "pluralists," as Mr. C. pleases to call us; so much so, that had the authorised version of Prov. ix. 10. been, "The beginning of wisdom is the fear of the *self-existent Being*, and the knowledge of the *Holy Trinity* is understanding," I should feel an inclination to contend for it "*unguibus et pedibus*." Nor can there be any doubt that *Elohim* is meant by *קדשים* in Prov. xxx. 3. again, *בוראין* is assuredly to be found in some copies; but whether it be the true reading, Eccles. xii. 1. I take not upon me to determine. *קדושים* in Hosea, xi. 12. is considered by Munster and other learned Hebraists, to be written for *Elohim*. *אדונים* in Malachi, i. 6. is without controversy plural, so that notwithstanding the mistakes of Parkhurst, and of those who have taken for granted the correctness of his statement, there is nothing gained by Mr. C. for if the sacred writers thought it necessary to write a plural noun, or adjective, when they described the Divine Being, but not by his essential name, it is reasonable to conclude that his essential name had a plural signification.

Mr. C. next observes, "It is not more true that a noun found joined with adjectives, pronouns, and verbs plural, must be plural; than it is that a noun found joined with adjectives, pronouns, and verbs singular, must be singular." True—but if in the former case the noun should not be plural, or, if in the latter it should not be singular, there would be a grammatical anomaly. Now the "pluralists" do not consider *Elohim* to be a plural noun merely from the circumstance of being found joined with adjectives, &c. plural; but because its form is regularly plural; because *Eloah*, in Hebrew, and *Ellah*, in Chaldee, are the respective singulars of *Elohim*, and *Elahin*; and because there are various parts of Scripture, in which it is impossible to understand *Elohim* in any other than a plural sense. But Mr. C. adds, "It is not admitted that, in the other passages in which *Elohim* occurs, it is found joined with such plurals as have been alleged, but let it be admitted for the sake of the argument, and for every one of them, were it necessary,

one hundred may be given in which *Elohim* is joined with verbs, &c. singular. The weight, therefore, of this argument of the pluralists, is as a hundred to one against themselves." (No. xxii. p. 284.)

If Mr. C. does not admit *Elohim* to be joined with plurals, as stated above, must his pertinacity be attributed to his knowledge of the subject? If so, let him give a translation of Dan. v. 23. Dan. ii. 47. Jer. xiii. 10. and 1 Sam. iv. 8. in which "*common sense, that is older than any of them,*" will not laugh at him. Equally correct as his other assertions, is that respecting the weight of argument from numbers—he must be very dull indeed who cannot perceive, that a witness attesting the same thing a hundred times, is only one witness—the weight of the argument is not, therefore, as a hundred to one against the "*pluralists.*" If *Elohim* occurs so often joined with verbs, &c. singular, it is because the true God is so often signified by it; and this is the grammatical anomaly. If it occurs so seldom with plurals, it is because false gods are so seldom mentioned, or the name attributed to angels or judges. Had we, therefore, no other means of determining the question but the mode of construction, the weight of argument would be on the side of the "*pluralists;*" for *Elohim* has the construction of a plural, in general; 1. When applied to false gods. 2. When applied to judges and angels: and the construction of a singular (in general) when applied to the true God. I shall add only one testimony more, for the plural signification of *Elohim*, drawn from a quarter which might detach even Sir W. Drummond from Mr. Collit's party, if indeed he ever thought seriously that *Elohim* is a singular noun; I mean the fragment of Sanchoniatho's Phœnician History, preserved in Eusebius, as quoted by Bishop Cumberland, "But the auxiliaries of Ilus, who is Cronus, were called ELOIM, i. e. Ilus's *men*, or those that were for Cronus. But Cronus having a son called Sadid, dispatched him with his own sword, having a suspicion of him, and deprived his own son of life, with his own hand. So also he cut off the head of his own daughter, so as all the *gods*, the ELOIM, were amazed at the mind of Cronus." Cumberl. Notes on Sanchon.

I am not ignorant of the fact, from which Mr. C. would erroneously conclude the weight of the argument to be as a hundred to one against the "*pluralists,*" and yet I insist that *Elohim* is a plural noun; in which I shall have the support of every Hebrew scholar, who is not warped by undue attachment to some favorite opinion. Mr. C.'s directions to English readers of the Bible, are extremely ingenious; and nothing but obstinate prejudice can bear me out in any defence of modern translators of *Elohim*, since Mr. C. informs me, that they have no right to translate the word with

reference to the divine unity. I would just observe upon this point, that Mr. C. has finished his paper with a quotation that is sufficient authority for the modern translators; for if "Jehovah our *Elohim* be one Jehovah," when we venture upon translating the name, we must do it with reference to his unity. The man who quotes Deut. vi. 4. to prove that God is *one in person*, as well as *essence*, is misled by the *sound* of words. What force is there in this passage, so pointedly marked in the Hebrew Bibles, if we consider *Elohim* to be a singular noun? None—it is a *tautology* for which *no reason* can be assigned—who ever doubted that one person was one person? This, Sir, is a *truism* which one can hardly think, would have been so distinguished as the *Pasuk* is known to be in the Hebrew. Admit the plural form of *Elohim*, and the propriety of the passage bursts with conviction upon the reader; deny it, and the passage means *nothing*. Permit me to put a case; let us suppose an Israelite in an idolatrous country—he becomes a polytheist, and לו בית אלהים he has a house of gods—new gods of the country in which he dwells, and the manners of which he has adopted—a travelling countryman visits him, and is introduced into his pantheon; the traveller enquires of him בִּי-אלה, Who are these? Pray how shall he tell him in Hebrew, "these are our gods?" Can Mr. C. find any other way for the idolatrous Jew to answer the question than אלה אלהינו *elch Eloheynu*? He knows he cannot; and yet he says, "It is not admitted that, in the other passages in which *Elohim* occurs, it is found joined with such plurals as have been alleged," &c. hereby insinuating that it never has a plural signification. Let me once more remark, that some of the most learned of the Jewish writers have noticed the plural form of this divine name; the Cabalistic writers allow a mystery in the plural name of God; the Talmudical writers (as quoted by Parkhurst) Megilla, c. 1. fol. 11. say, that the LXX. purposely changed the notion of plurality couched in the Hebrew plural, into a Greek singular, Θεός for Θεοί, lest Ptolemy should think the Jews to be polytheists, as well as himself—There are many passages in Philo, which clearly show that the Jews of his time believed a plurality in the Godhead—Rab. Simcon Ben Jochai, as quoted by Dr. A. Clarke, says, "Come and see the mystery of the word *Elohim*: there are *three degrees*, and each degree by itself *alone*, and yet notwithstanding, they are all *one*, and *joined together in one*, and are not *divided* from each other:" *Comment. on 6 Sec. Lev.*—Rab. Bechai, on *Numbers*, vi. 24, 25, 26. makes a similar observation, I believe, (for I mention it memoriter.) From all these circumstances, I conceive that the *right* of the translators, to have regard to the unity of God, in translating *Elohim*, cannot be doubted, notwithstanding Mr. C.'s sweeping assertion. Having

noticed the most material points of Mr. Collit's paper, which relate to the controversy between Mr. B. and me, I shall finally take my leave of this subject, and leave to the decision of Hebrew scholars, "how I have managed the argument."

Newcastle upon Tyne,
Sept. 30, 1815.

W. A. HAILS.

NOTICE OF

FRAGMENTA BASMURICO-COPTICA *Veteris et Novi Testamenti, quæ in Museo Borgiano Velutis asservantur, cum reliquis Versionibus Egyptiis contulit, Latine vertit, nec non Criticis et Philologicis adnotationibus illustravit, W. F. ENGELBRETH, Ecclesiarum Lybæ-
löræ et Fröslovæ in Suediâ V. D. M. et Pro-
positus Honorarius. 4to. Havniæ 1811. pp. xxvi.
+ 200 = 226. London; J. H. Bohte.*

THE Egyptian dialects have lately much engaged the attention of Oriental scholars: and considering the difficulties attendant on such a subject, a very competent knowledge has been obtained of them. The exertions of the late learned Woide¹ have contributed very much to advance this species of knowledge; as, before his time, neither a good Grammar nor a good Lexicon² of the Coptic language existed. It had, indeed, always been cultivated in Italy, and was taught by natives of Egypt, in the college of the society De Propaganda Fide; but as it was intended only as a qualification of those missionaries who were to be sent to Egypt to propagate the Gospel, it was never applied, till very lately, to any *critical purposes*.

About the year 1783, it became a very fashionable study in Denmark; and it may not be too much to say, that they, as a nation, have contributed more than any other people to its advancement: some of the most valuable critical works which we possess, on the subject of the Coptic and Sahidic versions of the Bible, having

¹ See a brief history of his literary life, p. i—iii. of Dr. Ford's *Preface* to the "Appendix ad N. T. in quâ continentur Fragmenta Versionis Sahidicæ N. T.;" fol. Oxon. 1799. It was begun by Woide, and finished after his death, (May, 1790) by Dr. Ford.

² His Grammar was printed in 4to. Oxon. 1773, and his Lexicon, 4to. Oxon. 1775. They are the best ever published.

been written by the Danes, and also by the Germans. In the year 1783, Professor J. G. C. Adler, now Bishop of Holstein, published at Altona a very ingenious work, entitled "*Biblisches-Critische Reise nach Rom*;" in which he has afforded some very valuable information relative to the Egyptian versions: in 1786, Professor F. Münter, now Bishop of Zealand, printed at Rome his "*Specimen Versionum Danielis Copticarum*:" and on his return to Copenhagen, he printed his "*Commentatio de Indole N. T. versionis Sahidicæ*," 4to. 1789, in which he edited, from MSS. in the library of Cardinal Borgia, some fragments of the Sahidic version of the Epistles to Timothy; and also a few verses of the Basmuric version of 1 Corinthians, but which he termed the Ammoniac version: in 1790, he published in 4to. at Copenhagen, a "*Dissertatio de ætate versionum N. T. Copticarum*." He also touched upon this subject in a German work, printed in 1798, "*Vermischte Beiträge zur Kirchengeschichte*:" and he has since published, "*Odæ Gnosticæ Salomoni Tributæ*," 4to. but we do not know in what year: it is in the library of the British and Foreign Bible Society,² and we shall send an order for it to Hamburg, and probably give a notice of it in some of our future numbers. Zoega, a learned Dane, published at Rome in 1784, 4to. a treatise "*De nummis Imperatorum Ægypti*," and at the same place in folio, 1797, "*De origine et usu Obeliscorum*:" though these works are not on subjects of Biblical literature, they display a consummate acquaintance with the literature and antiquities of Egypt.

In Italy, besides two editions of the Coptic version of the Psalms, and the "*Liturgia Ecclesiæ Alexand. Copto-Arab.*" 8vo. Romæ, 1750,¹ and several other curious liturgies and euchologies, some

¹ For a very full account of the question respecting the proper name and country of this version, see Engelbreth's *Prolegomena*, p. xi—xviii. or the *Augustan Rev.* vol. i. No. iii. p. 221—223.

² Report of the Bible Society for 1813. Appendix, p. 97.

³ The Coptic and Arabic titles of this book, (it has no Latin in it,) are as follows:

ΟΥΧΩΝ ΗΤΕ ΗΙΕΥΧΗ ΟΠΙΕΣΟΟΥ:
 ΗΕΥ ΗΙΕΧΩΡΣ. .

كتاب الصلوات النهارية واليلية السبعة.

СΥΗ ΘΕΩ ΙСХΥΡΩ ΠΙΝΙΩΤ ΤΑΡΧΗ-
 НΟΥ ΨΑΛΛΩΔΙΑ ΕΘΥ.

بسم الله القوي العظيم.
 بدو الابصلمدية القدسة.

important works in Biblical literature have been published: in 1778, Tuki, an Egyptian Bishop, printed at Rome a Coptic Grammar in Arabic and Latin, in usum Collegii S. Congreg. de Propaganda Fide; filled with long passages from the Coptic and Sahidic versions of the Old and New Testaments. In 1785, Mingarelli printed at Bononia, 4to. "Ægyptiorum Codicum reliquiarum Natiuanæ;" and Georgi, General of the order of Augustinian Friars, the most learned linguist of the time, published at Rome in 4to. 1789, "Fragmentum Evangelii S. Johannis Græco-Copto-Thebaicum sæculi iv.;" to which he added several considerable fragments of an ancient Thebaïdic liturgy.

In our own country, however, the most important works have been printed, though the editors were Germans. In 1716, David Wilkins, a native of Memel in Prussia, committed to the press at Oxford the Coptic version of the New Testament; which was followed in 1731, by an impression of the Pentateuch, executed at London by Bowyer, the learned printer: these publications have by many, especially La Croze and Jablonski, been condemned with great severity; and certainly they are not so perfect in their kind, as not to require further emendation: but any one who has read what Michaëlis has said,² will admit that the judgment of these celebrated critics was too severe. In 1775, and 1778, Woide published his edition of La Croze's Coptic Lexicon, and his abridgment of Scholtz's Coptic Grammar: and in 1799, his edition of the Fragments of the Sahidic version of the N. T. were published under the care of the learned Dr. Ford. In this work, besides the Sahidic Fragments, were also printed some Apocryphal Visions of Daniel in Coptic, and five Gnostic Odes attributed to Solomon; perhaps the same with those edited by Münter.

In France, a very learned work on the subject of Egyptian literature, was published lately: "*Recherches critiques et historiques sur la Langue et Littérature de l'Égypte, par M. QUATREMERE;*"³ Paris, 1808. 8vo.

We have thus endeavoured, as far as lay in our power, to give a sketch of the literary history of the Egyptian dialects: and in our Journal, No. xxi. p. 197. we communicated to our readers a very

It is ornamented, (or rather disgraced) by wood cuts, intended to represent David playing on the harp, and the crucifixion of Christ. It is filled, like all the Coptic liturgies, with chapters from the N. T. and with Psalms.

¹ The Greek text of this MS. was collated by Professor Birch, and the various readings published in his "Quatuor Evangelia," Havnae, 1788, fol. in which work it is denoted by the title "Codex Bergianus i." It is a most valuable specimen of the Alexandrian edition. See Marsh's Michaëlis, vol. ii. p. 227. It was also collated by Hwiid, and the collation printed in Michaëlis' "*Orientalische und Exegetische Bibliothek,*" vol. xvii. No. 207.

² Introduction to N. T. edit. Marsh. vol. ii. p. 78.

³ See an account of it in the Class. Journ. No. i. p. 101.

interesting discovery made by M. Kinker. Of the peculiar dialect in which the Basmuric version is written, an ample account has been given by Engelbreth himself,¹ and by the Augustan Reviewer;² and it therefore will not be necessary to enter further into the subject. The various readings, and classification of this version, are a topic of much greater importance; and an extract of some of the most important may be useful to many, to whom a disquisition on Egyptian philology would be neither gratifying nor interesting.

We shall proceed, therefore, to give such a collation, noting at the same time, the consent or dissent of the most ancient and important MSS. and versions: the text with which we collate, is that of GRIESBACH, given in his *N. T.* 2 vols. 8vo. Halæ, Sax. 1796, —1806.

In citing the MSS. we use the same letters and numbers which have been employed by Griesbach:³ the mark + denotes the addition of a word or sentence, and = the omission: readings which relate to different words, are separated by the mark ||: and where the *Egyptian* versions are not mentioned, they are supposed to agree with the Greek text. B. denotes the Basmuric version; M. the Coptic; and T. the Sahidic: B. the Vatican MS. is marked B. 1209: and the MSS. are separated from the versions by a stroke —:

<i>Textus Griesbachii,</i> 1 <i>Corinth.</i> ix. 1—16.	<i>Vers. Basm. &c.</i>
οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος;	{ οὐκ εἰμ. ἀπόστ.; οὐκ εἰμ. ἐλ.
χριστόν	{ =T. Syr. p. c. ast. Tol. Harl. Vulg. Or.—AB. 1209. 46. 74.
ἡμῶν	{ ἐμὸν B.
2 ἀλλάγε	{ ἀλλὰ B. M. T. ἐγὼ + B. T.
ἐν κυρίῳ	{ =D.* 46.—Syr. Etp. clar. germ. Chrys. et in Mt. 2. 7. Habet Or.
3 ἐστὶ	{ =B. ⁴
6 μόνος ἐγὼ	{ ἐγὼ=B. ἐγὼ μόνος M. T.
7 ἰδίοις ὀφθαλμοῖς	{ αὐτοῦ + B. T.
η.....	{ =M. T.

¹ Prolegom. p. vii—x.

² A. R. vol. i. No. iii. p. 216—220.

³ See these explained in his *Prolegom.* tom. i. p. ci. sqq. and tom. ii. p. x. sqq.

⁴ In Woide's *Appendix ad N. T.* in verse 4. the words **ΗΟΥΨΥ**

καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει;	{	καὶ οὐκ ἐσθίει ¹ ἐκ τοῦ καρποῦ αὐτοῦ; B. M. οὐκ ἐσθίει τὸν καρπὸν αὐτοῦ; Γ. τὸν καρπὸν A. B. 1209. C. D*FG. 17. 46.—Codd. Varr. Latt. Vulg. MS. Beda. + καὶ πίνει, D.Ē.F.G.—It.
q.....	{	=T. Arm. Vulg. It.—DEFG. 31. 73. Mt. i. Chrys. Theodoret. Theoph. Aug.
ποίμην	{	+ προβάτων B. M. et sic fortasse Syrus, ^{ⲙⲓ} enim <i>grea ovium</i> sonat: videsis Cl. Michaëlis Grammat. Syr. p. 40. Halæ, 1784.
καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει	{	καὶ οὐκ ἐσθίει ἐκ τοῦ γάλακτος τῆς ποίμνης. M. αὐτῆς forte B. valde enim mutilatus est textus Basmuricus. Æth. Vulg. Codd. aliq. Latt.—D.* G. 3. 35. Chrys. Theoph. οὐκ ἐσθίει τὸ γάλα αὐτῆς. T.
.....	{	mutilatus est textus Basm.
9 ἐν γὰρ τῷ Μώσεως νόμῳ γέγραπται	{	γέγραπται γὰρ ἐν τῷ νόμ. Μωύσεως ² B. M. T. γέγρα· γάρ. D.Ē.F.G.—It. Or. semel. ἐν τῷ νόμ. γέγρα. Or. semel. νόμῳ Μωύσεως 72. al. 4. Nyss. Chrys. Theodoret.
τῶν βοῶν	{	+ περὶ B. M. T.—DEFG. 31. al. 3. Syr. Vulg. It.
10 πάντως	{	=B. T. Arm.
λέγει	{	λέλεχ ³ B. M.

21 CW are incorrectly translated "edendi et bibendi," Ñ being the praeformant of the infinitive: "edere et bibere," would be much better: the same remark applies to Engelbreth's translation of the Basmuric text.

¹ The praeterite is used instead of the present tense through the whole verse, in all the three versions: but this is common in the Egyptian versions, and probably did not arise from a various reading in the Greek MSS. from which they translated: no extant MS. has the praeterite; and Woidé has not noticed it in his collation of the Sahidic version.

² The Egyptian versions uniformly have Μωύσης for Μώσης; which may be accounted for, by considering the derivation of the name: see Marsh's Michaëlis vol. i. pt. ii. p. 419. and Simonis Lexicon Heb. Chald. ed. Eichhorn Halæ, 1793 sub voce מֹשֶׁה: or Josephus Antiq. l. ii. c. 9. §. 6.

ὅτι	= B. M.
ἐπ' ἐλπίδι ὀφείλει ὁ ἀρετῶν ἀρετῶν - - - - -	{ ὁφείλει ὁ ἀρετῶν ἀρετῶν ἐπ' ἐλ- πίδι B. M. T. sed adeas notum Cl. Griesbachii: (obiter mo- nemus, lectionem versionis M. illum omisisse.)
11 εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν - - - - -	{ εἰ ἡμεῖς ἐσπείραμεν ὑμῖν τὰ πνευ- ματικὰ B. M. T.
μέγα - - - - -	+ ἐστὶ B. M. T.
εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερί- σομεν - - - - -	{ εἰ ἡμεῖς ἁρῶμεν ὑμῶν τὰ σαρκικὰ M. T. εἰ ἡμεῖς θερίσωμεν ὑμῶν τὰ σαρκικὰ. θερίσωμεν CDEFG. 23. al. 13. Mt. a 7. al. 4. Ed. Vulg. It. Theo- doret.
12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας με- τέχουσιν - - - - -	{ εἰ ἄλλοι μετέχουσιν τῆς ὑμῶν ἐξ- ουσίας? B. εἰ ἄλλοι μετέχουσιν τῆς ὑμῶν ἐξουσίας. M. T.
οὐ μᾶλλον ἡμεῖς - - - - -	{ μᾶλλον δὲ ἡμεῖς. B. πόλου μᾶλλον ἡμεῖς. M. οὐ οὖν ἡμεῖς μᾶλλον. T.
ἀλλὰ πάντα στέγομεν - - - - -	{ ἀλλὰ στέγομεν πάντα. B. T. ἀλλὰ μακροθυμοὶ ἐσμεν ἐν πᾶσι. M. si liceat ita vertere
	{ ΤΕΝΗΣΟΥ ΗΖΗΤ ΔΕΗ ΖΩΒ ΗΙΣΗ: ita Wilkinsius. Sed non con- stat, in MS. suo Græco ita legisse interpretem Copticum.

¹ The present reading of the Basmuric text is ὑμῶν (ΕΤΕΝΕΖ-ΟΥΡΙΑ) which is also found in ii. 52. Mt. 7. *scmel.* (Matthæis 7. is a MS. of the tenth century, containing Chrysostom's Homilies on John, 41.—88.): but Engelbreth thinks this an error, and proposes to read ΕΤΕΤΕΝ, ὑμῶν. In verse 11. the Basm. has instead of ἐσπείραμεν ὑμῖν, ἐσπείραμεν ἡμῖν, (ΗΗΗ); but the context requires us to read ΗΗΤΗ ὑμῖν.

² Engelbreth translates *vestras facultates*, as if the Greek were τῶν ὑμῶν ἐξουσιῶν, but the Basmuric may be translated, *vestram facultatem*. Ε the mark of the objective case being used in the Basm. original, ΕΞΟΥΡΙΑ, must be translated by *facultatem* or *facultates*: but it does not imply that the Basm. translator had τὴν ἐξουσίαν in his Greek copy.

• καὶ μὴ ἐγκοπὴν τινα δοῶμεν	- - - - -	{	τινα B. T. Arm. Or. ἰνὰ μὴ δοῦμέν τινα ἐγκοπὴν M. (Simi- lem fere verborum ordinem re- tinent B. T.) - AB. 1209. C. 46.
13 τὰ ἱερὰ	- - - - -		ἐν τῷ ἱερῷ. B. ἐν τοῖς ἱεροῖς. M.
• ἐκ τοῦ ἱεροῦ	- - - - -	{	+ τὰ B. M. T. Vulg.—DFG. 46. Barb. i. boern. Aug. alii.
οἱ τῶν θυσιαστηρίων	- - - - -	{	+ καὶ M. Syr. utr. Vulg. Arm. —74. Mt. c.
14 τοῖς τὸ εὐαγγέλιον καταγέλ- λουσιν	- - - - -	{	τοῖς καταγγέλλουσι τὸ εὐαγγέλιον. B. M. T.
ἐκ τοῦ εὐαγγελίου	- - - - -		• ἐκ τοῦ θυσιαστηρίου B. ¹
15 οὐδὲν	- - - - -		τινὶ B. M. T.
μᾶλλον ἀποθανεῖν	- - - - -		ἀποθανεῖν μᾶλλον B.

Here the fragment ends. We have extracted all the readings which the Egyptian versions present, and in the list given above, the reader will find several not mentioned by Griesbach. It should, however, be remarked, that not all of them are actually various readings: the differences in arrangement, for instance, are rarely to be classed among the number, unless when we find a similar variation in Greek MSS.: but it seemed right to us to mention all that were to be found, from among which the reader may take his choice: and which may, perhaps, in some measure, assist him in forming a judgment respecting the general character of the Egyptian versions. It must also be remembered, that this circumstance affords no ground for a charge against Griesbach, whose object was merely to give a choice collection of readings.²

It will be seen that the Egyptian versions have a considerable degree of agreement among themselves: and Engelbreth has remarked³ that they agree in a great degree with the same MSS. The Memphitic version in St. Paul's Epistles, most frequently agrees with A. B. 1209 C. 17. 46. 47. less frequently with DEFG: the Basmuric and Sahidic versions follow AB 1209 CDEFG 17. 46. 47. or DEFG or some one of them. Having before given a very minute collation of a part of the Basmuric version, we will pursue the collation somewhat farther, noticing only the more remarkable deviations.⁴

¹ "Mendum ob huiusmodi, ut videtur." Engelbreth. p. 178.

² Griesbach. Prol. ad N. T. tom. i. p. 49.

³ Prolegom. p. 21. See also Münster Commentatio de Indole N. T. Sahid. p. 5.—7. for the affinities of the Sahidic version.

⁴ The Sahidic version is defective from i. Cor. xiv. 23. to the end of the Epistle: that is to say in Woidt's edition; for in Engelbreth's work, the Sahidic version begins again at xv. 5. and breaks off at xv. 33. The readings of M. marked with an obelus (†) are omitted by Griesbach.

*Textus Griesbachii. 1 Corinth.**Vers. Basm. &c.*

xiv. 33.

ὡς	+ ἔστι B. M.† Œc.	
πάσαις	= B.	
34. 35	{	habet Basm. in hoc loco: in DEFG. It. Ambrst. Sedul. ponuntur post v. 40.
34. ὑμῶν		= B. M. Syr. p. c. ast. Æth. Arm. Vulg.—A. B. 1209. 5. 17. 31. 73. 80. Mt. d. Marcion ap. Epiph. Nyss. Damasc. alii.
ταῖς ἐκκλησίαις	{	τῇ ἐκκλησίᾳ B. M.† Syr. Exp. Æth.—Mt. 1. tol. Marcion ap. Epiph. alii. <i>πάσαις ταῖς ἐκκλησίαις</i> , Arm.
ἐπιτέτραπται		ἐπιτρέπεται B. M.† Syr. Vulg. It. —AB. 1209. DEFG. 5. et 10. ap. Steph. 26. 31. 39. 71. 73. 89. Mt. m. Marcion. ap. Epiph. Damasc. alii.
ὑποτάσσασθαι	{	ὑπατασσέσθωσαν. B. M.†—A. B. 1209. 17. al. 6. Damasc. al. + τοῖς ἀνδράσιν A.
58. μαθεῖν		+ λόγον B.
οἴκῳ		οἴκοις αὐτῶν B.
τοῦ ἰδίου		= M.†
ἄνδρας		ἄνθρωπον M.†
γυναῖξιν	{	γυναῖκί B. M.† Arm. Æth. Slav. Vulg.—AB. 1209. 17. al. 9. Chrys. al.
ἐν ἐκκλησίᾳ λαλεῖν		λαλεῖν ἐν τῇ ἐκκλησίᾳ B. M. Vulg. —AB. 1209. 17. al. 4. ἐν ἐκκλησίαις FGI. 49. 69. It. Theodoret.
57. εἴ τις δοκεῖ		ὁ δοκῶν. B.

• **ΗΟΥΣΙΟΥ** Copt. "Wilkinsius vertit: *mulieribus*, sed minus

accurate; **Η** enim est nota regiminis, et **ΟΥ** art. indeterminatus s̄h̄g. Si in suo exemplari *Græco* **γυναῖξιν** legisset interpres Memphiticus, optiora peripsisset **ΗΣΑΗΣΙΟΥ**." Engelbreth. p. 179.

κυρίον	{ + τοῦ B. M.† + τοῦ ADEFGI. 17. 46. 47. multi alii Mt. a. al. 11. Patres Gr. Sed non constat Interpretes Ægyptia- cos legisse τοῦ: nam articulus defin. Π passim præfigitur in omnibus versionibus Ægypt. τοῖς Φϥ, et OC. ἐστὶν ἐντολὴ M. Æth.—A. B. 1209. ἐστὶν absque ἐντολῇ, D*FG. εἰσὶν ἐντολαὶ κυρίου. B. simili ordine verba legit M. ἀγνοεῖται M.† A.* (vid. Woidlii Notitia Cod. Alexand. p. 394. ed. Spohn. 8vo. Lips. 1788.) D*FG.—clar. germ. Orig. ἀγνοηθήσεται B. Vulg. boern. Patres Latini.
32. ἀγνοεῖται	<
30) ὥστε	=B.
ἀδελφοὶ	{ + μου M.† Syr. Arr.—AD. 37. al. 16. Barb. 3. Mt. 6. Chrys. al. multi in editt. et MSS.
γλώσσαι	+ ἐν B. M.† γλώσσαι B.
ὁ	=B. (Adeas not. Cl. Griesbachii.)
εὐσχημόνως	πρὸς οἰκοδομήν. M.†
καὶ	{ =B. et legit: γένεσθαι πάντα εὐσχημ. κ. τ. λ.
καὶ αὐτοὶ	=καὶ B. T. καὶ ἡμεῖς M.†
1. 2. 3. primum	=B. M.† T.—87. ap. Birch.
κύριον ἀποκτείναντων	{ ἀποκτ. κύρ. B. M.† T.—87. ap. Birch.
κύριον	+ ἡμῶν. T. et + ἰησοῦν B. M.† T.
καὶ ante θεῶν	=B. T.

• **ΗΤΕΠΟΩ** Copt. Wilkins has wrongly translated this word by *Dei*: see Woidlii Grammat. Ægyptiaca, p. 12. or La Crozi Lexicon Ægyptiaca, ed. Woide. p. 174.—This should warn collectors of various readings against trusting to the Latin translations of the Oriental versions: a critic unacquainted with Coptic would of course, from Wilkins's translation, suppose the Coptic translator had θεῶν in his Greek MS. •

70 Notice of *Fragmenta Basmurica Coptica*.

18. καὶ ante ἀπαξ.....	=B. M.† T. Æth.—16.
ἡμῶς	ἡμῶ B.
19. γὰρ	† ἐστὶ B. M.† T.
καὶ posterius	=B. M.† T. Æth.
c iii. 2. καὶ σὺ γὰρ	{ καὶ ἐν ἀρχῇ M.† Æth. Vulg.— A. 67. xx. 71. 73. ἐν ἀρχῇ = x d B. T. = τοῦ ἐν ἀρχῇ T = B. M. T. Arm. Slav. Vulg. R —AB. 1209. D*FG. 17. 18. 9. M. f. k. Chrys. (et in M. a) al.
ἡμῶς posterius	{
5. ταύταις	—B.
4. ἐπεὶ πρὸς ὑμᾶς ἡμεῖς	=B.
5. μὴ γὰρ	ἐπεὶ γὰρ B.
ἡμεῖς	ἡμῶ B. M.†

In the preceding collation, we have given nearly all the readings observable in those chapters; having only omitted such as were of no importance. We have extracted them from Engelbreth's *Annotations*; comparing them at the same time with the original texts.

The passages contained in this volume, are the following: Isaiah, i. 1—16. v. 8—25. John, iv. 28—34. 36—39. 43—46. 48—53. 1 Corinth. vi. 19. ix. 16. xiv. 33. xv. 35. Eph. vi. 18. Philip. ii. 2. 1 Thess. i. 1. iii. 5. Heb. v. 5. x. 22.

The translation of Isaiah was clearly made from the Septuagint; and has those readings which are found in the Vatican MS. but rarely those found in the Alexandrian.* We hope to see an accurate collation of it in Mr. Parsons's continuation of Dr. Holmes's edit. of the LXX.

Engelbreth, for reasons mentioned in his *Prolegomena*,† but which we have not room to insert, thinks the Basmuric version was made at the end of the third or beginning of the fourth century.—The MSS. from which these fragments have been edited, were probably written a short time before the year 839; because in that year the Basmurites were destroyed by Almamon: nor is this age, by any means, incredibly great.

The Basmuric text of 1 Cor. ix. 10—16. was printed by Münter in his *Commentatio de Indole versionis Sahidicæ* p. 78—80.; under the title *Textus Ammoniæ*: there are some differences between this and Engelbreth's edition of the same words; but not of sufficient consequence to warrant a collation.

* Engelbreth. Proleg. p. 20.

† P. 19. See also the *Augustine Review*, vol. i. No. vi. p. 110. 121.

On the whole we think that the Egyptian philologist will find much in this book to interest him; and that the collector of various readings will discover abundance to repay him for his labor. Under these circumstances we strongly recommend it to the notice of our Oriental readers.

**LOCI QUIDAM LUCIANI EMENDATI
ATQUE EXPLANATI**

A JOANNE SEAGER, A.B.

BENKNOX WALLISAE, IN COMITATU MONMUTHIENSIS, RICTORI.

No. III. [Vide No. XVII. p. 161.]

PRO LAPSE. INF. SALUT. p. 737. [ed. Reitzii. 1743. t. 26. C. Salmur.] *Τάχα δ' αὖτις ἐκπλήξῃσι τὸν κατ' ὅρθον λογισμὸν (λογισμῶν Codex Wuttianus) καὶ στρατιωτῶν πλῆθος. οὐν οἱ μὲν προσελθόντες, οἱ δὲ ἐν τῇ τάξει τῆς προσταγερσεύσεως μὴ μένοντες.* Delendum videtur ὦν

HERMOTIMUS p. 739. [530. A. Salmur.] *"Ὅσον, ὦ Ἐρμότιμῃ, ἐν βιβλίῳ, καὶ τῇ τοῦ βασιλείου ἀπορρήτῳ κηρύσσῃσι, παρὰ τὸν διδάσκαλον ἐπιγεγραμμένῳ ἔοικας. ἐνταῦθα γινώμι μὲταξὺ προῖον, καὶ τὰ χεῖλη ἐπιστάτης, ἡρέμα ὑποτονόρῳζαν, καὶ τὴν χίτρα ὡς κἀκείσε μετῴρεσε, διότι τινὰ ἔχουσιν ἐπὶ σεαυτοῦ διατιθέμενος. ἐρώτημα δὲ ἢ τί τῶν ἀγκύλων συντιθέεις, ἢ σκῆμμα σοφιστικὸν ἀναφροντίζων, ὥς μηδὲ ὁδῷ βαδίζων σχολὴν ἄρῃ. — κ. τ. λ. —* Istorum loco, ἐρώτημα δὲ, ἢ τί τῶν ἀγκύλων, συντιθέεις, ponendum 'ἐρώτημα δὲ' (nimmum) τι τῶν ἀγκύλων συντιθέεις.

HERMOTIM. p. 743. [532. E. Salmur.] *Πλὴν ἀλλὰ τίνα σοι ἐν τῷ ἀκρον φέρων, ὥς ὅτε ἀναρρησόμενος; ἐς νέωτα εἰκάξεν ἐπὶ τὸ ἄκρον ἐπερίειπε, ἵνα μετὰ τὰ μυστήρια τὰ ἄλλα, ἢ Παναθήναια; Dividendum ὅπως. ἢς δὲ ὅτε ἀναρρησόμενος;*

HERMOTIM. p. 744. [534. A. Salmur.] *"Ὅσον ὃ ἂν εἰς τέλος ὁ καθαγερῆσθωσιν, οὗτοι πρὸς τὸ ἄκρον ἀφικνούμενοι, καὶ τὸ ἐπὶ ἐκείνου ὡς ἀμονύσει, θαυμάσιόν τινα βίον τὸν λοιπὸν βιούντες, οἷον μύρμηκας ἀπὸ τοῦ ὕψους ἐπισκοποῦντες, τινὰς τοὺς ἄλλους. Minus haec intellexisse videntur Solanus et Reitzius. Ordo sic instituendus ἀπὸ τοῦ ὕψους ἐπισκοποῦντες τοὺς ἄλλους (ἀνθρώπους scil.) οἷον μύρμηκας τινὰς.*

HERMOTIM. p. 747. Vid. Toup. ad Longin. §. ix. p. 33. 8vo. [καὶ ἀκέραιον φέρων τὸ θεῖον.]

HERMOTIM. p. 747. [536. E. Salmur.] *Ἀνελθόντες ἐπὶ τὸ ἄκρον, εὐδαιμονοῦσι, πλοῦτος, καὶ δόξης, καὶ ἵκοντο ἄλλ' οὐδὲ μεμνημένοι ἐστὶ, καταγινώσκοντες δὲ τῶν οἰομένων ταῦτ' εἶναι. F. inserendum τί, — καταγινώσκοντες ὅ, τῶν οἰομένων ταῦτα. TI εἶναι. Plato Apol. Socra.*

p. 14. cd. Valderi 1534.—πολλάκις ἑώρακα τινάς, ὅταν κλίνωνται δοκοῦντας μὲν **ΤΙ ΕΙΝΑΙ**, θανμάσια δὲ ἐργαζομένους, ὡς θεῖνον τι νόμῳ, πείσεσθαι. εἰ ἀποθανοῦνται.

HERMOTIM. p. 756. [546. A. Salmur.] 'Ἄλλ' οἷσι Μαργίτη διαλέγεσθαι τινι' ὡς πιστεῦσαι ὅτι 'Ερμώτιμος, ἀνὴρ συνετὸς, ἐτὴ' τότε γεγονὼς τεσσαράκοντα, περὶ φιλοσοφίας καὶ φιλοσόφων ἀνδρῶν τοῖς ἰδιώταις ἐπίστευσε, καὶ κατὰ τὰ ὑπ' ἐκείνων λεγόμενα ἐποίητο τὴν αἵρεσιν καὶ τῶν κρειττόνων ἀξιών. οὐ γὰρ πιστεῦσαιμί σοι τοιαῦτα λέγοντί. *Forse ἀξίαν, estimationem, pretium.* **Guilielmus—Immo ΑΞΙΟΤΑ** Ordo, ὡς ἀξιοῦν πιστεῦσαι ὅτι 'Ερμώτιμος—**κ. τ. λ. ἀς** pro ὥστ' **Xenoph. Anab. 3. 5. 5.** ποταμὸς τοῦ ὕψους τὸ βάθος, ὡς μὴδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. **Xenoph. Cyropad. lib. vii.** ἐν τῷ ἀσφαλεῖ ἤδη ἔτομαι, ὡς μὴδὲν ἂν ἔτι κακὸν παθεῖν.

HERMOTIM. p. 764. [554. A. Salmur.] 'Ἐπεὶ δὲ, ὡς ὑμεῖς φατε, σύ τε καὶ 'Ησιόδος ὁ ῥαψωδὸς, πάνυ πόρῳ ἀπώκισται, ἀνάγκη ζητεῖν ὁδὸν τε τὴν ἄγουσαν ἐπ' αὐτήν, καὶ ἡγεμόνα τὸν ἀριστον. ἢ οὐκ οἶσι σὺ οὕτω χρῆναι ποιεῖν; **Hermot.:** καὶ πῶς ἂν ἄλλως ἔλθοι τις: **Luc.:** οὐκοῦν σοὶ μὲν ἐπὶ τὸ ὑπισχνεῖσθαι, καὶ φάσκειν εἰδέναι, πολλὴ ἀφθονία τῶν ἡγησομένων. **Quum in Cardin. Poli MSS. collatione repertum sit** σὸν loco τοῦ σοί, vera lectio manifesta est; nempe. Οὐκοῦν, "ὍΣΟΝ μὲν ἐπὶ τὸ ὑπισχνεῖσθαι, καὶ φάσκειν εἰδέναι, πολλὴ ἀφθονία τ. ἡ.

HERMOTIM. p. 765. [554. E. Salmur.] **Melius:** ὀρέγῃ τε τὴν χεῖρα, καὶ προτρέπει κατὰ τὴν αὐτοῦ **ΕΠΙΕΝΑΙ**.

HERMOTIM. p. 765. [555. A. Salmur.] **Forsitan TOTIO** τε τοίνυν, τὸ πλῆθος τῶν ὀδῶν, καὶ τὸ ἀνόμοιον αὐτῶν, οὐ μετρίως ταράττει ἡμεῖς, καὶ ἀπορεῖν ποιεῖ.

HERMOTIM. p. 785. [575. D. Salmur.] **Delendum τὸ ΓΑΡ,** quod in codice MS. Marciano non apparet.

HERMOTIM. p. 788. [578. B. Salmur.] **Τί δὴ οὖν πράξομεν,** ὦ 'Ερμώτιμος; οὐκ ἂν ἀπαγορευτέον, οἶμαι, ἐπεὶ μὴδενὸς ἡγεμόνος τοιούτου ἔς γε τὸ παρὸν εὐποροῦμεν. **Legendum puto ΟΥ ΓΑΡ ἀπαγορευτέον—κ. τ. λ.**

HERMOTIM. p. 797. [587. E. Salmur.] **Forsitan καὶ ὅλον ἕκαστον ΚΑΤΑΝΟΗΣΑΙ.**

HERMOTIM. p. 797. [588. B. Salmur.] **Εἰ δὲ βούλῃς, καὶ ἄλλό τι ἀπραγμονέστερον ὑποθήσομαι σοι, ὡς μὴ ἱερεῖα καταθύῃς ταυτὶ, καὶ θυσιάῃ τῷ, μὴδ' ἱερεῖα τινὰ τῶν μεγαλομίσθων παρακαλῇς.** **Cum παρακαλῇς ex conjectura cujusdam sit, in margine codicis Marciani prolata, cum incedit. Salmur. legatur καταθύεις et παρακαλεῖν, cum articulus τῷ ferri non possit, et cum exemplum τοῦ θυσιάξῃσθαι active sumti nondum reppererim, locus, quantum ego perspicio, sic refingendus est:** εἰ δὲ βούλῃς, καὶ ἄλλό τι ἀπραγμονέστερον ὑποθήσομαι σοι, ὡς μὴ ἱερεῖα **ΚΑΤΑΘΕΤΕΙΝ** ταυτὶ, καὶ **ΘΥΣΙΑΞΕΙΝ** τῷ (encliticum) μὴδ' ἱερεῖα τινὰ τῶν μεγαλομίσθων **ΠΑΡΑΚΑΛΕΙΝ**.—ὡς, ut saepe alibi, pro ὥστε usurpatum est.

HERMOTIM. p. 799. [589. E. Salmur.] Scribi debuit, ὡς ἄλισθροῦς, ὃ 'Ερμότιμς, καὶ διαδιδράσκεις ἐκ τῶν χειρῶν. πλὴν ἀλλ' αἰρησάς γε ΟΥΔΕΝ. εἰόμενος γὰρ ἐκπεφευγέναι, ἐς τὸν αὐτὸν κύρτον ἐμπεπτῶκας.

HERMOTIM. p. 802. [592. C. Salmur.] Οἶνον μὲν γὰρ φαῦλον πρίασθαι, ἐν οὖσιν ὀβολοῖν ὁ κίνδυνος· αὐτὸν δέ τινα ἐν τῷ συρφετῷ παραπλεῖσθαι, ὡς καὶ αὐτὸς ἐν ἀρχῇ ἐξησθα, οὐ μικρὸν εἶναι κακόν. Scripsit Lucianus, ut existimo, οὐ μικρὸν ΕΙΠ' ΑΝ κακόν.

HERMOTIM. p. 811. [601. E. Salmur.] Καὶ μὲν οὐδέπω χάριν ἂν μοι εἰδ-ίης εἰκότως. οὐδὲν γὰρ σοι ἐξηγητικῶς δεῖξαι, ὡς ἐγγυτέρω σε ποιήσω τῆς ἐλπίδος. τὸ δέ, πολὺ πειναιτέρω γεγονότα μὲν ἢ πρότερον ἤμεν. Assumendum ἐκαντίον. τὸ δ' ἘΝΑΝΤΙΟΝ, πλὴν πύξιν οὐκ ἐστίν—κ. τ. λ.

HERMOTIM. p. 812. [602. A. Salmur.] Πῶς τοῦτο φῆς; πάνυ γὰρ λυπηρόν τι καὶ δύσελπι ἐρεῖν εἰσικας. Quandoquidem in plurimis libris, et manu scriptis et aliis, extat πάνυ γὰρ τι λυπηρόν τι καὶ δύσελπι; ε. ε. rescribendum puto πάνυ γὰρ τι λυπηρόν ΤΕ καὶ δύσελπι ὅσιν ἔσικας.

HERMOTIM. p. 815. [606. C. Salmur.] Ἰκολοῦθαι τοῖς τῶν προωδυνκῶν ἴχνεσι, καθάπερ τὰ πρόβατα πρὸς τὸν αὐτὸν ἡγούμενον. Fortasse ἰκολοῦσι τοῖς τῶν προωδυνκῶν ἴχνεσι, καθάπερ τὰ πρόβατα ΤΟΙΣ (ἴχνεσι scilt.) ΤΟΤ' αὐτῶν ἨΓΟΥΜΕΝΟΥ.

HERMOTIM. p. 818. [608. Γ. Salmur.] Οἱ δὲ, κὰν αἰσθωνται ἐξηπατημένοι ὅτι τότε, γέροντες ἴδω γενόμενοι, ἀκούσιν ἀναστρέφειν, αἰδούμενοι εἰ δεήσει τελικούτους αὐτοὺς οὕτως ἐξαιολογήσασθαι ὅτι πράγματα παῖδων ἔχοντες οὐ συνίσταν. Mollem legi, ἐξαιολογήσασθαι... ΠΑΙΡΜΑΤΙ παῖδων ἔχοντες οὐ συνίσταν.

HERMOTIM. p. 821. [611. C. Salmur.] Καὶ εἰσαυθὺς πινήσεις, ὡς φῆς, ἄλλα εἴκοθιν ἔτη τοῦλάχιστον, ἢν' ὀρθοκοντούτης γενόμενος, ἢ τις ἐγγυτήης ἐστὶ σοι ὅτι βιώσῃ τοσαῦτα; ὅμως ἢς ἐν τοῖς μηδέπω εὐκαιροῦσιν, εἰ μὴ μόνος οἶει τεύξεσθαι τούτου, καὶ αἰσώσκειν διώκων, ὁ πρὸ σοι μάλα πολλοὶ, καὶ ἀγαθοὶ, καὶ ὑκύτεροι παραπολὺ, διώκοντες οὐ κατέλαβον. "Mira sunt hæc. Bas. 2. ei. nihil melius M. ἢ quid scripserit Lucianus nescio; certe nihil horum." SOLANUS.—Mium est Solanum, cum ob oculos bonam lectionem Bas. 2. haberet, non vidisse sic scripsisse Lucianum, —hem, καὶ εἰσαυθὺς πινήσεις, ὡς φῆς, ἄλλα εἴκοθιν ἔτη τοῦλάχιστον, ἢν' ὀρθοκοντούτης γενόμενος, (ἢ τις ἐγγυτήης ἐστὶ σοι ὅτι βιώσῃ τοσαῦτα) ὅμως ἢς ἐν τοῖς μηδέπω εὐκαιροῦσιν. εἰ μὴ μόνος οἶει τεύξεσθαι κ. τ. λ. Quid hic est cor quibuscum amaret? HERODOTUS vel Aetio p. 835. [623. E. Salmur.] Forte πάροχος δὲ καὶ νυμφαγωγὸς Ἠφαιστίων ΣΤΑΤΗΛΕΣΤΙ.

HERODOT. p. 837. [625. B. Salmur.] Πρὸς ἡμαῖς, ὡς ποῦμην· ὁ ΤΙ μοι χρηστέον τῷ πράγματι.

HERODOT. p. 838. [626. A. Salmur.] Lucianus — Macedoniae panem omnibus in unum locum congregatum, ἐπιδειξόμενος, hoc se auctoritate et exemplo Herodoti facturum esse ait, qui celebritate ludorum Olympicorum historiam recitavit. Deinde conventum

illum deprimit, Macedonum extollit: αὐτοὶ τε οὖν ἤδη συνεληλύθατε, ὃ, τί περ ὄρελος ἐξ ἐκάστης πόλεως, αὐτὸ δὲ τὸ κεφάλαιον Μακεδόνων ἀπάντων, καὶ ὑποῖσχεται πόλεις ἢ ἀρίστη, οὐσα οὐ κατὰ Πίσαν, μὰ Δῖ'. οὐδὲ τὴν ἐκεῖθι στενοχωρίαν καὶ σκηνὰς καὶ καλύβας καὶ πνίγους· οἳ τε αὖ πανηγυρίζονται οὐ συρφετῶδης ὄχλος, ἀθλητῶν δὲ μᾶλλον φιλοθεάμονες, ἐν παρέργῳ οἱ πολλοὶ τὸν Προδοτὸν τιθεμένοι, ἀλλὰ ῥητόραν τ. καὶ συγγραφέων καὶ σοφιστῶν οἱ δοκιμώτατοι, ὅσον οὐ μικρὸν ἦσθ, μὴ τοῦ μὲν παραπολὺ ἐνδεέστερον φαίνεται τῶν ὀλυμπίων. "*Hæc nemo, credo, intelligat. corrupta itaque verba pronuntio; neque tamen, quomodo restitui possint, adhuc liquet.*" SOLANUS. *Mihi quidem liquet restituendum esse,*—δοκιμώτατοι. ΔΕΟΣ ΟΤΝ οὐ μικρὸν ἦσθ, μὴ τοῦ μὲν παραπολὺ ἐνδεέστερον φαίνεται τῶν ὀλυμπίων.

ZEUXIS p. 849. [637. A. Salmur.] Ὡρα τίνυν με σκοπεῖν, μὴ καὶ τοῦ μὲν ὁμοῖον ἢ τ. Ὡ. Ἀντιόχῳ, τὰ μὲν ἄλλα οὐκ ἄξια μάχης, ἐλέγαντε, δὲ τινες καὶ ξένα μορμολύκεια πρὸς τοὺς ὀρώντας, καὶ θαυματοποιεῖα. ἄλλως, ἐκείνα γοῦν ἐπαινοῦσι πάντες, οἷς δ' ἐγὼ ἐπεποιθεῖν, οὐ πάνυ ταῦτα ἐν λόγῳ παρ' αὐτοῖς ἐστίν. Interpungendum puto—καὶ θαυματοποιεῖα ἄλλως, ἐκείνα γοῦν ἐπαινοῦσι κ. τ. λ.—sic Lucianus, Prometh. es in verb. p. 15. Salm. τέρεβις ἄλλως καὶ παιδιὰ τὸ πρᾶγμα. nil nisi oblectatio et ludus, mera oblectatio et jocus. Demosth. περὶ παραπρεσβ. p. 348. eds. Reiskin, οἱ ἔ' ἀντιλέγοντες, ὄχλος ἄλλως, καὶ βασκανίᾳ κατεφαίνετο. Id. in Lacrit. p. 931. ἡγοῦντο εἶναι τὴν συγγραφήν ἄλλως ὕθλον καὶ φλυαρίαν. Vid. Toup. ad Longin. §. 7.

HARMONIDES p. 855. [642. B. Salmur.] Εἰ δέ σοι δεῖξαιμὲν τὰ μὲν, καὶ σὺ ἐπαινέσεις αὐτὰ, (εἴη γὰρ οὕτω φανήσεσθαι) καὶ δὴ ἐπὶ πέρα ἔκειν με τίς ἐλπίδος, ἐν μὲν ψήφῳ πρὸς ἀπάσας λαβόντα.—Scripserat auctor forte εἴη γὰρ οὕτω ΦΙΝΤΑΖΕΣΘΑΙ, *Liceat enim si imaginari.*

QUOM. CONSCR. SIT HIST. tom. II. p. 7. [661. C. Salmur.] Εἰ δέ μὴ, αὐτοὶ μὲν καὶ ὅτε τῷ αὐτῷ πύχει, ὥσπερ καὶ νῦν, μετρούντων τὸ πρόγραμμα. Mallem τῷ αὐτῷ πύχει ΟΠΠΕΡ καὶ νῦν.

CLASSICAL CRITICISM.

HAVING had occasion, in the course of some enquiries, to investigate with considerable care the manner in which several of the Greek particles and other words in that language have been formed, I thought I might render no unacceptable service to your readers by making a few observations on some words, whose origin and precise meaning seemed to me to be somewhat misunderstood. The formation of a number of adverbs from nouns, verbs, adjectives, and participles has never been questioned, as they bear such striking marks of their origin; but, as far as regards some of those that are

derived from adjectives, it does not appear that grammarians and critics are agreed from what particular case they are formed. I have long been of opinion that all those adverbs which end in *ως* were formed from the genitive plural in *ων*. Of late, however, this doctrine has been questioned by Mr. BLOMFIELD, in a note of considerable length on v. 216 of the *Prometheus I.* of Æschylus. I shall first give an extract from that note, and then make a few observations on it: “*Ἀμοχθῇ, sine labore. Hujusmodi adverbia modo per diphthongum, modo per simplicem i sine certa regula effuerunt. Ego, quare ἀμοχθῇ et non ἀμοχθεῖ scriptum, paulo fusius explicare decrevi. Adverbia cujuscunque forme non a secundo casu nominum, quod somnauerunt grammatici, sed a tertio nata esse, satis ostendit universa linguarum ratio. Horum autem pars maxima, a dativo numeri pluralis orta, in *ως* desinebat (scilicet *αις*); nonnulla a dativo singularis in *αι* vel *ι*, etc.” With regard to the formation of that class of adverbs which end, or should end, in *ι*, as being formed from the dative singular of nouns or adjectives ending in *ως*, I perfectly agree with him, and think that he has done some service in clearly pointing out their origin. But I am not equally disposed to coincide with him in opinion respecting those that end in *ως*, till I perceive better reasons assigned for their formation from the dative plural in *ως*, than any that he has given. Every one knows that there are several adverbs formed from the *genitive singular* of certain words, as *ὅθεν* *simul* from *ὅθεν*, *ἐξαικῶς* *nullibi* from *ἐξαικῶς*, *ὁπῶς* *hic* from *ὁπῶς*, *ὥς τε* *noctē* from *ὥς* *nox*, &c. This affords a presumption, at least, that other adverbs may also be formed from the *genitive plural*, and we shall see, I think, immediately that there is a considerable number ending in *ως* that could be formed from no other case. Is it at all likely that *ἀντιθέμενος* could be formed from the *dative plural* of the participle *ἀντιθέμενος*, when that case in the common dialect of the Greeks ends in *ουσιν*, and probably at one period ended in *ουσι*? or *ἀντιθέτως* from *πρὶς πρῶσι*, the dative plural of the participle *πρὶς πρῶσι*? or *ὥτως* from *ὥσι*? Were there ever any doubt about the formation of these and others of a similar kind, a great many more, formed from adjectives, must, I apprehend, be decisive of the question: *πάντως*, for instance, could never be formed from *πάνσι* or *πάντοι* or *πάντισσι*: nor *ἀσφαλῶς* from *ἀσφαλέσι*; nor *ἀληθῶς*, or *ἀληθίως*, from *ἀληθέσι*; nor *εὐσεβῶς*, or *εὐσεβίως*, from *εὐσεβέσι*, unless it be asserted that there were such words in the nominative as *πάντης*, *ἀσφαλος*, *ἀληθός*, or *ἐλθέτης*, *εὐσεβός*, or *εὐσέβειος*, from whose dative plurals in *αις* these adverbs were formed. In some of these adjectives we even find adverbial expressions by the use of a preposition with the *genitive*; as *διαπαντός* *διατελοῦς*, &c. But we may proceed even farther than this, and show that a considerable number of adverbs, bearing the appearance of a very early formation, were the original*

genitives of adjectives which became obsolete at an early period of the language. If I am not mistaken, all those that end in ω were formed from the old genitive in σ before the long vowels came into use. Thus in the Sigean inscription we find $\phiανόδιχο \epsilonἰμι$ ($\tau\sigma$) $\text{Ἡερμαχρεῖς, } \tau\sigma \text{ Ἡερμαχρεῖς, \&c.}$ When the long vowels came to be generally adopted, those adverbs, formed from the genitive of adjectives, assumed, instead of σ , the long vowel ω , the better to distinguish them from the more modern terminations of the genitive of nouns and adjectives. Thus $\acute{\alpha}\nu\omega$ *supra*, was in all probability the genitive of an obsolete adjective $\acute{\alpha}\nu\sigma$. $\xi\acute{\epsilon}\omega$ *extra*, of $\xi\acute{\epsilon}\sigma$. $\kappa\acute{\alpha}\tau\omega$ *infra*, of $\kappa\acute{\alpha}\tau\sigma$. $\acute{\omicron}\pi\acute{\iota}\sigma\omega$ *retro*, of $\acute{\omicron}\pi\acute{\iota}\sigma\sigma$. $\pi\rho\acute{\omicron}\sigma\omega$ *ante*, of $\pi\rho\acute{\omicron}\sigma\sigma$. $\pi\rho\acute{\omega}$ *mature*, which, according to Brunck's suggestion, ought to be $\pi\rho\acute{\omega}$, from $\pi\rho\acute{\omicron}\sigma$: $\pi\rho\acute{\epsilon}\nu$, *præquam*, is either the dative of this adjective for $\pi\rho\acute{\omicron}$ with the addition of the ν , or the accusative singular from an obsolete nominative in ν . But perhaps it may be said, though all this were unquestionable, how does it prove that adverbs in ω were formed from the genitive plural of adjectives in $\omega\nu$, since there is a change of the ν into a ς ; a change which could not have been wholly arbitrary, but must have depended upon certain principles in the language? I answer that, in the first place, the evidence of adverbs having been formed from the *genitive singular* of certain adjectives affords a presumption that some might also have been formed from the *genitive plural*; and in the next place, that there is a strong probability that the genitive plural of all nouns, adjectives, and participles, originally ended in $\omega\varsigma$ or $\acute{\omicron}\varsigma$; but that the *sigma* was either dropped, as was not unusual, in pronunciation, or was afterwards changed to a ν , that all or most of the cases in the plural might not terminate in that sibilant letter. Mr. Blomfield has shown very clearly that those adverbs which end in ϵ were all formed from the old dative singular in $\sigma\iota$, a termination which some of them still retain, as $\acute{\alpha}\iota\chi\sigma\iota$, $\pi\acute{\epsilon}\delta\sigma\iota$, &c.; and that in others the σ was omitted that they might not be confounded with the nominative plural. As these adverbs, therefore, retain the original form of the dative, which was afterwards changed to $\omega\iota$, may not such also as terminate in $\omega\varsigma$ indicate the original termination of the genitive plural, as it appears evident that they were all formed when the language was in a very ancient state? It is not, however, from analogy alone that the termination in $\omega\varsigma$ appears to have originally belonged to the genitive plural.* Other arguments from the structure of the cases might be adduced to render it highly probable; but as these are connected with other investigations which I may afterwards communicate, I shall omit them for the present. Enough, I imagine, has been stated to show that Mr. Blomfield's doctrine respecting adverbs in $\omega\varsigma$ is erroneous, as it appears evident that a considerable number with this termination could not, con-

sistent with grammatical rules, and the nature of the language, have been formed from the dative plural.

It appears to me that several modern critics have either misunderstood the original formation of a number of adverbs, or have ventured upon innovations which the genius of the language condemns. Mr. Elmsley, in a note on v. 19 of the *Heracle* of Euripides, says, $\pi\tilde{\eta} \gamma\tilde{\eta}\varsigma$ et $\delta\pi\tilde{\eta} \gamma\tilde{\eta}\varsigma$ ex Atticorum scriptis prorsus ejicienda esse censeo. Apud *Æsch.* *Prom.* 566 ubi vulgo legitur $\delta\pi\tilde{\eta} \gamma\tilde{\eta}\varsigma$, $\delta\pi\tilde{\omega}\iota \gamma\tilde{\eta}\varsigma$ præbet cod. Medicæus. Nostro loco $\delta\pi\tilde{\omega}\iota$ accipiendum quæsi esset $\epsilon\chi\tilde{\omega}\iota\varsigma$ $\delta\pi\tilde{\omega}\iota$, ut verbis utar Porsoni ad *Hec.* 1062. qui exempla allegat *Iph. T.* 113. 119. et *Soph. Phil.* 482. To determine a question of this kind, two things, I apprehend, ought to be considered: 1st. the nature of the expression; and, 2nd. the common usage. As to the nature of such expressions, as $\pi\tilde{\eta} \gamma\tilde{\eta}\varsigma$ and $\delta\pi\tilde{\eta} \gamma\tilde{\eta}\varsigma$, or the adverbs taken by themselves, they appear to me to be elliptical; $\pi\tilde{\eta}$ and $\delta\pi\tilde{\eta}$ are evidently the dative singular feminine of the obsolete interrogative adjectives $\pi\delta\varsigma$, $\pi\tilde{\eta}$, $\pi\delta$, and $\delta\pi\delta\varsigma$, $\delta\pi\tilde{\eta}$, $\delta\pi\tilde{\iota}$, its responsive; $\pi\tilde{\omega}\iota$, $\pi\omega\iota$, $\pi\tilde{\eta}$, or the Doric $\pi\tilde{\alpha}$ formed from the former, and $\delta\pi\tilde{\omega}\iota$, $\delta\pi\omega\iota$, and $\delta\pi\tilde{\eta}$ from the latter, each having some noun understood to make the sense complete. Thus $\pi\tilde{\omega}\iota$ will require $\tau\acute{o}\pi\omega\iota$, $\pi\omega\iota$, $\tau\omega\pi\omega$, and $\tau\tilde{\eta}$, $\delta\delta\omega$ or $\chi\acute{\omega}\rho\alpha$ understood. The responsives require the same nouns and the same cases. Whatever be the noun understood, it is plain that the adverb ought to be marked in such a way as to show from what case it was originally formed. $\Pi\tilde{\omega}\iota$ and $\delta\pi\tilde{\omega}\iota$ must, I imagine, be considered as the genitive singular; $\pi\omega\iota$ and $\delta\pi\omega\iota$ the dative, the latter coinciding with those original forms, as $\omicron\iota\kappa\omega\iota$, $\pi\epsilon\delta\omega\iota$, &c. pointed out by Mr. Blomfield. But to what class of adverbs, or to what formation are we to ascribe $\pi\tilde{\eta}$ or $\pi\tilde{\alpha}$, without the iota in the following expressions, $\pi\tilde{\alpha} \sigma\tau\acute{\omega}$, $\pi\tilde{\alpha} \lambda\acute{\alpha}\mu\psi\omega$, $\pi\tilde{\alpha} \beta\acute{\omega}$ in v. 1062 of the *Hecuba* of Euripides as edited by Porson, or $\pi\tilde{\alpha} \pi\omicron\tau\epsilon \tau\acute{\omega}\nu\delta\epsilon \pi\acute{\omicron}\nu\omega\iota$ in v. 190, and $\sigma\acute{\eta}\mu\eta\gamma\eta\epsilon\nu \delta\pi\tilde{\eta} \gamma\tilde{\eta}\varsigma$ in $\nu\epsilon\delta$, of the *Prometh. Vinct.* of *Æschyl.* as edited by Blomfield? In these editions $\pi\tilde{\alpha}$ and $\delta\pi\tilde{\eta}$ could never be considered as the dative singular feminine of obsolete adjectives, without the iota either adscribed or subscribed. But if the iota is to be omitted in these, why not in such adverbial expressions as $\theta\eta\mu\omicron\sigma\iota\zeta$, $\beta\acute{\epsilon}\lambda\chi$, $\kappa\alpha\iota\eta\eta$, $\acute{\alpha}\lambda\lambda\eta$, and a multitude of others. The former are as much datives as the latter, and ought to be marked with the same signs. With regard to the second point, perhaps Mr. F. will say, that instead of $\pi\tilde{\eta}$ or $\pi\tilde{\alpha} \gamma\tilde{\eta}\varsigma$, $\pi\omega\iota \gamma\tilde{\eta}\varsigma$ ought to be used. In what manner, I would ask, is he to ascertain that? It cannot be by the verse, for the quantities of the syllables are the same. It is not from the best editions and MSS. of the works of the Attic writers, for the one form occurs as often as the other; and, if I am not mistaken, $\chi\acute{\omega}\rho\alpha$ is more commonly used by the Attic writers than $\tau\acute{o}\pi\omega\iota$, or any word of a similar import. "Sæpissime in his et similibus terminationibus," says

Porson, ad v. 1662. *Eump. Hecab.* "variant libranii. Sunt etiam loca, in quibus fere dubites utrum præferas." To me it appears that ὅποι γῆς in the passage alluded to is by no means equivalent to ἐκεῖσε ὅπου. The former expression denotes *in whatever place*, altogether indeterminate, and therefore requiring the optative after it: the latter a *certain, fixed, and determinate spot*, naturally demanding the indicative: οὐδὲν μὲν ἐς ἡμᾶς ἡξίωσαν ὑβρίσαι, πάντα ὅποι (vel ὅπη) γῆς τυυθάνειν ἱερμένους.

There is another adverb, the formation and import of which seem to me to be equally well understood. This is the particle *τοι*, which I imagine is totally out of place, in v. 215 of Blomfield's ed. of the *Prometh. Vinct.* of Æschylus: τῷ *τοι* τοιαῖσδε πημοναῖσι κάμπτομαι. Besides the objections which I have to the grammatical construction of the passage, I cannot persuade myself that Æschylus would have used such a jingle of sounds as τῷ *τοι* τοιαῖσδε, which probably in his time were pronounced *τόι τοι* τοιαῖσδε. The two words *τῷ* and *τοι* are identically the same, the latter retaining its original form and serving the purpose of an abbreviated expression. So careful were the Greeks to separate the articles when they happened to be in the same case, that they departed from the usual collocation of them in certain expressions. Thus, while they said τὸ τοῦ Σακράτους πρᾶγμα, they never said τοῦ τοῦ Σακράτου βίου, but τοῦ βίου τοῦ Σακράτου; and the reason is obvious. But I suspect it is not generally known that the adverb *τοι* is in reality the old dative of the article or pronoun, and must in this, as well as in similar instances, be governed by the preposition ἐπὶ, understood, signifying *on this account, therefore, because*. A few examples will, I should hope, put this in a clear point of view; thus,

τί τὸν θεὸς ἔχθιστον οὐ συγγενὲς θεῶν
ὅστις το σὸν ἐχέτοίτι προὔσκαπεν γέρας;

says Κράτος to Vulcan. *Prom. Vinct.* The answer is, ἐδὲ συγγενὲς *τοι* δαῖδόν, ἢδ' ἑμιλία. I compassionate him, is the repl. ἐπὶ *τοι*, *on this account, because* the bond of relationship is strong. Σὺ *τοι*, says Orestes to Tyndaris, εὐτερέσας ἐγγάτες, ὃ γέρον, κατὰρ, ἀπώλειάς με. *Orest. Eumpid.* 578. You, old man, having begot a wicked daughter, have, *on this account*, ruined me.

μή *τοι* χλιδή ὑφείπε μήτ' αὐθάδεια
σιγᾶν με. *Prometh. Vinct.* 445.

Do not *on this account* think that I am silent, *on account* of pride or haughtiness.

τὸ σὸν γὰρ αἶδος, παντέχνην πυρὸς σέλας
θητοῖσι κλέψας ὥπασεν τοιαῖσδε *τοι*
ἀμαρτίας ἐπεὶ δαί θεὸς δαῖναι δέχνη. *Id.* v. 7.

For this offence, *therefore*, he owes compensation to the gods. From those examples and a great many more which could be pro-

duced, it seems evident that $\tau\omega$ and $\tau\omega$, in the line quoted above, must have both the same signification, as $\tau\omega$ must be governed by the preposition $\epsilon\pi$, understood, and must be translated *on this account*. The reading therefore of the Codex Medicus, $\tau\omega \tau\omega$, $\tau\omega\iota\sigma\delta$, appears to be the true one, and should, if these observations be correct, be adopted by every future editor of this play.

To these miscellaneous observations I shall add the following upon a point, somewhat doubtful I confess, but which, I think, may be better accounted for than has been done by a writer in the *Museum Criticum*, No. IV. p. 531. The following canon, as established by Dawes and Porson, he has quoted and pointed out an exception which seems to have stumbled Porson himself; but which that distinguished critic would never, I imagine, have endeavoured to account for in the manner that this writer has attempted. “Si mulier, de se loquens, pluralem adhibet numerum, genus etiam adhibet masculinum:”

“Si masculinum adhibet genus, numerum etiam adhibet pluralem.” R. P. ad Hecub. 515.

The exception is in the *Hippolytus* of Euripid. (Ed. Monk, 1107.)

ξύνεσιν δέ τιν' ἐλπίδι κεύθων
λείπουμαι, ἔν τε τύχαις θνατῶν καὶ ἐν ἔργμασι
λεύσσω.

In this passage the Coryphæa twice uses the *singular* number and the *masculine gender*: upon which we have the following observation in a note by Professor Monk. “Notandum est quod Chorus mulierum de se loquens, masculinum participia κεύθων et λεύσσω usurpat: et hoc equidem credo prorsus insolenter factum esse. Vulgo quidem editum est in Androm. 422. Ὀκταπύρ' ἀκούσας: κ. τ. λ. Sed ibi recte Laværis ἀκούσας. Scholiasta, ut poetam quodammodo excuset, monet eum ex sua persona hæc locutum esse.” This opinion seems to have been taken up by the writer of the article above alluded to. — “Whoever will take the trouble of turning to the passage itself and the note upon it in Mr. Monk's edition, will find that it is all a *mere inadvertence* of the poet, who either mistook himself at the moment for the Coryphæa, or hastily transferred from his *loci communes* a fine train of reflection, without considering in whose character it must be uttered.” This is surely a strange way of getting over the difficulty, and not much to the credit of the poet, who could either at the moment mistake himself for the Coryphæa, or so far forget himself in inserting from his *loci communes* a fine train of reflection, as to lose sight of the *gender* of the speaker. If he had through inadvertence committed these blunders, is it at all likely that the audience, before whom the play was represented, would have overlooked them? And if they would not, which is presumable, that the poet would not have cor-

rected them? But I apprehend the whole mistake respecting this passage proceeds from want of attention to a construction not unfrequent in the chorusses of the tragic and comic poets. The Choryphæus, or Choryphæa, was always considered as the representative of others, and sometimes used the singular, sometimes the plural number. Aristoph. *Plut.* 280. φράσαι δ' οὕτω τέτληκας ἡμῖν, οἴτου χάριν μ' ὁ θεσπότης ὁ σὸς κίχληκε θεῶν. In the *Hippolytus* we find the Choryphæa using both the singular and plural number. ΧΟ. Ἐρως, Ἐρως, ὁ κ. τ. λ. μή μοι πιτὲ σὺν κακῷ φιλήσης, v. 539. Ἐρωτα δὲ τὸν τύραννον ἀνέχον, — οὐ σβίζομεν, 540. ΦΑΙ. σιγήσατ', ὦ γυναικες. — ΧΟ. σιγῶ — Similar to this is the following construction, where the noun is in the vocative singular, but the verb is in the plural: one only being personally addressed as the chief person, while all present are comprehended in the person of the verb: thus,

χωρεῖτε ταῖνον, ὦ Διώνυσ', ἔσω. Aristoph. *Ran.* 1479.

προσέλθετ', ὦ παῖ, πατρί. Soph. *Oedip. Col.* 1104.

It would be easy to multiply examples, but these may be sufficient to warrant us in drawing the following inference: That as the Choryphæa, when using the singular number, spoke not only for *herself* but for *all those who composed the chorus*: the singular number therefore, in instances of this kind, might be considered as equivalent to the plural, and *might* be employed with the same gender as when a woman speaks of herself in the plural. This is the only solution of this singular passage that appears to me to bear the appearance of probability. Had there been several other instances of a similar construction, I should have had little doubt of its being correct. As it is, I offer it to the consideration of your readers.

College, Edinburgh,
28th Dec. 1815.

G. DUNBAR.

MOMI MISCELLANEA SUBSECIVA.

No. IV. — [Continued from No. XXIV. p. 262.]

7. Maittaire's editions of the Latin poets, whatever else they may have to recommend them, are certainly very deficient in the Indices. Take, for example, this Epigram, and look out for the words in the Index to his edition of Martial.

Nubere vis Prisco: non miror, Paulla; sapisti.

Ducere te non vult Priscus; et ille sapit.

8. In the second Scene of the second Act of *Romeo and Juliet*, Juliet is made to remark that *Jove laughs at lovers' perjuries*. Thus

Tibullus, iii. 7. 17. *Perjuria ridet amantum Jupiter*. As there was no English version of Tibullus in the time of Shakspeare, those who are inclined to believe that he knew Latin, will not fail, perhaps, to adduce this in part of proof. On second thoughts, it appears to me that he had the idea from Ovid, *Ars Amat.* l. 633. *Jupiter caelo perjuria ridet amantum*. This, I should think, he could come at in English. I know not whether the learned Dr. Farmer has touched upon this.

9. Non illam natrix orienti luce revisens, Hesterao collum poterit circumdare filo. Catull. lvi. 377. This passage has been variously explained. The following quotation will throw sufficient light upon it. "Ethnici deflorate virginitatis argumentum a collo desumebant; dum enim primâ nocte virgo jam nupta erat cum conjuge concubitura, antequàm thalamum ingrederetur, colli ejus circumferentiam ducto filo metiebantur; manè autem si latus collum, quàm ut eodem filo comprehendì posset, inveniebant, defloratam jam inde concipiebant." Bened. Sambal. l. p. 557. This method of putting chastity to the test reminds one of certain of the canine species mentioned in the 579th No. of the Spectator. There is, I dare say, as much truth in the one case as in the other.

10. The *cacœthes versificandi* must have been raging in all its fury, when the annexed poem was written, or rather tagged together in praise of Bacchus. See Anthol. Græc. i. p. 28. edit. H. Steph.

Εἰ Βάχχι.

Μέλπωμεν βασιλῆα φιλέωντων, εἰσαφώτην,
 Α βροχόμην, ἀγροῦκον, ἀείδωντα, ἀγλαομορφον,
 Β οιστόν, βρόμιον, βαλχειτορα, βρονοχαίτην,
 Γ ῥήϊσυνον, γνοσεντα, γιγαντολέτην, γελόντα,
 Δ ιωγενῆ, δίγονον, δαθυραμβογενῆ, διώνυσον,
 Ε ὕιον, εἰχαίτην, εἰραπελον, ἐγρεσίωμον,
 Ζ ηλαῖον, ζάχαλον, ζηλήμονα, ζηλοδοτήρα,
 Η πιον, ἡδυποτην, ἡδύθροον, ἡπεροπήα,
 Θ υροσφόρον, θήμικα, θιασώτην, θυμολέοντα,
 Ι εδολέτην, ἱμερόν, ἰοπλόκον, ἱραφώτην,
 Κ ωμιαστήν, κεράον, κισσοστέφανον, κελαδειόν,
 Λ υδόν, ληναιον, λαθικηδέα, λυσιμέριμον,
 Μ ὕστην, μαινῶλιον, μυθώτην, μυριομορφον,
 Ν υκτέλιον, νόμιον, νεβρώδεα, νεβριδοπέπλον,
 Ξ υστοβάλον, ξυνόν, ζενωδῶτην, ξανθοκάρηνοι,
 Ο ργελον, ὀβριμόμυθον, ὀρέσκιον, οὔρεσιφοίτην,
 Π ουδαπέτην, πλαγκτήρα, πολυστέφανον, πολέωμον,
 Ρ ῥήϊσον, ῥαδινόν, ῥικνώδεα, ῥηνοχορήα,
 Σ κρητητήν, σάτυρον, σεμεληγενέτην, σεμελῆα,
 Τ ερπνόν, ταυρωπὸν, τυρρηνολέτην, ταχύμηνιν,
 Υ πνοφύβην, ὄγρον, ὕμενιον, ὕλῃεντα,
 Φ ηρομινῆ, φρυκτόν, φιλομειδέα, φοιταλιώτην,
 Χ ρυσόκερων, χυρίεντα, χυλιφρονα, χρυσευμέτην,
 Ψ υχοπλαιῆ, ψεύστην, ψοφομήδεα, ψυχδαίτην,
 Ω ριον, ὤμηστην, ὄρεσίτροφον, ὠρεσιλοισπον.

Immediately after this follows another, upon the same plan, in praise of Apollo. The reader may peruse that in the *Anthologia*.

11. UNIVERSITY INTENDED TO HAVE BEEN FOUNDED AT DURHAM. "On the 14th of May, 1637, a writ of privy seal, for founding an University at Durham, was signed by Oliver Cromwell, Lord Protector. This University, rather intended to be founded than actually settled, was soon suppressed. It is a singular fact, that George Fox, the founder of the Quakers, who visited Newcastle a second time¹ this year, has assumed to himself the consequence, and what he thought the merit, of having been the means of suppressing this laudable institution."² *Brand's Newcastle, Vol. ii. p. 485.*

Fox's account of the matter is so singular, that I shall transcribe it. "We came to Durham, where was a man came down from London to set up a college there, to make ministers of Christ, as they said; I went with some others to reason with the man, and to let him see that to teach men Hebrew, Greek, and Latin, and the seven arts, which was all but the teaching of the natural man, was not the way to make them ministers of Christ, for the languages began at Babel; and to the Greeks, that spake Greek as their mother tongue, the cross of Christ was foolishness; and to the Jews, that spake Hebrew as their mother tongue, Christ was a stumbling block; and for the Romans, who had the Latin and Italian, they persecuted Christians; and Pilate, one of the Roman governors, set Hebrew, Greek, and Latin atop of Christ, when he crucified him; so he might see the many languages began at Babel, and they set them atop of Christ the word, when they crucified him. And John the divine, who preached the word that was in the beginning, said that the beast and the whore had power over tongues and languages, and they are as waters. Thus I told him he might see the whore and beast have power over tongues and the many languages, which are in mystery Babylon. Now said I to the man; dost thou think to make ministers of Christ by these natural confused languages, which sprang from Babel, are admired in Babel, and set atop of Christ by a persecutor? Oh! no.--So the man confessed to many of these things. When we had thus discoursed with the man, he became very loving and tender, and after he had considered further of it, he never set up his College."--*Ohe! jam satis est, Ohe!* If your spleen be not ready to crack,' &c. See the Preface to *Walker's Idiomaticologia Anglo-Latina*.--*Ridete quidquid est domi cachinnorum.*

¹ George Fox's Journal, p. 281.

² The original writ is preserved in the archives of the Dean and Chapter of Durham; it appears to have been suppressed on account of petitions against it from the Universities of Oxford and Cambridge. It had been obtained by a petition of the city and county of Durham, county of Northumberland, and town and county of Newcastle upon Tyne.

ESSAY ON TRIPOSES.

THIS annual exercise should seem to derive its origin from a zealous and earnest endeavour of the University, to send down to posterity the praises of industrious young men, who have applied themselves strenuously to its favorite studies; but probably this subject being at length exhausted, our Poet laureat found it necessary to have recourse to the contingencies of the times, in order to furnish them with matter for these compositions.* The name of the Tripos, as it emphatically styles itself, was doubtless at first given to this performance in consequence of the three brackets originally printed on the back of the voucher. We do not find in the Archives of the University any mention made of the separation, which has taken place between the senior and junior optimes: but if we are at liberty to suggest a reason, we do not hesitate to conclude, that it arose from the evident absurdity of bestowing the same panegyric on those who had made some proficiency in natural philosophy, and on those who were still hovering over the elements of Euclid. From this period, therefore, we may date the revolutions, which this exercise has undergone, and we then we may safely assert,

Constitut in nullâ, qui fuit ante, color.

The next change which took place in it, and which we may be allowed, according to the ancient division of comedy, to call the middle state, was that, in which the local foibles of the academic world were attacked; and the Tripos came forth the champion of virtue and morals, expressed by a saucy but harmless satire upon those petty vices, which, beneath the notice of morality, and too insignificant to engage the attention of the law and statutes of the University, form in their aggregate a no insignificant part of the mischief daily and nightly achieved.

It was formerly not an unusual sight to find gownsmen amusing themselves with the innocent diversions of school boys, and after lectures turning

To chase the rolling circle's speed,
Or urge the flying ball; GRAY.

By a statute provided for that purpose, Masters of Arts were interdicted from playing at marbles and trundling hoops. But still the Undergraduate and Bachelor were left at liberty to choose their amusements, till a severe satire, in form of a Tripos, so lashed

* This conjecture is confirmed by a custom, which still exists, of presenting young noblemen to their degrees with a long detail of patronymical virtues.

the prevailing taste of this golden age, that, on a sudden, blindman's-buff, hot-cockles, whilgigs, and paper windmills, were entirely laid aside, and in their place were substituted the more manly and rational diversions of cricket, tennis, billiards, and archery. About this time too the savage and unacademic sport of cockfighting was abolished by a humane flagellation of the wordy and sententious Mr. Wakefield: though we cannot say much for this juvenile composition, it does great credit to his feelings, and the exertion was not without good effect. Another topic at this day was the humors and vanities of Sturbridge-fair, where, with no small satisfaction, we meet in one poetic picture

Expositas late Cami prope flumina merces
Divitiasque loci vicosque hominumque labores
Sparsaque per vires passim magalia campos.

But farther than this the Tripos has been sometimes allowed to take a wider range, provided it preserved its ancient form and temper: among others we need only instance a very ingenious description of the high heads, which then prevailed to the terror of all the sylphs and gnomes, who were obliged by their office to keep watch on these dizzy pinnacles: the humorous description we find in this of a mouse's nest being destroyed by fire, and the lava of pomatum, which rushed in torrents down the stupendous edifice, recalls to our minds the attempts of those aspiring mortals, who to frighten the inhabitants of Heaven, endeavoured

———— imponere Pelio Ossam!

These, and such as these, while humor held its court here, were the sallies of the Muses from their poetic haunts, till at length the taste became degenerate, and instead of these compositions were substituted a cold and cautious display of poetical talent in a hundred unmeaning Virgilian lines, or, which is worse, an attempt to copy the eccentric style of Lucretius, by accumulating in the course of one Tripos all his wayward and uncouth expressions, with none of his spirit and poetic fire. Some few indeed have dared to emancipate the Tripos from this arrest of dulness, among these we cannot omit one, which celebrates the scramble for Triposes, but is more remarkable for the elegant address to some blue-eyed treasure, with which it concludes. All attempts have hitherto proved ineffectual, and we still have reason to regret, that this once humorous essay of the laughter-loving Muse has been obliged to give place to the pompous description of the Newtonian system, or the no less vapid and labored one of some fever, intended, we understand, for the Philadelphia pestilence.—Thus far with respect to Triposes in general—at present we are about to consider one, which has appeared in this University.

Ὅς Θεσπιῶδ' ἑ Τρίποδος ἐκ χρυσηλάτου,
Μέσφιν δικάϊαι μίμφομαι ταυτὴν ———

ARISTOPH. Plut. p. 1.

Auctor cum Tripode colloquitur.

A. CUM scelus effigies digito Pasquina notabat,	1
Crede, Tripos, non Papa ferox, non Virginis ira,	2
Vel nova Libertas saxam baccata per Alpem,	3
Italæ populos tantum tremefecit mermes.	
T. Grande sonas tragicum, et versus, nisi verba fatiscant,	5
Quatuor hi current facili pede; quid tamen istinc?	
Res Italas scribis? A. Mutat cornicula plumas,	7
Nec tamen evadit PAVO —num fallit origo	
Te tua, formidanda? Tripos, quæ prima solebas	
Versu indignari, si quis delator iniquus	10
Fecerat alterius famam? meminisse molestum est,	
Quo presente Deo laurus novere sacrata	
Demisisse caput? triphci se Pythia nisu	13
Surripuisse sibi fertur, vocesque barathro	
Ter sonuere cavo, "hecat tibi scire futurum,	15
Præteritum, et præsens?" TRIPODEMQUE agnovit Apollo.	
Hunc tibi, Parnassi Numen, Musisque propino,	
Hinc mea lanx satura est, hinc duxit conscia nomen.	18
Musarum quæcumque mihi se deferat hospes,	19
Tu, felina Tripos, (simul ac contraxeris ungues)	
Parce novo vati submissâ voce roganti,	
Blanditiis pueros quæ jam Venus ¹ altera captet.	
Quis novus Eudymion, oculis dormitor apertis,	
Virginibus Grantæ focalia detrahat audax,	24
Aut zonam ad proprias jubeat demittere sedes.	
Quid melius canerem? — Pacem? — Pax alma moratur	
Exul in Utopiæ campis — an Prælia? LITEM	27
Composuere gravem Ποδολερίης ἡδὲ Μαχάων ———	28
Carpere majores vellem, sed Apollinis iram	
Marsya formido; tegat hos augusta senectus	
Ægide; nam vitis juvenilis decolor ætas	
Pullulat, et decies truncata resaviit Hydra.	
Alter equis gaudet, tortosve auriga meatus	30
Pervolitare rotis: quoties repetita caballis	
Curia lassatis fremuit! dum pendulus hæret	
Curriculo, vidi totam trepidare Suburram!	

¹ Pace Prisciani hoc verbum jure Academico fœmininum usurpavimus.

² Huic enim cognomento respondet ea pars supellectilis, quæ quomodocumque inversa Tripos evadit, anglice *a Cat.*

³ Nuda olim et immunda Venus in nudinis Stubs. prostabat.

Insignes ocreis alii ; quæ turba *pedestris*
 Sæpe diem fallit, limoque aspersa Cloacæ
 Crura domum trahit, aut effundit anihela Dianæ
 Vota, ut credideris vix posse Actæona tantum.
 At simul extremum campana molesta soporem
 Ruperit, ad lucos fugit hic prædator opimos,
 Non leve finitimis damnum, cui noverit omni
 Sylva pedem, pulli læves, trepidæque columbæ.
 Nec careat palmâ, numeris qui numina Cami
 Placat arundinens, lunæque impransus ad ortum
 Dat speciem prædæ pisci lutulentior emto.
 Ille diem perdit somnis ; operosior ille
 In cute curandâ, ventos licet horreat udos ;
 Hic etiam, radis ut Sol dimiserit imbrem,
 Papilio crines prodibit amabilis unctos,
 Quo non splendidior se spectat in Isidi, undis.
 Cernis ut incendant graviter, fixisque feroces
 Luminibus, ponant pannos fractosque galeros,
 Ultima qua varram possit complere corocam,
 Dawsoni illa cohors ! hic, Musa, severior esto,
 Ne moveas Umbrae risum, cui dura Mathesis
 Exagitant ternum clausit feliciter annum.—

- T. Euge tuum et bellè ! sed quid respondit Amicus ? 59
 Scilicet ægrotat medicus ; malus abstulit error
 Te quoque delirum, qui nunc, ut pallidus Ajax,
 Affectas famam Tripodis : quando occupat omnes
 Scribendi rabies, cave sint tibi fata Perilli.
 Fingit ut argillam figulus manibusque rotâque, 64
 Torquet opus sudans, et sesquipedalia verba
 Ampullis cumulat gravibus ; tunc spernere habenam,
 Et Phaëtonteum verber dare, donec aniheli
 Carminis impediunt suspensa molaria cursum.
 Hinc illæ lacrymæ ! satis hinc musamque modosque 69
 Exercent odiis. Quâ libertate Decembri
 Usa pudicitia nocuit ! quâ freta leporis
 Colluvie, turbæ censor prodibat honestæ
 * Prætextata Tripod !—at quâ pallescere culpâ,
 * Filia tu Phœbi ? “ *quam circumscedit opaca* 74
Majestas tenebrarum, atque alti vesperis horror.”
 Nota mathematicis genesis tua ; contrahe pennas,
 Ne dominum prodas fuito famosa secundo,
 Sæpe GRADUS errant, etenim lex unica jussit 78
 Parcere Germanis ; sed quid tibi Curia fecit,

Ut brevior fiat quàm cùm Romana fuisset ?	
<i>Curia</i> vix iterum bullati <i>Cæsaris</i> iram	81
Perire potest, at nos audaci vivimus ævo.	
Audit <i>Aristarchus</i> ? fateor—nisi riserit idem,	
Cùm pede præcipiti nimium puer improbus olim	84
Corrupt fluvium, et spectavimus <i>Euphratis</i> undas.	
Nec scelus est <i>calgo</i> levius, cum flumina currunt	86
Garrula, vel linguas lapides sermone loquaci	87
Cum foliis miscent <i>sylva</i> frondosâ.	
Quis teneat risam, cùm, ne nodosior æquo	
Vinctilibus careat sen us, dispersa tabellam	
Numina per pictam volitant, quot <i>Græcia</i> mendax	
Fingeret, aut sereret riguis <i>Ægyptus</i> in hortis ?	
Hicet accedunt membris innixa solatis	
<i>Genua</i> ; labant versus, et agunt longo ordine pompam	94
Non, tamen, usque, adeo, forsân, violenter, ubique,	
Cùm steterant, tulerant, et si quid durus istis	
Sparsit antiquas per carmina nulla vates.	
<i>Terzere</i> nunc melius totum foret ? accinit auri	
Vox levior <i>Zephyrus</i> ; nunc ardua fulminis instat	
Flebile murmur aquis miscet liquidamque querelam	
<i>Virgilium</i> legit puer hic ? multâque cadens vi	
<i>Cernere</i> erit verbum, vel pars scemsa legentis	
Decipit obtutum ! ne non legisse putetur.	
<i>Pascua, rura, duces</i> -----	104
Qui sapiunt <i>Ollas</i> , sapiunt <i>uolè</i> : credite, minor	
Grande <i>Maronis</i> opus : tamen hic, cœu mitior <i>Ursa</i> ,	
Carmina lingendo finxit, genitumque polivit	
Una dies unum. Calamos divelle, tabellam	
Ut rodant ungues, ut pugni scrinia tundant,	
Quere peregrinum, fraus est quam novimus omnes,	
Non faciunt aulae Reges, non Granta Poetas.	
A. Ergone tu montis fugies, mea charta, receptis ?	
Ambitiosa nimis, nescis fastidia, nescis	
Purgatos lectorum aures, nasumque sagacem !	
Pone supercilium, ne barbis apta resectis,	
Vel renovare facem, cum serâ nocte cubile	
Incolæ desertum repetit bene potus, ibidem	
Uris <i>TINEO</i> non impunitior ipso.	
Pone supercilium, ne, cùm ferat <i>Argiletum</i>	
Vendisque obolo trutinâ ponais iniquâ.	
Seipere te <i>Momi</i> dicant, vitiumque vicissim	
Imberbes digito monstrent tenuemque <i>Minervam</i> .	
Ergone ridebunt fatuæ poppysmata <i>Musæ</i> ?	
Ridebit fraterna tripos, sociumque repellet,	
Cùm tua membratum jactu dispersa faceto	

Frustula calcabit bellè soleata juvenus ;
 Tū quoque risisti ; liceat ridere ; togatos
 I pete risores ; misera venere Calendæ.
 I fuge, ne nostri valeant retinere timores,
 Neu domum meuses, si, cum mea liqueris ultro
 Limina, natalis tibi sit carbone notandus.

H. St. J. B. Coll. S^t S. Trin. Schol. ⁴

In Comitibus Prioribus, Feb. 19, 1795.

Throughout the whole of this piece the Author seems to have taken pains to put the meaning as far out of the reach as possible, so that few probably have taken the trouble necessary to explain the enigmatical allusions, many are incapable of doing it from want of sufficient local knowledge : we purpose therefore to take it piecemeal, and give such annotations as may suffice as well for foreigners as for those who, though upon the spot, are not very conversant with the matters which relate to the University to which they belong. — First then, having taken the word Tripod in the unlimited sense of any threelegged piece of furniture, he set out with the idea of restoring the middle state of Tripod-writing, for which purpose he has taken a poetical liberty of deriving its name, origin, and nature, from circumstances relative and subservient to this design.

Line 1. We meet with an allusion which at once informs the Tripod of its commission, and answers the purpose of furnishing four Virgils in lines, by way of ridiculing this sort of writing. The statue of Paquius, alluded to here, was set up at Rome, in order that all might prefer their complaints without discovering their names, in the same manner as the *lion's mouth* at Venice.

Line 2. If here any particular Pope is intended, we should rather suppose Pope Joan to be the irascible character in question.

Line 3. At this crisis so eventful and serious to the cause of governments, any opportunity of declaring an opinion is eagerly laid hold of; or we are at a loss to know what the present *newfangled liberty* has to do in company with a Roman Pontiff, and the Virgin Mary.

Line 5. Here the Tripod in a spirited manner interrupts the writer, and calls him to account for the choice of his style, not aware of the *de te fabula*, so artfully introduced.

Line 7. The courteous retort, given to the Tripod on this line, suggests to us an idea, that here the notion of throwing it into the form of a dialogue first occurred to the author. We do not think this any ornament, but *de gustibus non est disputandum*.

Line 10. The character here introduced stands probably for a general idea, if not, we do not think ourselves at liberty to pry into the secrets of private injuries.

Line 13. For an explanation of this mythological fact, vid. the Hymn to Apollo in Callimachus, v. 1.

Line 15. The reader is here prepared by all the mysterious *prelude*, which used to usher in an ancient oracle, to learn that the Tripod

derives its name from the three attributes of knowing "the present, past, and future;" and concludes, with what right we presume dot to say, that the academic ballad is a protégé of Apollo.—Vid. Potter's *Antiq.*

Line 18. For an explanation of *lanx satura*, vid. Adam's *Antiq.* 332.

Line 19. Contrary to the custom of poets, our author seems very indifferent about the assistance of the Muses, and rather seems to wish the Tripos would take the part of inspiration. Though we think a pun the lowest species of wit, yet, as the questions are purely domestic, perhaps it may be allowed to consult so domestic an animal as a toast and butter cat.

Line 21. Of this sort of *petits maîtres* there are but too many in the University; but why the author wishes to correct the present elegant taste of the female world, we cannot guess.

Line 27. Where this delightful spot, called No Man's Land, is situate, we have not been able to find in any modern map of the world. Perhaps the author is in possession of some anti ministerial chart, but however this be, we wish the fair loiterer would revisit this country once again; for by this time, we should think it is self-evident, that *bloodletting* is not good for the English constitution.

Line 28. We are introduced here to two physicians, well known to 6th form boys; but among the tacenda of this piece we do not chuse to offer a suggestion on the subject: but thus far we can say, we do not believe, that Drs. Darwin and Lawrence are hunted at. [One of the parties is supposed to have been the late Sir Busick Harwood, A. D. 1815.]

Line 33. The several descriptions of the University buck who emulates the virtues of a mail-coachman; of the walking jockey, who seems to envy the buck his qualifications; of the academic poacher, who is a constant terror to the neighbouring dove-houses; of the phlegmatic fisherman, who establishes his reputation for angling by purchasing the fish already caught; of the powdered bean, who, with all the anxiety of the young members of our sister University, takes his morning walk; and lastly of that tribe, who, after three years' intense application, have contrived at the expense of their constitution, to make great proficiency in intellective abstractions; form a motley group, which cannot fail of giving some satisfaction to the humorous reader.

Line 59. Here the Tripos takes up the dialogue with a good-natured hint, that the writer himself is not without his appropriate fables, who aspires to the dangerous reputation of writing *châno*, and in this point we agree with him, and might add, we wonder no hyazen bull has been fabricated to roast him in, by some of those, whom he has indiscriminately attacked.

Line 64. The first Tripos we recognise among those which he has selected, is to be found, perhaps, at no great distance from the present period. We could have wished chronology had been more attended to.

Line 69. The ribaldrous Tripos here alluded to is prior to the former by many years, and has made so much noise in this academic

world, that it is needless to say, who it is that is dealt with--*qui ca-
pit, ille facit*.

Line 74. We cannot but say, we think the writer seems here to exult too much at having happily discovered a theft, which, for many years, had eluded the inquisitive eye of justice--the verses now put between inverted commas are to be found in Docton's Translation of Milton; all we can say to this unwarranted piece of literary sharping is, that we think the Tripos might as well have *blushed* on this occasion as have turned *pale*.

Line 78. But what have we here? the Græciæ ad Parnassum brought in as witness against a poor criminal, who has been guilty of making a false quantity! well, let the verdict be, *incriminavit*.

Line 81. As we know of no action of Caesar, which warrants this accusation, we are inclined to construe it, Oliver Cromwell, famous for having dissolved the *long parliament*.

Line 84. The epigram here meant, we have been able to obtain, and it is at the service of the reader.

Venit ad Euphratem--rapidis percutitur undis,

Ut cito transiret, corripuit fluxum.

Line 86. The mob of Tripos writers are justly chargeable with these faults: it puts us in mind of modern travellers, who bring a trunket from every foreign mart, in order to tell you they have gone the grand tour. Volgus is used by Latin poets, and the machinery of Gods is often happily introduced by them: but until our authorlings can write like them, we would recommend them to avoid their faults and study their beauties; for, as the judicious Horace says,

Decipit exemplar vitis imitabile.

Line 87. We do not think that a mean or unphilosophic mind which

Finds tongues in trees, books in the running brooks,

Sermons in stones, and good in every thing,

from which the author doubtless took the idea of this line.

Line 94. We are here again disgusted by the common practice of introducing a cloud of expletives; we understand the picture is taken from life. The two queer preterperfects, which follow, constitute a man of great reading, when introduced into any poem.

Line 101. Vid. Denham's Cooper's Hill, line 5, from which this thought is evidently derived.

Line 104. It is a generous custom among pugilists not to strike a fallen antagonist, or this blow is a fair one: we suppose the attribute of *knowing the future* was of some assistance to the Tripos here.

And as courts make not kings, but kings the court;

So where the muses and their train resort,

Parnassus stands: if I can be to thee

A poet, thou Parnassus art to me.

The finale of this performance is eminently happy; and will bring to the mind of the classical many remembrances of the keen sarcasms and passant of Juvenal and of the delicate irony of Horace.

Of the whole we are at liberty to say,

Relegat qui æmel percurrit:

Qui nunquam legit, nunc legat.

BISHOP PEARSON'S MINOR TRACTS, CHRONOLOGICALLY ARRANGED.

No. v. -- *Continued from No. XVIII. p. 5.*

NO. XIII.

ΑΛΕΞΙΟΥΤ
ΔΙΟΓΕΝΟΥΣ
ΠΕΡΙ

ΒΙΩΝ ΔΟΓΜΑΤΩΝ

ΚΑΙ

ΑΠΟΦΘΕΛΜΑΤΩΝ

ΤΩΝ ΕΝ ΦΙΛΟΣΟΦΙΑ ΕΤΔΟΚΙΜΗΣΑΝΤΩΝ

ΒΙΒΛΙΑ Γ.

THOMAS ALDOBRANDINO Interprete,

Cum ADNOTATIONIBUS ejusdem.

Quibus accesserunt

ANNOTATIONES H. STEPHANI, et Utriusque C. ISAUBONT,

Cum uberrimis

EGIDII MENAGII

OBSERVATIONIBUS.

LONDINI.

Impensis Octaviani Pulleyn, ad Insigne Rosæ in Cœmiterio Paulino;
Typis Tho. Ratchffe, MDCLXIV. [Folio]

Prodit Romæ forma, quam in Joho vocant minori, apud *Aloysium Zanatum* 1594. Hanc editionem Petrus Aldobrandinus cardinalis, Clementis VIII. pont. max. fratris filius, curavit, et Philippo, Hispaniarum principi, dedicavit, *Epigrammæ* ad Pogiam Epist. v. ii. pp. 254, 5. Editionem luculentam Londini denuo procuravit Vir eruditissimus JOHANNES PEARSON, "in quo illustrando *Ægidius Menagius*, ingens Ecclesiæ Gallicanæ ornamentum, observationes suas in hanc insulam nostram imprimendas edendasque misit." Hasce reliquas dicavit

"Augustissimo Potentissimoq. Monarchæ

CAROLO II.

Magnæ Britanniæ, Franciæ et Hiberniæ Regi,
Fidel Defensor."

* * * *

à Sacris

Joannes Pearson."

Hæc dedicationem excipit

"Reverendissimo doctissimoque Viro,

ÆGIDIO MENAGIO

Joannes Pearson."

Jan. 23. 1664. See Dr. Bentley's letter to the Bishop of Ely, p. 50.

NO. XIV.

Ἡ ΠΑΡΑΛΑ
ΔΙΑΘΗΚΗ
ΚΑΤΑ ΤΟΥΣ

ΕΒΔΟΜΗΚΟΝΤΑ.

VETUS TESTAMENTUM *

GRÆCUM ex Versione

SEPTUAGINTA Interpretum,

Juxta Exemplar *VLATICIANUM*

Romæ editum

CANTABRIGIÆ,

Excusum per *Joannem Field*, Typographum
Academicum. M. DC. LXX. [2 Voll. 12^o.]

PRÆFATIO PARENETICA.

CUM multa sint quæ de Versione LXX virali, typis Academicis nunc pressâ, dici possent, ea tantùm hoc loco tradenda duxi, quæ animi Theologiæ studio addictum ad eam assidue pervolvendam et accuratè perpendendam maximè impellant. Neque verò de ejus Antiquitate Dignitatèque quicquam impræsentiarum dicemus, de quibus Viri docti multa, hoc præsertim sæculo, scripsère; qui cùm maximè inter se dissentiant, nihil adhuc satis certi et explorati videntur tradidisse.

Primò itaque Versionem hanc frequentius consulendam diligentiusq; excutiendam arbitror, quò meliùs Veteris Testamenti mens intelligatur, et Mosis Prophetarumq; sensus liquidior appareat. Cùm enim Textus Hebraicus, quemadmodum apud nos hodiè extat, et vel Judeorum vel Christianorum Commentariis enarratur, sæpe obscurus sit; hi Interpretes facilem aliquando sensum, apertum, et concinnum præbent. Fateor equidem hunc explicandi modum, à Senioribus illi. haustum, non in eo pretio apud plerosque esse quo oportuit, ex opinione nimis pervulgatâ, Lxx viralem scilicet Versionem esse ab Hebraicâ Veritate maximè alienam: eandemq; interpretandi rationem. video multo invidiosiorē ab iis hominibus factam esse, qui cùm sint Textui Masoretico maximè infensi, Authoritati LXX plurimum tribuere videri volunt; quales hoc sæculo fuère Morinus et Capellus, viri sane docti, sed hypothesibus suis nimis addicti, et ingenio suo nimium plerumque tribuentes. Quàm autem feliciter Seniores illi S. Scripturam sint interpretati, vel indè luculenter apparebit, si consideremus quàm infortuniter fuerint male interpretationis accusati. S. quidem Hieronymus passim hanc Versionem vituperat, ejusque autoritatem labefactare conatur; sed sæpenumero sine ratione. Legimus Gen. xxv. 8. וַיָּמָת אַבְרָהָם quæ verba Seniores in hunc modum transtulerunt, καὶ ἐκλείψων ἀπέθανεν Ἀβραάμ. S. autem Hieronymus breviter hunc locum ita repræsentat, *Et mortuus est Abraham*, statimque subjungit, *Malè in LXX. Interpretibus additum est, Et deficiens Abraham mortuus est, quia non convenit Abraham deficere et imminui.*

At neque *malè additum*, neque quidem *additum* est. Quis enim nescit et נָתַן in Hebræo legi, et נָתַן rectè reddi per τὸ ἐκλείπειν, quod vocabulum non *imminutionem* Abrahamæ, sed Euphemismum continet, et placidam ac quietam mortem denotat. Ita certè Onkelos et Jonathan reddidere וְנָתַן וְנָתַן, et V. Interpres hinc S. Hieronymus describit transtulitque, *Et deficiens mortuus est*. Est igitur τὸ ἐκλείπειν Græcis Interpretibus *expirare, mori*. Quod non erat exagilandum, sed observandum potius, idq; ad intelligendum S. Lucam, apud quem c. xvi. 9. Christus ita loquitur. Πείθετε ἑαυτοὺς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ὅτι, ὅταν ἐκλείψῃ, δεῶνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Licet enim et Alexandrinus et Cantabrigiensis MSS. aut ἐκλείπῃ aut ἐκλείπῃ legant, quam lectionem etiam Syrus est secutus cum Æthiopico, non dubito tamen quin ἐκλείπητε, ut reliqui omnes legunt, primò scriptum fuerit, et mutatum in ἐκλείπῃ ab iis qui hunc τοῦ ἐκλείπειν sensum non observassent: est enim ὅταν ἐκλείπητε Vulg. V. *cum defeceritis*, loquendi modo LXX præsertim familiari, *cum morimini*, sive ut rectè Theophylactus, ὅτι ὅταν ἐκλείποιμεν καὶ ἀναχωρῶμεν ἐκ τοῦ βίου.

Ita Gen. xvi. 17. Veteres ex Græco Latini, *Et abiit indè Isaac, et venit in vallon Gerarum et habitavit ibi*. Ad hæc S. Hieronymus, *Pro valle torrentem habet in Hebræo*: scilicet בְּנַחֲל־גֶרָר. At נַחֲל tam *vallon* significat quàm *torrentem*: locum nempe depressum, sive aquis co-opertus, sive nudus sit. Nulla igitur causa à voce Hebræâ, ob quam non tam *vallis* quàm *torrens* videretur. At rationem affert Doctissimus Pater ex contextu, miram sanè. *Neque enim Isaac, postquam magnificatus est, in culle habitare poterat*. Neque hæc importunà objectionem contentus, ad vers. 19. *Et foderunt pueri Isaac in valle Gerarum, et invenerunt ibi puteum aque vivæ*, hæc annotat, *Et hic pro valle torrens scriptus est*. *Acquæ enim in valle inventitio puteus aquæ vivæ*. Mira quidem hæc philosophia; mirum hæc à S. Hieronymo profecta, ejus Psalmorum versio juxta Hebræicæ veritatem habet, *Qui emittit fontes i convallibus*. Frusta igitur hic sugillantur LXX, nec bene Vulgatus Interpres eos reliquit ut S. Hieronymum sequeretur, unde Commentatorum pueriles errores pulularunt.

Legimus Genes. xxviii. 19. וְאֵלֶּם לֹחַ שָׁם הָעִיר וְרָאשׁוֹנָה LXI καὶ Οὐλάμου ἢ ὡς ὀνομαζομένη τὴ πόλιν τὸ πρότερον. Ad quem locum hæc habet S. Hier. in Traditionibus Hebræicis. *Ridiculè quidam verbum Hebræicum ulam nomen esse urbis putant, cum ulam interpretetur prius. Ordo itaque iste est lectionis*. Et vocavit nomen loci illius Bethel, et prius Luza vocabulum erat civitatis. *Antiquæ omnes Scripturæ verbo ulam, sive elem plenæ sunt, quod nihil aliud significat nisi autè, aut prius, vel vestibulum, sive superliminare, vel postea*. Αὐ οὐλάμ hic non est nomen urbis, sed pars nominis: ut cum apud Strabonem legimus, μεταξὺ δὲ Πολίχνης καὶ Παλαισιπύλειος ἡ Ναιώμης πόλις non est nomen urbis, sed Σκήφει additum urbem significat, quæ LX stadiis superius steterat quàm postea ἡ νέα Σκήφει, ut Strabo loquitur. Neque ulla ex diversis significationibus τοῦ וְאֵלֶּם huic loci convenit; non *vestibulum*, sive *superliminare*, non *postea*, imò nec

antè, aut priùs; illud enim hic לראשונה. Relinquitur igitur ut pertineat ad nomen urbis, quod LXX potuit esse notissimum, qui DC annis ante S. Hieronymum vixit. De hac Urbe οὐλαρχου Eusebius in locis Hebraicis. αὕτη ἐστὶν ἡ καὶ κληθεῖσα Ζαβουλὰ, καὶ μετὰ ταῦτα Βαυθλ. Ita Codex Bonfrerii, sed corruptus, ut ipse suspicatus est. At codex meus MS. κληθεῖσα Λοῦζα, quod sequentia firmant, διδύχεται ἀνωτέρω. Nempe in voce Βαυθλ, ἥ ἐδὲ τὸ πρότερον ἐκαλεῖτο καὶ Λοῦζα, et in voce Λοῦζα, ταύτην ἐπωνόμασεν Ἰακώβ Βαυθλ.

Paniter LXX male fidei frustra et sine ratione accusantur, Genes. xiii. 13. *Et viri Sodomorum mali, et peccatores in conspectu Dei vehementer. Superflue*, inquit S. Hieronymus, *hic in LXX interpretibus additum est*, In conspectu Dei: Siquidem Sodomorum coloni apud homines mali et peccatores erant. Ille autem dicitur in conspectu Dei peccator, qui potest apud homines justus videri. Accente illa verba, *in conspectu Dei*, non sunt *superflue addita*, sed ad interpretandum ליהוה in Hebræo. Neque mala est interpretatio, si accipiamus ליהוה pro לפני יהוה, ita Chald. כרם, ita Vulg. *peccatores coram Domino nimis*.

Quid quod Doctissimus Pater Aquadam *proschylum contentiosum*, Symmachum et Theodotionem *Judaizantes haereticos* sepe sequitur, et LXX Interpretibus præfert, ubi nulla omnino præferendi ratio comparat? Ut Psal. xlix. 7. *Pro eo quod nos devimus turbati sumus, Symmachus et Aquila transtulerunt acceleravimus*: et paulo post; *Pulchrè autem, non ut in LXX habetur, turbati sumus, sed juxta Hebraicum acceleravimus dicitur*. Imò verò *juxta Hebraicum ἐταράχθημεν turbati sumus* dicitur, id enim omnino נבהלנו sonat. Licet enim בהל in Piel aut Hiphil *festinare*, aut *accelerare* significet, in Niphil tamen *subito terrore percelli*, et *conturbari* denotat. Ut Psal. vi. 3. רפאני יהוה כי נבהלו עצמי ונפשי נבהלה מאד. ἵασαί με Κύριε, ὅτι ἐταράχθη τὰ ὀστέα μου, καὶ ἡ ψυχὴ μου ἐταράχθη σφόδρα. Quem locum ipse S. Hieronymus juxta Hebraicam veritatem ita transtulit, *Sana me, Domine, quoniam conturbata sunt ossa mea, et anima mea conturbata est valde*. Et Psal. xlviii. 6. נבהלו נחפזו ἐταράχθησαν, ἐσαλεύθησαν, Hier. *conturbati sunt, admirati sunt*. Imò quod ulterius observandum est, ipse Doctissimus Pater, qui in Epistola ad Cyprianum ita Versionem LXX vituperat, in Versione suâ juxta Hebraicam veritatem Seniores sequitur. *Consumti sumus in furore tuo, et in indignatione tua conturbati sumus*.

Gen. xxxviii. 5. *Vetus Latina Versio ex LXX facta Hæc autem erat in Chazbi quando peperit eum*. Ad qua verba S. Hier. Traditionibus Hebraicis in Genesim, *Verbum Hebraicum hic pro loci recubulo positum est, quod Aquila pro re transtulit dicens*, Et factum est ut mentiretur in partu, postquam genuit eam. *Postquam enim genuit Selom; stetit partus ejus*. כובי Chazbi ergo non nomen loci, sed mendacium dicitur. At nec כובי in Hebræo legitur; nec mendacium; si ita legeretur, significaret, quod est כוב. neque כוביב exponi possunt, *Et factum est in mentiendo*, sive ut mentiretur, cum כובי infinitivi formam non habeat. *Vocabulum igitur loci agnoscit Onkelos, et cum eo R. Solomon et Aben-Ezra*. Eusebius disertè l. de locis

Hebraicis, Χασβί, εἶθ' ἐτέχθησαν, ita Eus. & Bonfrenio edimus, sed rectiùs MS. noster, Χασβί, εἶθ' ἐτέχθησαν τῷ Ἰωδὶ παῖδες, δι' οὓς ται Νῶν ἐν ὅποις Ἑλ' ἀεροπόλοις ἔρημος πλεῖστον Ὀδολλάμ. Frustra igitur hic Aquila Senioribus praeferitur, et vulgata & versio immerito S. Hieronymum est secuta, quo nato parere ultra cessavit.

Gen. ii. 8. חַסְבִּי יְהוָה אֱלֹהִים בֵּן בְּעֵדֶן LXX Καὶ ἐρπύσαντες ἑβραῖον ὁ Οὐδὸς παραδείσου ἐν Ἑδὲμ κατὰ ἀνατολὰς. Omnia propriis, acque perspicuè. Ad hæc S. Hieronymus, *Pro paradiso in Hebræo hortum habet, id est gan.* At erat hortus ille arborum omni genere coarctatus, qui certè est παράδεισος. Quod vocabulum et locum hunc sine dubio rectè expressit, et ad superiorem eam in N. Te t. loco est accommodatum. Porro, Ἑδὲμ, Ἑδὲμ ἱδὲμ delictis interpretantur. Rectè: Ita Hesyc. Ἑδὲμ, τρυφή. Et Suidas v. Ἑδὲμ δὲ τρυφῇ ἐμπεριέχεται, lege τρυφή. Ita Patre. *Pro quo Symmachus transtulit, γὰρ dictum Iovennem.* At hoc minus recte: licet enim עדן delicias decoret, hic tamen nomen loci est, quod ex adjuncta præpositione patet: בעדן בן non est *paradisus florens*, neque בעדן ad בן proxime spectat, sed ad שׁע referri debet. Et nomen loci esse perspicuum est ex eis quæ dicuntur de Chamo Gen. ix. 16. καὶ φησεν ἐν γῇ Νῶδ κατέραντα Ἑδὲμ. Rectè Eusebius de locis Hebraicis, Ἑδὲμ, ὁ τῶν θείων παραδείσων τοπος εἰς ἀνατολὰς ἑρμηνεύεται δὲ τρυφή. Sed progreditur Doctissimus Pater, *Ac non quod sequitur, contra orientem, in Hebræo makedem חַסְבִּי scribitur, quod aquila posuit ἀπὸ ἀρχῆς, et nos ab exordio possumus dicere; Symmachus etiam ἐκ πρώτης, et Theodotion ἐν πρώτοις, quod et ipsam non orientem, sed principium significat. Ea quo manifestissime comprobetur, quod priusquam celum et terram Deus faceret, paradisum autè condidisset, sciri et legitur in Hebræo, Plantaverat autem Deus Paradisum in eden à principio.* Ita Doctissimus Pater in sententiam inedit, *Judaicorum Interpretum gratiā ductus, cum nec Judæi ipsi favent.*

Ex eodem fonte fluxerunt alia adversus Seniorum Interpretationem exceptiones. LXX Gen. xxxii. 2. Καὶ διαίρειν vel ἐπιδιαιρεῖς) Τακώβ τα παῖδια ἐπὶ Ἀβιὰν, καὶ ἐπὶ Ραχὴλ, καὶ [ἐπὶ] τὰς δύο παῖδικας. *Et divisit puerus super Liam, et super Rachel, et super duas ancillas.* Ad hæc verba S. Hieronymus in Traditionibus Hebræis, *Non, ut plerique existimant, tres turmas fecit, sed duas. Denique ubi nos habemus, divisit, Aquila posuit ἡμισυας, id est, dimidiavit; ut unum cuneum faceret ancillarum cum parvulis suis, et alium Liam et Rachel, quæ liberæ erant, cum filiis earum.* At melius LXX Hebræum ἡμίς sum pliciter dividere, in quatenusque partes divisio fiat, ut Jud. ix. 13. וַיִּקַּח אֶת-הָעָם וַיַּחֲצֵם לְשִׁלְשָׁה דָּאִשִּׁים *Et tulit exercitum suum, et divisit in tres turmas.* Et Dan. xi. 4. תִּשְׁבַּר מַלְכוּתוֹ וְתִחָץ לְאַרְבַּע רִחוּת. *Conteretur regnum ejus, et dividetur in quatuor partes celi.* Et quod hoc ipso loco Jacobus dividerit filios suos in tres turmas, ex ipso textu patet; *divisit enim super Liam, et super Rachel, et super duas ancillas, v. 1. Et posuit utramque ancillam, et liberos earum in principio, Liam vero et filios ejus in secundo loco, (Heb. אַחֲרֵימִי i. primis posteriores) Rachel autem et Joseph novissimos (Heb. אַחֲרֵימִי*

i. adhuc posteriores) v. 2. *Et appropinquantes ancillæ et filii earum incurvati sunt*, v. 6. *Accessit quoque Lia cum pueris suis, et cùm similiter adorassent, extremi* (Heb. ואחר Chald. ובתיכנ LXX καὶ μετὰ ταῦτα) *appropinquantes Joseph et Rachel adoraverunt*, v. 7.

Quid quodd S. Hieronymus Interpretationem LXX tanquam impropiam sæpe rejicit, vel quodd malè ante ipsum fucit Latine explicat, vel quodd eam ipse nimis rectè intellexerit. Cùm enim hæc Græca Versio prioribus Ecclesie sæculis fuerit sapius translata, idque ab his factum sit, qui linguæ Hebraicæ ignari, eam cum Textu Authentico conferre non poterant; fieri non potuit quin multa aliter Latine exprimerentur, quam Græca verba, quæ Hebræis semper respondebant, sonarent. Ut Psal. cxxvii. 2. τοὺς πόνους τῶν καρπῶν σου φάγεσαι, Veteres transtulerunt, *Labores fructuum tuorum manducabis*; Sensu nullo. cùm in hoc loco non LXX interpretis, sed Latini de Græci verbi ambiguitate decepti, καρπὸς fructus magis quàm manus interpretati sint, cùm καρποὶ manus quoque dicantur, quod Hebræo ponitur capheca כפך, ut rectè dissent S. Hieronymus Epist. 111. כפך enim propriè *solu*, quæ est καρπός. Pleni locutio, 1 Sam. v. 1. כפות ידו אִי καρποὶ τῶν χειρῶν αὐτοῦ. Recte Theodoretus, Ὁ δὲ Σύμμαχος, κέποι χειρῶν σου ἔστιν ὡς εἶναι ἔργον ἐκείνου· οὐ γὰρ ἀποκατα καρπὸς αὐτῶν ἐπιγραφῆται ἐκαλεῖσθαι, ἀλλὰ τὸ μέγεθος τῶν χειρῶν. Quod ideo fuit notandum, quia hic Latini Interpretis error pro correctione iisdem Senioribus corruptionem intulit. Cui enim pateat melius dici *fructus laborum* aliquam manducare, quàm *labores fructuum*, etiam Græco Textui non intulit et pro τοὺς πόνους τῶν καρπῶν σου scripserunt τοὺς καρποὺς τῶν πόνων σου, ut in Vetusissimo Alexandrino MS. legitur.

Malè igitur aliquando LXX in Latinum Senarium sunt translata, et S. Hieronymus malam Translationem secutus, non Latino Interpreti, sed Senioribus ipsis imputat. Ut Gen. xxxiv. 25. *Et ingressi sunt civitatem diligenter, et interfecerunt omnem masculinam*. Ad quæ verba Doctissimus Pater, *Pro eo quod in Græcis legitur ἀσφαλῶς, id est, diligenter, in Hebræo scriptum est בטח beta, id est, audacter et confidenter*. At ἀσφαλῶς non rectè vertitur *diligenter*; multo minus eo sensu hic capiendi sunt Seniores; qui Hebraicum בטח optimè exprimunt, sive ad Sichemitas, cum Paraphraste Chaldaico, sive ad Jacobi filios referatur. Est enim בטח propriè ἀσφαλῶς, id est, non *diligentia*, sed *securitas*, et לבטח sive per ellipsin, בטח ἀσφαλῶς, *securè*; ut Levit. xxvi. 5. וישבתם לבטח בארצכם καὶ κατοικήσετε μετὰ ἀσφαλείας ἐπὶ τῆς γῆς ἡμεῶν. Habitabant Sichemitæ בטח *securè*, nihil mali metuentes; et ingressi sunt Jacobi filii, בטח *securè*, id est, sine periculo.

Legimus Gen. xlix. 21. Νεφθαλὶ στέλεχος ἀναιμένον ἐπιειδούς ἐν τῷ γεννήματι καλὸς. Quæ verba sic Latine exhibet S. Hieronymus, *Nephthalim virgultum resolutum dans in generatione pulchritudinem*. At neque στέλεχος *virgultum*, neque ἀναιμένον *resolutum*, neque γέννημα *generationum* significat. Ita Græcis Latina minime respondent. Melius multo Latine versa extant apud Rufinum l. 2. de Benedicti-
onibus. *Arbor remissa, al. emissa, (vel ut nostra exemplaria habent)*

vitis diffusa, proferens in fructibus decorem: et rursus, vel arbor diffusa, vel vitis. Apud S. Ambrosium, *Nephtalim vitis remissa porrigens in germine decorem.* Στέλεχος certe non *virgultum*, quod propriè est à virgulà, ut à *salice salicium*: Gloss. *Virgulta*, βλαστήματα, θάμνοι, et Græco-Lat. βλάστημα, *germen, virgultum.* Hic autem στέλεχος aut arbor ipsa, aut ejus truncus, ex quo τὰ βλαστήματα seu *virgulta* אֵילָה enim *arbor.* Ἀρεμέρον etiam non *resolutum* est, aut *remissum*, sed ab ἀρίημι quod *emittere* et *proferre* denotat, et ad plantas eîm spectat germinationem significat et Hebræo שלחה optimè respondet: ut Psal. lxxx. 12. תשלח קציריה עדים; et Ezek. xvii. 6. ותשלח פארת, et *emisit propagines*, et Jerem. xvii. 8. ועל יובל ישלה שרשו Vulg. *ad humorem mittit radices suas.* Ita Dioscorides de Niphio l. 1. c. 2. ἐπεὶ δὲ ἀρίημι πηχυαῖον, καρπὸν δὲ στρογγύλον, ρίζας β. Est igitur στέλεχος ἀρεμέρον אֵילָה שלחה *arbor vel truncus emissus, diffusus, germinans, propagines emittens:* cui optimè respondet γένημα, illud scilicet quod constituitur, sive *fructus*, ut Rufinus, sive *germen* potius, ut Ambrosius: *ramum* enim vel *frondem* significare videtur, ut respondeat אֵצִיץ. Atque ita hæc plana sunt, ut designet historia Nephtelim vineam possedisse arboribus nemorosa, ut loquitur Rufinus. Cùm si אֵילָה שלחה cùm S. Hieronymo sive *agrum irriguum*, sive *arborum emissam* interpretaris, posterioriorem partem vaticinii cum priori vix unquam conciliaveris.

Rebeccam ita alloquitur Jacobus, Gen. xxvii. 12. Μηποτε ἐγκαθήσῃ με ὁ πατήρ μου, καὶ ἔσομαι ἐναντίον αὐτοῦ ὡς καταφροῖν. Vers. Lat. Rom. *Ne fortè attrahet me pater, et ero in conspectu ejus quasi spernens.* Ubi primum μηποτε non est *ne fortè*, sed *fortè*, idem quod Hebræum אָוִלִי, ita enim Græci cùm dubitant loqui solent. At vetò quare Jacobus vereatur, ne appareat Patri quasi *spernens*, non video; non hanc expositionem vox Hebræa, non res ipsa admittit, sed alium omnino sensum postulat. Melius fortasse dices כַּמְתַּעֲתַע ab Aquila versum, ὡς καταμωκώμενος, ut *irridens*, aut à Symmacho, ὡς καταπαίζων, ut *illudens*, quem secutus est Vulgatus Interpres, quàm a LXX ὡς καταφροῖν, ut *spernens.* Et rectè quidem, si καταφροῖν tam frigide interpretemur. Est sanè ea vocis Græcæ usitata significatio, sed non sola, nec huic loco accommodata. LXX alibi vocem hanc Hebræam per μωκάσθαι et ἐμπαιζειν transtulere, unde suam interpretationem Aquila et Symmachus hauserunt: hic autem καταφροῖν potius usurpavit, ut huic loco magis accommodatum. Hesych. καταφροῖν, καταβουλιόμενος, adversus aliquem consilium capiens, in idem structus, dolosè affectans, ut de Pisistrato loquitur Luciodorus, καταφροῖντας τὴν τυραννίδα ἤγαγε τρίτην στάσιν, *dolosè affectans tyrannidem, tertiam seditionem excitavit.* Est itaque καταφροῖν idem quod ἐπιβουλος, *insidiator, deceptor, impostor, pravaricator.* Et Prov. xxv. 17. Σύνεσις ἀγαθὴ δίδωσι χάριν ὁδοὶ δὲ καταφροῖνωντων (Heb. בַּנְדִּים *subdolorum, impostorum, callidè et perfidè agentium*, non autem *contemptum*, ut vulgò redditur) ἐν ἀπωλείᾳ. Et Soph. 3. 1. οἱ προφηταὶ αὐτῆς πνευματόφοροι, ἄνδρες καταφροῖνηται, *Prophetae ejus (non portantes spiritum, ut vulgò, πνευματοφόροι, sed פְּרוֹפְתִּים πνευματι-*

φοροι, quasi *rento lati, desultorii, ac) leves*; *viri* (non *contemptores, sed* אנשי בנדות *id est) pravaricatores.*

Neque tantum LXX vitalis versio ad intelligendum Textum Hebraicum utilis est imprimis et perquam necessaria, sed etiam ad ipsum Textum confirmandum, etiam cum aliquando, quem nunc habemus, Masoretharum diligentia conservatum, saltem quod ad literas spectat. Ut Gen. xiv. 5. habemus scriptum בָּהֶם, at aetate S. Hieronymi legēbatur, (ab ipso saltem) בָּחֶם. Ita ipse testatur in Traditionibus Hebraicis. Porro בָּחֶם pro quo *dixerunt* (LXX) *ἀποτοῖς, hoc est* cum eis, *putaverunt scribi per* הֶ he, *ducti elementi similitudine, cum per* הֶ *scriptum sit.* Belum enim cum per tres litteras scribitur, si mediam הֶ habet, interpretatur, in eis; si autem הֶ heth, ut in praesenti, locum significat, id est, in Ham. Aliter igitur legebat S. Hieronymus, quam nos nunc legimus: ille בָּחֶם, nos בָּהֶם; sed lectioni hodiernae patrocinantur LXX Interpretes, qui usdem literis quibus et nos בָּהֶם legerant, ut et codex Hebraeorum Samaritanus, neque de loco qui diceretur *Ham*, puto, uspiam legitur.

Si igitur LXX Seniorum fama sine ratione non laderetur, si Judaeizantes Haeretisime causā us haud praeponebantur, si ipsi ex Graecae linguae copā et collatione cum Hebraeo codice recte intelligerentur, si denique non solum quoties ab hodierno Textu discrepare videntur, sed etiam quoties cum eo consentiunt, ejusdemque lectionem literarum stabilunt, perpendere etiam, eorum Versionem ad Mosem et Prophetas probe intelligendos plurimum valere nemo unquam dubitaret.

Secundò, Versio LXX vitalis magni semper aestimanda, et in prompta Theologis habenda, quo testimonia ab Apostolis reliquisque Novi Foederis Scriptoribus ad probandum Jesum esse Christum, et veritatem Christianae Religionis illustrandam, ex Veteri Testamento deprompta confirmantur et ab omni exceptione liberentur. Hoc enim generaliter observandum, quod ubique Sancti Apostoli, aut Apostolici viri loquuntur ad populos, is plerumque testimoniis abutuntur (ad est, utuntur) quae jam fuerant in gentibus divulgata (sc. ex Interpretatione LXX) ut loquitur S. Hieronymus. Et recte quidem observatum est Apostolos et Apostolicos viros, testimonia ex Graeco usurpasse, cum loquerentur ad populos; non tamen hoc cum restrictione accipiendum: ad quoscunque enim loquuntur, aut quocunque modo scribunt, saepe testimonia ex Seniorum Versione depromunt. S. Hieron. l. 3. c. 25. *Etenim Apostoli, cum sint his omnibus vetustiores, consonant praedicatæ Interpretationi, et Interpretatio consonat Apostolorum Traditioni. Etenim Petrus, et Johannes, et Matthaeus, et Paulus, et reliqui deinceps, et horum sectatores prophetica omnia ita enuntiaverunt quae admodum Seniorum Interpretatio continet.* Quae verba licet, quod ad loca spectat, nimis universaliter dicta videantur, quod tamen ad Autores attinet, sunt verissima. Omnes enim plerumque, ubi Vetus Instrumentum advocant, Seniorum verbis loquuntur; neque an recte id fecerint, dubitare nos sinit Spiritus quo scripsere. Hoc autem consilium Dei, qui per Scriptores N. Testamenti loquitur, summā cum veneratione recipiendum est: testimoniaque ab iis producta omni modo defendere nos potius decet, quam

Apostolos, reliquosque Scriptores sacros, ut aliqui loquuntur, *excusare*.

Legimus Heb. viii. 9 (ubi Apostolus non loquitur ad populos, neque gentes quibus sola Græca Scriptura erat divulgata, sed Hebræos additur, et Christiana Mosa, et Novum Veteri Fœderi præferendum probet.) *Nam si illud pium culpâ vacasset, non utique secundi litens inquireretur.* • *Eduperans autem eos dicit, &c.* Ὅτι αὐτοὶ οὐκ ἐνεμενῶν ἐν τῇ διαθήκῃ μου, κλέγω ἡμέτερα αὐτῶν, λέγει Κύριος. Quæ sunt ipsissima LXX verba, ad argumentum Apostoli accommodata, ex Jer. xxxi. 32. quæ rem ipsam optimè explicant, et discrimen inter duo fœdera ostendunt, et Judæos Regi Mosæicæ adherentes à Deo rejectos docent. Ubi non est excusandus Apostolus, sed defendenda LXX vialis versio; quæ authoritate Apostoli corroboratur. Neque hic admittendus est Vulgatus Interpretes, licet S. Hieronymum sequatur, qui huic locum ita repræsentat, *pactum, quod irritum fecerunt, et ego dominatus sum eorum, dicit Dominus*; aut Paraphrastes Chaldaicus, qui reddit, וְאֵנָּה אֶתְרַעַתִּי בָהֶם *et ego complacui mihi in eis*. Hæc enim interpretatione non tantum Judæorum rejectio observatur, sed etiam Veteris et Novi Fœderis discrepantia tollitur, ut ipsi etiam Interpretes Judaici fatentur. Est igitur omnino Græca Versio defendenda; idque faciendum sine præjudicio Textûs Hebræici. Neque enim legendum, cum Capello בָּם נִעְלַתִּי (quod nusquam legitur, sed potius נִעְלַתִּים neque cum Hugone Grotio dicendam LXX legisse בַּחֲלַתִּי, quæ vox semel quidem reperitur, cum ב conjuncta, Zach. vi. 8. וְגַם נִפְשָׁם בַּחֲלָה בִּי, quem locum ita interpretati sunt LXX, καὶ γὰρ αἱ ψυχὰι αὐτῶν ἐπωρροῦντο ἐπ' ἐμὲ, *siquidem et anima eorum rugiebant super me*, ut Theodoretus accepit, qui ita sensum expressit, ἐπειδὴ τοῦτοι θρηνησὼς μοι προσήλθον οἰονεὶ βροντῶντες, καὶ τῇ ἐμῇ δειδωρτες σφαγγῇ, vel ut in aliquibus libris legitur, ἐπ' ἐμὲ ἔπρη, uti fortè legebatur S. Hieronymus qui Latine in hunc modum exhibet, *Siquidem et animæ eorum irruabant super me*. Quocumque modo legas, verisimile non est LXX Interpretes, qui locum Zachariæ ita sunt interpretati, apud Jeremiam legisse בַּחֲלַתִּי. Et Seniores præcelsudubio בִּעְלַתִּי ἡμέτερα transtulerunt, cum et Judæis asserentibus, et Arabicâ linguâ testante, בִּעַל *aspernari, fastidire, repudiare* significet, et contextus ipse hanc significationem postulet.

Insignis locus est Heb. x. 38. ὁ δὲ δίκαιος ἐκ πίστεως ἔσται καὶ ἐὰν ἐκσπευδαῖται, οὐκ εὐδοκῇ ἡ ψυχὴ μου ἐν αὐτῷ, quibus verbis tanquam fundamento utitur, dum Hebræos ad perseverantiam cohortatur. Sumpta autem sunt ex Hab. ii. 4. ordine tantum inverso, quò melius eos à lapsu deterreat; idque secundum Versionem LXX. Quod ideo fuit notandum, ut perspicere possimus, qualis sit illa observatio S. Hier. quam ad hunc Prophetæ locum protulit. *Porrò quod Apostolus LXX magis testimonio abusus est ad Romanos scribens, Justus autem ex fide mea vivet, et non eo quod habetur in Hebræico, causa perspicua est. Scribebat enim Romanis, qui Scripturæ Hebræicas nesciebant; nec erat ei cura de verbis, cum sensus esset in tuto, et damnum ex eo præsens disputatio non haberet. Alioqui ubicunque diversus est sensus, et aliter scriptus est in Hebræico,*

aliter in LXX, nota cum his uti testimoniis quae à Gambele Doctore legis didicerat. Ubi observandum primò legisse S. Hieronymum c. 1. v. 17. ad Rom. *ex fide meâ*, cùm nec in Graecis nec in Latinis codicibus ita nunc legatur, sed *ex fide* tantùm. Id autem mirum alicui videatur, quòd Doctissimus Pater, quò alibi solum S. Lucam testimonii ex LXX deductus, ubi ab Hebraeo discrepant, abuti contendit, id nunc de S. Paulo concedat, et rationem reddat, quòd Romanus scriberet, *qui Scripturas Hebraicas nesciebant*; ac si Corinthi, Galatæ, Ephesi reliquique magis Hebraicam linguam callerent, quàm Romani. Mirum adhuc magis, quòd asserat S. Paulum alibi semper ex Hebraico testimonia potere, cùm ipse testetur *Pauli idcirco ad Hebræos Epistole contradictum esse, quòd ad Hebræos scribens utatur testimoniis, quae in Hebræis voluminibus non habentur.* Mirum denique quòd solum locum ad Romanos citet, cùm hic ad Hebræos multò plura ex LXX habeat, eaque ab Hebraico, uti à S. Hieronymo intelligitur, multùm diversa. Ita enim LXX. *Ἐὰν ὑπεστέληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ· ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται.* Vel ut MS. Alex. *ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται.* At aliter sonabant Hebraica, vertente S. Hieronymo, *Ecce qui incredulus est, non erit recta anima ejus in semetipso: justus autem in fide suâ viret.* Neque hic *excusandus* Apostolus, sed potius LXX viralis Versio approbanda ac defendenda est. S. quidem Hieronymus *הנה עפלה Ecce qui incredulus est* transtulit, sensum magis quàm verba respiciens; at cùm *נ* vertit *in semetipso*, alienum plane à mente Apostoli sententiam est amplexus: cùm vero idem *נ* in Commentario referat ad visionem præcedentem, multò adhuc magis cùm à LXX tum ab Apostolo recedit. Verba ejus sunt, *LXX ducentes γράφων ὁρασαν, id est, scribe visionem, et postea, si defecerit, sustine eum, quia veniens veniet et non tardabit; si subtraxerit se, non placebit animæ meæ in eo, primum interpretati sunt visionem genere fæminino, quæ apud Hebræos, generis masculini est, Deinde secundum Hebraicum genus ubi declinat masculinè, sustine eum, et non placebit animæ meæ in eo, ipsi quoque masculino genere declinaverunt: cùm utique debuerint juxta id quod primum interpretati sunt, visionem, etiã in reliquis fæmininum genus ponere visionis, ut dicerent, expecta eam, quia veniens veniet, quòd si se subtraxerit, non placebit animæ meæ in ea, id est, in visione.* Mira hæc quidem explicatio Prophetæ, mira increpatio Seniorum. Neque verò moderna literalis expositio melior est, *Ecce elata est, non recta anima ejus in eo*: quæ quòd referenda sint, aut ad quem finem dicta, quis divinare potest? Nos quidem textum Hebræum non sollicitamus; sed secundum mentem Seniorum explicandum contendimus: *עפל* enim non tantùm *elatum esse*, sed etiam, *subducere se*, et *occultare* significat, et cùm nominis naturam induit, non tantùm locum *excelsum* et *munitum* sed etiam *obscurum, absconditumque* denotat, ut 2 Reg. v. 24. *וּבֵּא אֶל עַפְלָי, καὶ ἔλθοις εἰς τὸ σκοτεινόν,* vel ut Paraphrastes Chaldaicus, *דעל לאתר כסי*, ut 2 Paralip. xxxiii. 14. *et τὸ ἄδυτον* et *τὸ ὕπελ* habemus: et Mich. iv. 7. *turris עפל* LXX dicitur *ἀρχαῖος*, S. Hieronymo *nebulosa*. Est igitur, *עפל* *se subtrahere* præ metu et *occultare*. quod est *ὑποστρέλ-*

λασθαι. Hesychius, et Suidas, ἀποσπείλαμενος, ἀποκρυψάμενος, εὐρη-
 θεῖς. Rectè igitur עפלה הנה reddi potest, *Eccc subducitur*, vel
 accipiendo הנה ut הן Chaldaicè sumitur, *si subductio*, vel ἀποσπείλη-
 fiat, id est, *si quis se subducit*, ἐν ἀποσπείληται. ישר autem sapissimè
 ἀρέσκον denotat, ut Num. xxi. 27. ישר בעיני האלהים. *si ἀρέ-*
σκει τῷ Θεῷ. Chald. Paraphrast. "אם יהי רעוא כן קדם. Et Deut.
 vi. 18. ועשית הישר καὶ ποιήσεις τὸ ἀρεστόν, *Et fac quod placitum*
est. Sive igitur נפשי sive נפשו legamus, facto à personà ad per-
 sonam transitu, qui Interpretibus frequens est, recte hæc verba,
 ישרה נפשו בו הנה עפלה לא ita transferentur, *si quis se subtraxerit*,
ille animo meo gratus non erit. Illa autem verba, cum Græcè, in-
 verso ordine, ab Apostolo usurpantur, à Theodoro Beza haud bonà
 fide sunt translata, *Justus autem ei fide vivet; at si quis se subtraxerit*,
non est gratus animo meo. Cum enim pars posterior versiculi ad
justum pertineat, ut recte Theophylactus, ἐν δὲ ἀποσπείληται ὁ δικαίος,
 Beza cum duplici ratione excludere conatus est, primum interserendo
 pronomen, *quis*, secundò ἐν αὐτῷ à personà, cui competit, ad factum
 transferendo. Ex quo loco quàm suspecta esse debeat ejus Transla-
 tio, nemo nescit, qui quibus opinionibus in Theologιά adhaerent novit.
 Utenique sit, Scriptores Novi Testamenti, Spiritu S. actos, cum
 ubique ferè testimonia ex Veteri Fœdere ipsis LXX verbis depromant,
 non tam excusandos esse sentio, quod nimis est dilutum: quin potius
 videndum annon textus Hebraicus eorum Interpretationem ferre
 possit, quo et Veteris Testamenti sensus rectius intelligatur, et Novi
 autoritas magis confirmetur.

Tertiò LXX vialis Versio non tantum ad auctoritatem Apostolo-
 rum conservandam plurimum valet, verum etiam ad Novum Instru-
 mentum rectè intelligendum et accuratè explicandum perquam neces-
 saria est. Scriptores enim Sacri Novi Fœderis non tantum ex Veteri
 frequenter testimonia produciunt, sed etiam Mosen et Prophetas ubi-
 que Doctrinæ Christianæ accommodant, resque Hebraico sermone
 ante descriptas Græcis verbis tradunt; quod fieri haud aliter ferè
 potuit, quàm ut modi formulæque loquendi Hebraeis familiares, Græcis
 incognitæ aut saltem inusitatæ, redderent eorum scripta us qui Græcè
 tantum scirent obscuriora. Hæc autem obscuritas tolli aut illustrari
 nullo alio modo potuit, quàm ex scientiâ et nomatum lingue Hebraicæ
 quâ conscripti Codices Prophetici, quos Apostoli ubique fere respi-
 ciunt, et quâ locuti sunt Christi tempore Judæi, ab antiquiori puriori-
 que aliquantum deflexâ, ad quorum mores modosque loquendi dis-
 cerendique sæpe sermonem accommodant. Hinc autem evenire nec-
 esse fuit, ut Græca Veteris Instrumenti Versio ad Scripta Apostolica
 intelligenda plurimum conferret. In illam enim omnes Idiotismi
 Veteris lingue Hebraicæ erant transfusi, in illâ Prophetarum sensus
 Græcè explicati; illi homines Græci, quibuscum præcipuè Apostolis
 negotium fuit, diu fuerant assueti; eamque pumò Divina providentiâ
 factam par est credere, ut qui passim et ubique eam legissent, ad per-
 cipienda Apostolorum dogmata, sermonesque intelligendos fierent
 aptiores.

Multa itaque Græca sunt in Novo Fœdere vocabula, quæ ex usu

Græcæ linguæ intelligi non possunt, et collatione autem cum Hebræâ, et ex usu LXX Interpretum facile intelliguntur. Quid *σῶς*, quid *πνεῦμα*, apud Græcos Scriptores denotet, nemo nescit; at si omnes in universum sensus, quibus his vocabulis Græci uti sunt recenscantur, nullus omnino invenietur, qui mentem Apostolorum attinget. Cum enim כֶּסֶף *cornem* propriè significet, eadem tamen vox ab Hebræis nonnunquam pro *homine* ipso, aliquândo pro *humana natura*, sæpe pro ejusdem naturæ *imbecillitate*, aut etiam *ritiositate* usqueitur et in hac sensuum varietate unicâ voce *σαρκὸς* a LXX reddatur; hinc evenire necesse est ut quoties Apostoli eo sensu usurpent, quem Græci Veteres haud agnovissent, ex Hebræo idiomate et Versione LXX explicetur. Ut celebratissimo loco legitur, καὶ ὁ Λόγος σὰρξ ἐγένετο, quod sine ulla veterum Græcorum auctoritate, et tamen recte redditum, *Et verbum*, sive *sermo*, *homo factus est*, sive *humana naturam induit*. Et ἐξ ὧν οὐκ ἐγένετο οὐδὲ δικαιωθήσεται πάντα σὰρξ, i. *homo quisquam*, ut Pal. cxlv. 22. ἐὰν μὲν οὖν πάντα σὰρξ τὸ σῶμα τὸ ἀσῶτον. Hinc phrasæ modique loquendi Græcis innotuit, *φρονήμα της σαρκὸς*, *ἐν σαρκὶ* et cetera *ἐν σαρκὶ*, et ἡ σὰρξ πρὸς τὸν, similesque plures. Ita cum מִדְּבַר satis propriè *ex opor*, qualiter à Veteribus Græcis usurpatur, denotet, et præterea etiam apud Hebræos multa alia significata continet, quæ apud Græcos haud comparent, cum Apostoli eo sensu usurpaverint, quæ Græci Veteres haud agnovissent, ex Hebræo idiomate, et Versione LXX explicandi sunt: ut Joh. iii. 6. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι. Unde sciemus quid sit *ῥῆμα* Luc. i. 37. οὐκ ἀνεύστησεν παρὰ τῷ Θεῷ πρὸς ῥῆμα, nisi meminerimus scriptum Gen. xvii. 13. הִפְלֵא מִיְהוָה דְּבַר, quod LXX transtulerunt, καὶ ἀνεύστησεν παρὰ τῷ Θεῷ ῥῆμα; cum דְּבַר non tantum *verbum*, sed *rem* seu *negotium* denotet? Unde cognoscereimus, quàm vim apud Apostolum habeant τὸ δικαίον, et τὸ δικαιώσθαι, nisi צַדִּיק cā significatione usurpassent Hebræi, et his verbis LXX reddidissent. Frustra apud Veteres Græcos quaras quid sit *πιστεύειν τῷ Θεῷ*, vel *εἰς τὸν Θεόν*, quid sit *εἰς τὸν Κύριον*, vel *πρὸς αὐτὸν πιστεύς*, qua toties in Novo Fœdere inculcantur, et ex lectione Senorum faciliè intelliguntur. Quid esset *ἀσπίς* τῷ Θεῷ, Act. vii. 20. unde coniecimus, nisi LXX Hebræa וְהָרָא אֶת כִּי טוֹב ἵδόντες δὲ αὐτὸ ἀσπίον. Quis τὸν Κύριον pro Domino Deo accipiendum putaret, nisi ita Seniores locuti essent, quibus Κύριος est ὁ Θεός. Verum hæc leviter tangere quàm latius prosequi potuissè esse duximus: sunt enim pene infinita.

Neque verò sacra Scriptura tantum futuro Theologo pernosenda, sed et Ecclesiæ, tot ubique Sacrarum Literarum testimonis ubique suffulta, status recognoscendus, et SS. Patrum in hunc potissimum finem evolunda volumina. Quòd si Græcos Patres consuluerimus, quis eos de rebus Divinis disserentes intelliget, qui nonnam, quam semper in animo, dum scriberent, habuere, non autè cognitam atque perspectam habeat? aut, quæ illis Scriptura Veteris Testamenti innotuit, præter eam quæ a LXX Senioribus edita est? Illam sanè, illam ubique respiciunt; illius autoritate nituntur, illius verba recitant, sententiam referunt, ut in Patrum operibus legendis cæcus planè sit

qui eandem non noverit. Quis illa Clementis Romani, Apostolorum
 Discipuli intelligat, Οὐκ ἐστὶν ἐφ' ὅπως προσετιγχεῖς, ὅπως δὲ μοι διέλθῃς,
 ἤρωτες; ἢ σφ' ἔχουσιν; quis illa quæ sequuntur ut ex sacris Oraculis
 deprompta agnoscat, καὶ ὅτι καὶ τὸν Ἰσραὴλ τοῦ ἀδελφοῦ αὐτοῦ,
 ἀδελφάνειν εἰς πέδον, nisi laciniam Hebræorum Codicum observet, et
 LXX versionem consulat, cui et Samaritanus, et Syrus suffragantur.
 Patricius Jureus, hæc Græce doctissimus, hæc S. Clementis verba,
 το κοτος τῆς ἀπειρου βάλεσσος κατα τὴν δημιουργίαν αὐτοῦ συσταθὲν εἰς
 τὰς συναγωγὰς οὐ παροικῶντα τὰ περιτεμνόμενα αἰτῇ κληθῆναι, minùs
 benè transtulit, *Immense maris profunditas in cunctos concervata*
claustra et repagula quibus vallatur non transgreditur, quòd haud
 perspiceret Patrum antiquissimum Creationem respexisse, et LXX
 Interpretum verba usurpasse, quæ in Hebræo non habentur, Gen. i. 9.
 καὶ συνεχθὲν τὸ ὕδωρ το ὑποκάτω τοῦ θύραρον εἰς τὰς συναγωγὰς αὐτῶν.
 Licet enim S. Basilus observet hæc verba fuisse obelo notata, nec in
 Hebræo Codice reperiantur, patet tamen ea ad Interpretationem LXX
 pertinere, et ad ipsa S. Clementem respexisse; et objectio ab Origene
 facta a Joanne Philopono jamdudum est diluta. In hunc igitur
 modum sententia S. Clementis fuit potius conformanda, *Moles immensi*
maris in ipsa sui creationis in congregationes suas collecta, repagula sibi
circumposita non transgreditur. Clementis Alexandrini Σημωματαίς
 cum ex variis Auctorum Veterum sententiis, tum vero præcipuè ex
 sacris Scripturis sunt contexti: nec ullibi magis obscuri redduntur,
 quàm ubi Seniorum verba haud notantur, et à reliquis distinguuntur.
Tab. 1. *Ἡαδεια δὲ ἀνεξέλεγκτος πλανᾶται*, interprete Herveto, *Dis-*
ciplina vagatur inconfutabilis; quæ verba et per se nihil significant,
 et ab Authore instituto plane sunt aliena. Scripta autem sunt, quod
 Interpretes haud observaverat, Pl. v. 17. est autem eo loco ἀνεξέλεγκ-
 τος תוכח צב increpationem deserens, aut ut Vulg. relinquens, i.
 haud potens redarguere, convincere, refellere. Ita saltem Clemens
 Solomonem intellexit, ut ex ipsius verbis patet, *Ἡαδεια δὲ ἀνεξέ-*
λεγκτος πλανᾶται, ψῆσιν, καὶ χρημῆτιν το ἔλεγκτον εἶδος εἶκα τοῦ
τὰς δόξας τὰς ἀπατηλὰς διακροισθῆαι τῶν σοφιστῶν.

Sed et ad Latinos Patres non minus quam Græcos recte intelligendos LXX vialis Versio perquam utilis est, imò necessaria. Quoties enim aliquid ex Veteri Fœdere citant, aut ad locum aliquem quocunque modo respiciunt, aut ipsi Seniores illos interpretantur, aut Latinam Interpretationem ex LXX Versione factam referunt. Quamvis enim fuerint quamplurimæ inter Latinos Patres Veteris Instruimenti Versiones, tamen ante S. Hieronymum nulla ex Hebræo Codice facta est, sed ex Græco omnes. *Qui enim Scripturas et Hebræâ linguâ in Græcam verterunt numerari possunt, Latini autem Interpretes nullo modo. Ut enim cuique primis fidei temporibus in manus venit Codex Græcus, et aliquantulum facultatis sibi utriusque lingue habere videbatur, ausus est interpretari*, ut loquitur S. Augustinus de Doct. Christ. l. 2. c. 2. Et de Civ. Dei, l. 18. c. 43. *Cum fuerint et alii Interpretes, qui ex Hebræâ linguâ in Græcam sacra illa eloquia transtulerunt, hanc tamen quæ LXX est, tanquam sola esset, sic cepit Ecclesia, eaque utuntur Græci populi Christiani, quorum*

plerique utrum alia sit aliqua ignorant. Ex hac LXX Interpretatione etiam in Latinam linguam interpretatum est, quod Ecclesiae Latinae tenent. Omnes itaque Latinae Veteris Instrumenti Versiones ante S. Hieronymum ex LXX Interpretibus sunt expressae; atque ideò Latini Patres ubi locum aliquem inde proferunt, aut ad Moſen et Prophetas quoque modo respiciunt, non aliter quàm ex illa Interpretatione sunt intelligendi. Libros duos adversus Judaeos scripsit ad Quintum S. Cyprianus, ex utroque Fœdere, Veteri præcipuè, *excerptis capitulis et annexis*: hæc autem, quatenus Vetus Instrumentum spectant, non aliter quàm ex LXX Versione intelligi possunt. Quis mentem S. Ambrosii assequetur, qui in Oratione de obitu Theodosii de Helena in hunc modum loquitur, *Adoravit illum qui pendit in ligno, illum, inquam, qui sicut scarabeus clamavit, ut persecutoribus suis peccata condonaret*, nisi qui sciat eum ad illa Hab. ii. 11. respexisse, *λίθος ἐκ τοίχων βροῦσεται. καὶ κάθαρος ἐκ λυδῶν φθεγγέται αὐτά;* Unde et S. Ambrosio, et S. Augustino Christus appellatur *Scarabeus bonus*.

Denique Seniorum Lectio vel ideò urgenda, quòd in ea veteris Græcæ literaturæ plurima supersint vestigia, et nonnulli ex Criticis Græcis aliter intelligi recte non possunt, nisi quando ad LXX respexerint observemus. Unus pro reliquis nobis erit Hesychius, quem nemo nisi in Senioribus versatissimus unquam intelliget. Apud eum legimus, *Σόρ, τυρός*. Unde, qua vocibus Laconicis scatur, e literà postrema colligete quis posset Laconum Dialectum esse; et ita Isaacus Casaubonus ad Athenæum scripsit *Σόρ, vel Σόρορ, pro τοπος cæsus*. At mihi dubium non est non Σόρ scripsisse Hesychium sed Σορ, idque vocabulorum series postulat, unde Casaubonus, *vel Σορορ*, addidit: neque *τυρός* scripsisse eum autumno, aut *cæsum* in animo habuisse; sed *τυρός*, atque adeò urbem *Tyrum* intellexisse. Ita enim legimus Ezech. xxvi. 2. *ὡθ' οὗ ὅτε Σορ ἐπὶ Ἰερουσαλὴμ*, et v. 3. *ἰδὼν ἐγὼ ἐπὶ σο Σόρ*: utrobique autem Hebraice legitur צָר, quæ alibi à LXX *tyros* redditur. Recte igitur apud Hesychium, *Σορ, τύρος*. Eusebii de locis Hebraicis, *Σορ, τυρός, φεινικὴς μητρόπολις, κλήρου Νεοβαλὴμ*. S. Hier. *Sor, Tyrus, metropolis Phœnices, in tribu Nephthaim*. Et Theodoretus l. 13. in Ezechielem, *ἡ γὰρ τυρός Σορ τῇ ἐπιτοκίᾳ προσηγορεύεται φωνῇ*. Legimus apud eundem, *Βαρακίησαν, ἀκάνθαις, σκόλοψαι*, et observat H. Stephanus legendum *Βαρακορίαν*, quia apud Suidam *Βαρακορίς, ἡ ἀκάνθα*. Verum an vox ipsa sit bene Græca, aut unde talem significationem sit sortita, non docet. Stephanus autem Glossographus antiquus MS. in expositione *ἐνδιαθέτων γραφῶν*, eadem in hunc modum scripsit, *Βαρακίησαν, ἀκάνθαις, σκόλοψαι*, (i. ex Hesychio *σκόλοψαι*) unde statim colligimus vocem esse Scripturalem. Et quidem Jud. viii. 7. legimus, *ודשתי את בשרכם את קוצ המדבר ואת הברקנים*, LXX *καὶ ἐγὼ ἀλόήσω τας σάρκας ὑμῶν ἐν ταῖς ἀκάνθαις τοῦ ἐρίμου καὶ ἐν ταῖς βαρακίημ*, ita Codex Romanus: Alexand. *Βαρακομεν*, Ald. *βαρακονέμ*. Quod autem ἀκάνθαις sive σκόλοποις eam vocem Veteres significare putarint, patet vel ex eo, quod Complut. et Oxon. habeant *ἐν ταῖς τριβόλοις*. Et Eusebius lib. de locis Hebraicis. *Βαρακορίημ, Ἀκύλας τρέπει εἰς ἀκάνθαις, Σύμμαχος εἰς τριβόλους*. Ita Editio Bonfrerii, et S. Hieron. *Borconni, quod vertit Aquila in spinas, et Sym*

machus in tribulos. Sed suspecta mihi vox illa πρέπει apud Bontferrum; in meo enim Codice scribitur, Βορκονείμι α' τραγακωνθις καὶ τριβόλους: ubi πρὸ καὶ legendum σ', i. Symmachus, ut ex S. Hieronymi Versione constat. Βορκονείμι igitur, vel ut Codex Alexandrinus ad versum 19. Βαρακονείμι Græco casu reddito βαρακρίσιον.

Apud eundem legimus, Μη ἀποσκορακίσῃς με, μη ἀποδωδύῃς με, μη ἀποδοκίμασῃς με, ubi omnia leviter sunt corrupta. Paulò correctius eadem penè apud Suidam, Μη ἀποσκορακίσῃς με, μη ἐκδιώξῃς με, μη ἐ, κόρακας ἐκβάλῃς. Hæc ad Scripturam Veterem pertinere docet

nos Lexicon Vetus Scripturarum à Reverendo Archiepiscopo Armachano mihi conceditum, ubi inter vocabula ad Psalmorum explicationem pertinentia legimus, Μη ἀποσκορακίσῃς με, μη ἀποδοκίμασῃς με, μη ἀπορρίψῃς με.

At nec in Editione Romana, nec in MS. Alexandrino talis quippiam invenitur. • In Editionibus quidem Ald. et Complut. Psal. xxvi 9. habentur, βοηθός μου γενού, μη ἀποσκορακίσῃς με, καὶ μη ἐγκαταλίπῃς με, quibus suffragatur B. Theodoretus. At

Vulgatus Interpres lectionem Rom. et Alexand. μη ἐγκαταλίπῃς με, καὶ μη ὑπερίδῃς με sequutus est, vertit enim, *ne derelinquas me, neque despicias me.*

Aded vetus est inter Codices LXX discrepantia. Certè Seniores מַשְׁנִי לֹא transulerunt μη ἀποσκορακίσῃς με, ceteri autem Interpr. μη ἀπορρίψῃς με, quæ verba Author Lex. Arm. pro explicatione posuerunt. Testis est B. Theod. τὸ μη ἀποσκορακίσῃς με, μη ἀπορρίψῃς με εἶπον οἱ ἄλλοι ὁρμήν add itque ex erud. Gentilium Seniores hoc vocabulum hauisse, ἀπὸ τῆς ἑξῆςθεν δ.

ἐρῶμεν κοῖτα τοῦτο τὸ ὄνομα πεποιήκασιν τι γὰρ ἐ, κορακας, ἡβρις τις ἦν παρὰ τοῖς παλαιῶ ἀπο τίνος μύθῳ γεννημένη. Vult igitur à trito proverbio ἐ, κορακας, è fabulâ quâdam nato (ut etiam Zenobius et Suidas testantur) dictum fuisse σκορακίζειν, (quæ vox benè Græca est, ab ipso Demosthene usurpata) et ἀποσκορακίζειν. Cui observationi Grammatici Veteres astipulantur. Zenobius, Σκορακίζειν, ἀντὶ τοῦ, εἰς κόρακας πέμπειν, ἐκφωλίζειν. Hesychius, Σκορακίζει, εἰς ἐρῆμον πέμπει, καὶ ἀρᾶται, ἀπὸ τοῦ εἰς κορακας πέμπειν, τὸ ἐκφωλίζειν. Suidas, Σκορακίζειν, οἷον ἐς κόρακας ἀποκίμπειν, ἀπὸ τούτου γὰρ εἰρηται. Σκορακίζειν igitur ex proverbio factum est; non à LXX, ut innuere videtur B. Theodoretus, sed à Græcis Vetustioribus, à quibus acceperunt Seniores. Et frustra H. Stephanus ἀποσκοράζω, *destraho*, novum in Lingua Græca verbum ex depravato Hesychii loco, ut solet, excogitavit, ἀπεσκόραζεν, ἀπεσέφατο. Legendum enim ἀπεσκορακίσειν, ut apud Etymologium legimus, ἀπεσκορακίσειν, ἀντὶ τοῦ, ἀπεκρούσαιτο, καὶ μετὰ μισοῦ ἐξέβαλεν. Diliter tamen non possumus Seniores aliquando voces nonnullas effingere atque formare, ad exprimenda verba Hebræa, quæ erant Græcis auribus inaudita: Ut cùm apud Hesychium legimus, Εν μακρύμασιν, ἐν ἀποστασίαις, quis Veterum Græcorum hæc intelligeret? quis quid velit sciret, nisi Seniores consuleret, quī ita in Esdræ Interpretatione loquuntur, ix. 1. οὐκ ἐχωρίσθη ὁ λαὸς Ἰσραὴλ καὶ οἱ ἱερεῖς καὶ οἱ Λευῖται ἀπὸ λαῶν τῶν γαιῶν ἐν μακρύμασιν αὐτῶν. Hebr. כְּתַעֲבַתְּ, cūm ipsi soleant עֲבַת aut in ἀνορίαν, aut frequentius in βδέλυγμα vertere. Ideo autem in hoc

capite per *μακροπρῖα* reddidisse videntur, quod vers. 11. cum נדה ארץ נדה הא בנדה עני הארצות בתועבתיהם. γῆ μακροπρῖα ἔστιν ἐν μακροπρῖα Λαῶν τῶν ἐθνῶν ἐν μακροπρῖασι αὐτῶν. Ut enim תעבה נדה accommodarent, per *μακροπρῖα* expres erunt, id est, *remotionem, separationem, elongationem*, quæ immunditiam et abominationem sequitur, נדה enim *remotio*, seu quicquid propter immunditiam removetur. Hinc נדה Senioribus ἀσέβες. Hesy. Ἀφῆδρῳ, ἀσέβαστα, ut Lev. xv. 19. ἐστὶ ἡρπῆς ἐστὶ ἐν τῇ ἀφῆδρῳ αὐτῆς. Nominumque eadem ἀποκαθάρσιν redditur. Hesy. ἀποκαθάρσιν, ἀπορρῶσις, ut Ezech. xli. 10. ἐν ἀσέβαστας ἐστὶ καθάρσιν ἐστεινόν. A παρρωσὶ igitur ut μακροπρῖα. Psal. lv. 1. ita et *μακροπρῖα* deduxerunt: quam vocem, opinor, certe expositionem ejus, frustra apud Veteres Græcæ lingue Scriptores quæras.

Cum igitur LXX vocalis Versio ad Hebraicam Veritatem probè percipiendam, ad Authoritatem testimoniorum Apostolicorum confirmandam, ad nativum Novi Fœderis stylum recte intelligendum, ad Græcos Latinosque Patres rite tractandos, ad scientiam denique lingue Græcæ ipsamque Criticam adorandam tam sit utilis atque necessaria, quis eam doctis omnibus, præsertim Theologis, non vult debere esse commendatissimam?

Quoniam autem hæc Seniorum Verio, etiam S. Hieronymi tempore, *corrupta fuit atque violata*, danda est opera, ut et pristina puritas restitui et redintegrari possit. Certum est exemplaria quæ habemus, Complutense, Aldinum, Romanum plurimum inter se et ab Alexandrino discrepare, alios etiam Codices aliquorum S. Scripturæ partium satis antiquos, nunc etiam eorum aliquo, nunc cum nullo convenire. Optimè igitur fecerit, qui Codices omnes MSS. cum editis diligenter contulerit, qui variis Lectiones non tantùm ad Hebraicam Veritatem examinaverit, sed cum antiquissimorum Judæorum Philonis et Josephi, et Vetustissimorum Patrum Scriptis comparaverit, ac denique Expositiones eas, quæ apud Lexicographos Scripturarios etiamnum extant, vel potius delitescunt, inspexerit, atque ita nobis Editionem LXX maxime puram adoraverit. Quale opus utinam aliquando Vir doctissimus Isaacus Vossius, qui optime potest, perficeret ederetque.

J. P.

March 4, 1600. See Mr. *Miller's* remarks upon Dr. BENTLEY'S letter to the Bishop of Ely, pp. 103, 110--17.

¹ [Aliter de hac re fuit R. Porsoni sententia, qui *K. Jossam* MSS. imperitum collatorem judicavit, et filium esse tam parenti dissimilem agere tulit. "Notum est, quod de Alexandrina Fœderis antiqui conversione censuit, censuræ saltem videri voluerit, eruditissimus ille *Is. Vossius*. Hoc summi ingenio hominuli." Valart. ad Adoniaz. p. 310. C.]

COLLATIO

CODICIS HARLEIANI 5674

CUM ODYSSEÆ EDITIONIS ERNESTINÆ 1760

No. VI. (Continued from No. XXIII. p. 10.)

318. τίως μὲν in textu et supra
interis pene legentibus, γρ. εἰδέναι.

350. γένοντο. et mox κρηναίων.
Schol. γίγονται et κρηναίων.

351. οὐτε γρ. ζήτωτος.

352. ἐκαστῷ.

355. κάνη et supra γρ. κύπελλα.

362. το μὲν θυμῷ, περιτριπμύ-
ως. το δ' θυμῷ. οὐτόνω. γρ. γὰρ
μειότερον.

370. omittit.

376. κρατερον et supra γρ. στυ-
γερον.

377. σγχαῦ δ' ισταμένη. Fecerat
ταρισταμένη, sed emendavit eadem
manus. In marg. ἐνοι δ' ἀγγι πα-
ρισταμένη.

380. οὐδέτι σι χρεῖ.

381. κρατερόν.

385. ἀρίσταρχος λύσσαθ' ἑτάρευσ.

388. ὡς ἄρ' ἔφη. γρ. ὡς, ἔφαμεν.

389. σιμῆ et supra γρ. ἀνωγει.

393. ἀριστοφάνης τοῖς δ' ἐκ μὲν.
Mox ἔφους et σ. supra additum.

394. τό σφιν.

395. ἀρίσταρχο ἀψ' ἐξήντο.

400. πότνια κίρκη. et supra δια-
λέγων.

404. κτήματ' ἐν σπῆσσι et 424.
Schol. ad hunc locum ἐν τισι γρ.
κτίματα δὲ σπείσσι. καὶ κτίματα ἐν
σπείσσι :

410. πόρις κατ. et marg. ut ci-
tant Apollonius v. ἀγραυλοί, et
diserte Schol. Veneta ad Il. P.
4. 40. •

416. ἀρίσταρχος πόλιν αὐτήν.

417. ἵνα τίτραφεν. γρ. ἵν' ἐρεφον.

425. ἐμοὶ in μοι correctum, et
ἵπσις in ἵπιοσι.

430. primo omissus ; additur
in marg. ab eadem quidem manu,
quæ plerosque addidit, sed olim
omissum esse docet scholion, λέ-
γει τὸ λεγόν :

440. Nullum in Harleiano ves-
tigium est lectionis ex Eustathio
memorate. Sed ἀποπληξας di-
serte citant Scholia Veneta et Co-
dicis Townleiani ad Il. v. 120.
Adde quod in Il. A. 116. idem
Codex Townleianus supra vocem
τμήξας scriptum habet πληξας αἱ
πλείους. Quod ad verborum pro-
prietatem attinet, idem fere dis-
crimen videtur quod apud Lati-
nos *abscido* a *caudo*, et *abscindo* a
scindo.

449. κίρκης ex emendatione, sed
m. antiquæ.

451. οὐλαῶ.

452. δαιτυμένους δ' ἄρα τοὺς γε.
γρ δαιτυμένους δ' εὖ πάντας ἐφεύρομεν.

453. ἐν ἄλλω γρ. φράσαντό τ' ἐσ-
άντα :

456. omittit.

457. θαλερόν. Schol. ἀριστοφά-
νης, στυγερόν γόνον. καὶ οὐκ ἀχαρίς ἡ
γεωδή :

464. αἰεί.

470. omittit.

474. ἐκτίμενον et supra γρ. ὑψό-
ροδόν.

475-479. Hi versus in margine
repositi solita manu, ut στίχοι, sed
non numerati.

479. δὴ τότε κοιμήσαντο ἀνὰ μ. σ.

500. καί μιν φανήσας ἐπὶ πτερῶν-
τα προσήδα.

506. ἀνα θ'.

509. ἀκίτ' ἐλάχεια m. pr. quam lectionem memorat scholiastes, sed rejicit. Deinde φρεσφονείης et π supra ϕ prius, ut et 534. sed per π tantum scribitur 561. A. 47. 212.

527. ῖξεν a m. pr. ζ in ξ mutatum a recenti.

528. τρέλ' ας.

533. δειράντε, et ας super ες, si non eadem manu, certe antiqua. Idem factum A. 46.

534. θ' αἶδα ex emend.

549. ἰωμεν.

555. οἶνοβαρειαν.

ΟΔΥΣΣ. A.

7. Schol. ἡμῖνον ψιλῶς ἦτοι ἡγρόν.

14. ἀρίσταρχος κεβερέων: [Legere κεβερίων, quam lectionem memorant Scholiastes Aristophanis ad Ran. 187. et Etymologus p. 513, 45. Hic etiam alias lectiones notat, χιμμερίους et χιμμερίους.]

16. ἀρίσταρχος καὶ ἀρισταφάνης καταδέρκεται: Schol. ἐπιλάμπει μὲν ο ἥλιος τοὺς χιμμερίους· οὐ φαίθων δέ. ἀντὶ τοῦ οὐ πάνυ λάμπων.

21. παρὰ ῥροον (sic).

24. ἔσχον.

25. ἔρξα' οσον τε.

26. χοῦν χέομεν a m. pr. sed ex emend. χέομεν (sic). In marg. ζηνόδοτος χέομεν: in alia parte marginis, χοῦν ἐχέομεν.

37. ἐρέβους manus antiqua, ου pro eu recens.

38-41. νύμφαι τ' ἡτέοί τε: οἱ καὶ παρὰ ζηνόδοτῳ καὶ ἀρισταφάνει ἡτεοῦν-το ὡς ἀσύμφωνοι πρὸς τὰ ἑξῆς.

42. ἐνθα καὶ ἐνθα γρ. ἄλλοθεν ἄλλος.

48. αὐτὸς δὲ ξίφος.

52-54. ἀθετὶ καλλίστρετος.

54. 72. ἄκλαυτον a m. pr.

58. πάντα ἰὼν γρ. Textus etiam

ἰὼν, sed schol. πεζὸς ὢν ἔφθασας. In alio schol. ἰων erat, sed i ex e fecit eadem manus.

65. βέβηκει. γρ. κατὰ λθε.

83. ἀγορεύεν τινὲς εἰκαισιτερον ἀγό-
ρευσον.

84. 201. κατατεθῆνυις et sic schol.

92. ζηνόδοτος τ. τ. αὐτῶς.

97. κουλῶ δ' ἡγκατεθῆξ' sed vi-
detur fuisse ἡγκατεθῆξ'.

103. μὲν κέ.

105. σπποτε κεν, πρῶτον (sic).
114. ἐλ' ex emend. sed antiqua.

118. ἐπην.

131. τέφρα.
140. κατατεθῆνυις et κ super η
prius.

141. οὐδ' ἰόν.

143. κίν με ἀναγνοίῃ τον ἰόντα.

145. ἐν φρεσι θησω, sed ἐν' ex
emend.

148. ἐπιφθονεος.

156-158. ἀθετοῦνται τρεῖς.

157. πρῶτα. τὸν et super α. τὸν
scriptum σσ οι.

158. ἰόντ' ἦν μη τις ἔχῃ.

160. 161. ἀρισταφάνης ἀθετῖ:

168. εὐπῶλον.

171. νοσος ἦ.

172. ἀγανοισι β. λεσσι.

173. ὃν κατέλειπον ἀρισταφάνης οὗς
κατέλειπον.

177. 178. numerantur α. δ'.
In margine adduntur, β κτῆσιν ἐμὴν

δμῶάς τε καὶ ὑψηρεφῆς μέγα δῶμα γ
ἐνὴν τ' αἰδομένη πούσιος. δημόιο τε φήμην:

184. τιμῆν; σεσημειῖται τὸ ὄνομα
ἀδιαιρέτως ἐξενεχθέν: ἀρίσταρχος τα-
μῆνα.

190. ἵσται, sed spiritus in lenem
mutatus. In marg. οὕτως ζηνόδοτος.
ἀρίσταρχος ἦστο. η

Ibid. κόνι in κονί mutavit m. re-

centior.

193. βεβλήατο.

195. αἱ χαριστέστεραι γραφαὶ ἔχουσιν
ἐὼν νόστον τοῦτων: [σόν].

197. οὐτ' αὖτ' ἐν μ. sed primum
εἰ lenem habuisse videtur.

198. ἀγανόουσιν βεβλήσιν.

205. ἀνάσσει (sic ab eadem manu).

206. ἔκλειον γρ. ἐκείλη η̄ ψυχῶ.

208. Quod ex vet. edd. notat
Ernestus, πρὸς ἑνὶ ᾱ habet Huleia-
nus, sed suprascripto ᾱν et circum-
flexo in acutum mutato, cum in
hoc loco, tum K. 182. 500. Quae
sane mirifica varietas videtur.

211. ἀμφότερῳ, sic eadem m.)
Gloss. ἑκά τὲ καὶ σὺ.

220. δαμνῶ ὡς κρηνῶ. οἱ δὲ ἀνῆται.
ὡς κεν πρώτα λῖπη ὡς κρατὴς, οὐ πῶ
ἀπκαλωπητῆς· συνδαμνα ἢ τοῦ δαμνατῆς
ἀποκοπή ἐξ ὅλης δὲ ἀπκαλωπητῆς περιπα-
μνῶς. ἀπὸ τοῦ δαμνωμαι ὡς περιῶμαι.
πειρῶ ἑμῶς γραφαὶ καὶ ἐκφώνουμένου τοῦ

ἢ ὡς τὸ δύναι παρ' ἀττικοῖ. [Diffi-
cile et corruptum scholion, for-
tasse etiam mutilum; in quo ce-
tera non expedit. Prope initium
lege, οἱ δὲ δαμναται, ὡς πρῶτα λῖπη,
ὡς κρατὴς. Triplex igitur fuisse
videtur lectio: vulgata ita scripta,
ΔΑΜΝΑΤΕΠΕΙ, secunda ΔΑΜ-
ΝΑΤΕΠΕΙ, pro δάμναται ἔπει, quae
plenis literis exornata occasionem
dedit Crateti corrigendi ΔΑΜΝΑ-
ΤΑΙΩΣ. Illud receptae lectioni
obstat, quod δαμνω δαμνῶ nus-
quam apud Poetam occurrit, sed
aut δάμνημι aut δάμναμι, hoc ac-
tivo sensu usurpatum infra ε. 188.
In Iliad. ε. 199. δαμνῶ rite adhi-
betur, utpote contractum e δάμνα-
σαι, quod ipsum numeros meliores
redderet.]

222. φάος δὲ ex em. ejusdem
manus. Fuerat, opinor, φῶς δὲ.

225. φερσεφόνοια, sed π supra φ

prius.

228. ἐκείσταν (sic).

231. πινειν a m. pr. sed nunc ex

correctione πινειν.

232. ἐπείσταν. η̄ δὲ Schol. marg.
το δὲ ἡδὲ ἀρίστου γένος ψυχοὶ καὶ οἱ ἄλλοι:

239. ἔγχευεν, sed suprascr. γρ.
ἔγχευον.

241. ἀγῶντον test. ἄρσταν schol.

245. αἰὲς ἀταρβέει, σὺ γρ. πῶς οὖν
οὐχὶ καὶ τὰν ἑλπίσιν ἀνέμωσεν

244. Ζηνοδοτος ἀγῶν· ἐν στίχον:

• 248. οὕτως ἀρίστου γένος· Ζηνοδοτος
δὲ κακῶς τῆς αἰνῆς δὲ ἀνέμωσιν εἶναι
γρ. οὐκ εἶ. [Credo Zenodotum
voluisse ἐξῆς].

255. εἰσυχμῶν ex emend. hic et
264. Deinde ἰσολύο ita scriptum,
ut ο̄ ᾱ ᾱ ᾱ sit, nescias, sed supra-
script. ἰσολύο.

263. οὐ μὲν (sic). In marg.

287. ἀρίστου γένος αὐτ' ἄρσταν.

291. μὲν· ἐπὶ δὲ σπιν.

298. τυπιδίον ex em. et sic quin-
quies habet Scholiastes, qui tamen
ait τερροζύονων, sed voluit fortasse
περὶ τερροζύονων. Citat etiam Ω.
198. Οὐχ ὡς τυπιδίου κούρη κακὰ
μήσατο.

300. κατ' ἑμὲ φρεσὶ ζῶς.

301. παρὶ et suprascr. γρ. πρὸς.

303. ἐκλόχασιν.

304. ἀμώμαδ' αὖν ex em. ejusdem
manus. Sed ἱφιμῶδ' αὖν defendit
locus Pindari Pyth. iv. 159. a
Scholaste mox ad vocem ἐφιάλτη

307. citatus. διὰ δὲ τοῦ τ̄ τὸ
ὄνομα—ἐν νύξῳ μὲν φαντεὶ θανεῖν ἱφιμῶ-
δεῖας παῖδας ὡς τὲ καὶ σὲ τοι μάλιστα
ἐπιάλτα: (sic).

318. ἰβήλας.

319. γῆρυς (sic). Schol. πληθυν-
τικῆς αἰτιατικῆς ὡς τὸ ἐν δὲ νέκυς οἴκων
φορέων:

323. Pro ἥγες μὲν citat γήμας
schol. ad Apoll. Rhod. iii. 996.
Μοχ γε μὲν ἀρτίμεις ἐκτα, sed schol.
ἀριστοφάνης ἐξ ἀρτίμεις ἐσχον: Huc
quoque pertinet, ut puto, aliud
scholion marginale, τινὲς ἐπὶ λέσει γρ.
(pro αὐτοῖσι γρ.).

327. ἐγούγει.

329. φῆτι' in marg. φῆτο.

335. οδ..

336. μεγάλός τε, ἡδ..

342. omittit.

347. γέρον et supra γρ. ἔπος.

356. γρ. πρὸς τὰ δ' ὀτρύνοντο.

358. ἀριστοφάνης πλειοτέρησι χρεστὴν.

366. σοὶ δ' ἐπὶ et suprascr. ἀνε-
στρεπτεον τὴν ἐπὶ ἢ τὴν ἐν:

378. ἐν μεγαρῶν (sic eadem ana-
nus). σκι

380. ἀγορεύειν (sic).

384. ἀρίσταρχος δὲ οὕτως. ὅν το
ἐγκαφαλὸς δὲ διαστῶς ἀλλυθὺς αἰ. α. α.
ἀριστοφάνης δὲ ἀλλοι φασί:

390. πῶς μὴ πίων το αἶμα γινώσκει.
[Qui hanc notam scribebat,
præcedentem versum in exemplari
suo non habuisse videtur]

394. δάκρυα ἰδῶν.

397. τοῦ ἔχοντος τεταμένην τὴν ἡ-
γνῆν ἥτοι τὴν νυκτᾶ. [Interpretatio
varie lectionis ταναλυσέος.]

398. οἱ ἢ (i. e. versus ab ἢ in-
cipientes, et qui ab iis pendent,
scilicet 398-402.) ἀθεοῦνται ὑπὸ
ἀριστοφάνους ὡς ὑπὸ [i. ἀπο] τῶν εἰ-
ρησμένων μετενεχθέντων: [potius με-
τενεχθέντες.]

399. ἀριστοφάνης λιγυράλιον.

402. Hunc versum minifce dis-
tortum et depravatum citat Sui-
das v. Ἡ. Ἡ. βάρυθνης διαζευκτι-
κὸς σύνδεσμος: ἢ διατμήξει κοίλον δόρυ.
(Od. Θ. 507.) περισπωμένως δὲ ἀπο-
ρηματικὸς περισπᾶται ἢ μαχρῶν μένον
ἢ καὶ οὐκί. Sic edd. Med. Ald.
Ad περισπᾶται notat Pōrtus: "Vi-
detur superfluum. Ideo præterii."

Postea Kusterus hanc vocem, non
monito lectore, eiecit, et insuper
μαχρῶν μένον in μαχρῶν μένον mutat.
Scias autem velim, hæc omnia
Suidam bona fide descripsisse ex
Photii codice iam corrupto, cuius
simile exemplum penes Collegium
SS. Tunitatis servatum habet δια-
ζευκτικὸς - διατμήξει - ἀπορηματικὸς -
περισπᾶται μαχρῶν μένον ἢ καὶ οὐκί:
Hunc locum ita transcripsit bonus
Suidas, ἀπορηματικὸς - περισπᾶται ἢ
aut eum ita distractum fortasse
invenisset, - διατμήξει ἢ pro inge-
nuo sui modulo emendandum pu-
tauit. Sed nunc nihil planius
quam primo scripsisse Photium.
ἀπορηματικὸς ἢ περι πλοῖος μαχρῶν
μένον, ἢ καὶ οὐκί: Quæ et ipsa va-
nitas est, quanquam mendosa,
tamen notabilis. Porro obiter
observo, Hesychium v. Ἡε citare
in Od. Α. 372. μεθίκα, quod et Pla-
tonis Scholiastes habet.

415. φῶν ἀνδρῶν scriptum pri-
mo, sed β additum supra φ.

422. ὡς ἴδῃ πολλὰ γινῆσαν πολυφύ-
βαν χρεστὴν κλοῖαν (sic). [Saltem lu-
ciatur variam lectionem Iliad. I.
561.] α

427. βούλαται (sic) text. βάλπαται.
citat Schol. Sed aliud schol. de
toto versu, ἐν πολλοῖς οὐ φέρεται. Et
profecto, ut semel criticum agam,
omnium fere, qui pro spuris po-
tuntur, dignissimus hic, qui ex-
pungatur.

432. οἱ τι videtur fuisse a pr.
m. Schol. καὶ ἑαυτὴ αἰσχρὸς ἐπέβαλε.

434 - 439. ἀθεοῦνται παρὰ ἀρι-
στοφάνει.

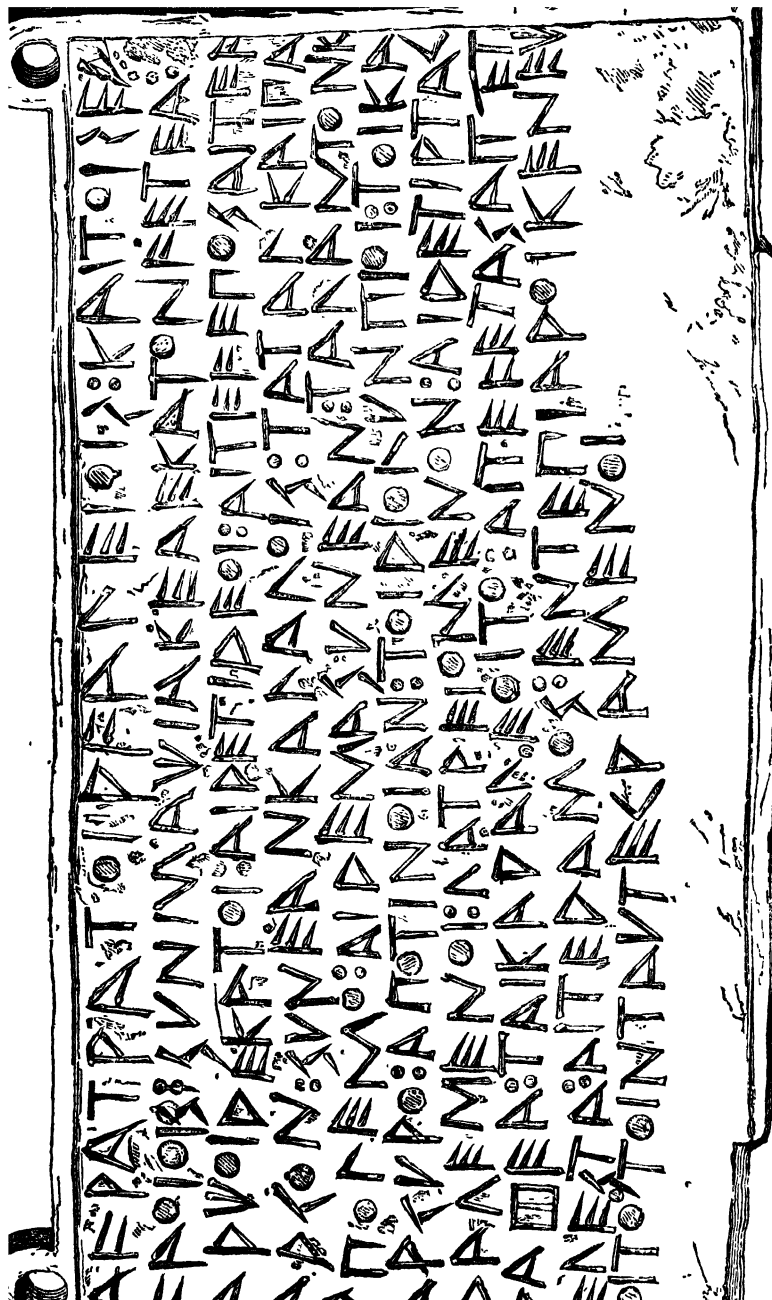
441. τίς μὲν οἱ κακός.

442. φαῦσθαι το δὲ κεκρυμένον.

443. ἐκ γη.

446. γε νεκρὸν et suprascr. γρ. γε
νέη. [Micius error, sed observati
non inutilis. Vide infra ad E. 206.]

457. ἐμῷ. Sed Scholiastes ait,
ἀθεοῦνται διὰ τὸ εὐθὺς εἰ γὰρ ἐπίπυστο



THE ELEAN INSCRIPTION.

Hæc lamina ærea, modulo ac forma qua supra delineata, in agro Eliaco effossa, atque inde a G. Gell A. S. MDCCCXIII. reportata, fœdus inter duos ejus regionis gentes circa Olymp. XL. initum exhibet, quod dialecto communi Hellenica et litteris Constantinopolitanis sic reddendum mihi videtur:

ἡ ρητρα τοις Ἠλείοις καὶ τοις Εὐαείοις. συμμαχία ἀν εἰη ἑκατον ετεα, ἀρχῶ δεκάτω. εἰ δὲ τι δεοῖ, εἴτε ἐπὸς εἴτε ἐργον, συνέειν ἀν ἀλλήλοισ, τὰ τε ἀλλὰ καὶ παρὰ πολέμου. εἰ δὲ μὴ συνέειν, τάλαντον ἀν ἀργυροῦ ἀποτινοῖεν τῷ Διὶ Ὀλυμπίῳ οἱ ἀν ἐξέλημενοι λατρευομένων. εἰ δὲ τις τὰ γραφεῖη τῇ ἀν δηλοῖτο, εἴτε ἔτης εἴτε γέλεστος εἴτε δήμος, ἐν τῷ - φιερεῖω ἀν ἐνεχοῖτο τῷ ἐνταυῦτα γεγραμμένῳ.

Iudicent tamen doctiores, et siquid probabilius habuerint, proferant.

R. P. KNIGHT.

THIS Inscription is so entire and well preserved, that there can be no doubt concerning any one of the letters; and as it is evident, by the alteration of an *O* into an *Σ* in the second line, and by the insertion of an *Σ* in the ninth, that it was revised and corrected after it had been engraved, there can be no suspicion of any errors committed by the engraver, as in the Greek of the Rosetta stone, and consequently no grounds for conjectural emendation. The straight lines are deeply indented with a chisel, and the circles and dots stampd incuse with two solid blunt points of different sizes. The letters are of forms found in other very antient inscriptions; and, though some of them are unusual, they have all been explained in works on Palæography. In more common characters, and divided into words, they seem to be as follows:

Α ΦΡΑΤΡΑ ΤΟΙΡ ΦΑΛΕΙΟΙΣ ΚΑΙ ΤΟΙΣ ΕΥ-
 ΦΑΙΟΙΣ ΣΥΝΜΑΧΙΑ Κ' ΕΑ ΕΚΑΤΟΝ ΕΤΕΑ
 ΑΡΧΟΙ ΔΕΚΑΤΟΙ ΑΙ ΔΕ ΤΙ ΔΕΟΙ ΑΙΤΕ ΕΠΟΣ ΑΙΤΕ Ε-
 ΡΓΟΝ ΣΥΝΕΑΝ Κ' ΑΛΛΛΟΙΣ ΤΑ Τ' ΑΛ ΚΑΙ ΠΑ-
 Ρ ΠΟΛΕΜΟ ΑΙ ΔΕ ΜΑ ΣΥΝΕΑΝ ΤΑΛΑΝΤΟΝ Κ'
 ΑΡΓΥΡΟ ΑΠΟΤΙΝΟΙΑΝ ΤΟΙ ΔΙ ΟΛΥΝΠΙΟΙ ΤΟΙ ΚΑ
 ΔΑΛΕΜΕΝΟΙ ΛΑΤΡΕΙΟΜΕΝΟΝ ΑΙ ΔΕ ΤΙΡ ΤΑ Γ-
 ΡΑΦΕΑ ΤΑΙ ΚΑ ΔΑΛΕΟΙΤΟ ΑΙΤΕ ΕΤΕΑΣ ΑΙΤΕ Τ-
 ΕΛΕΣΤΑ ΑΙΤΕ ΔΑΜΟΣ ΕΝ Τ' ΕΠΙΑΡΟΙ Κ' ΕΝΕΧ-
 ΟΙΤΟ ΤΟΙ ΝΤΑΥΤΕ ΓΡΑΜΕΝΟΙ.

NO. XXV.

CL. JL.

VOL. XIII.

II

The first and principal difficulty of construction, which these lines present, is in the words αρχῶ ἑκατῶ; and to make sense of them, we must suppose an ellipsis of the governing preposition ὑπὸ or ἐν, so as to denote the commencement of the hundred years' alliance to be under the tenth monthly archon; that is, under the last of the then current year, which probably consisted, as among the early Romans, of ten months with intercalations; the primitive usages, as well as language, of the Latins having been mostly Æolic. It seems much more probable that the expression should denote the commencement of the treaty under the tenth monthly, than its termination under the tenth decennial archon, which would have been more properly expressed by ἐς ἀρχῶν ἑκατῶν; and as for the reading which has been proposed by Mr. J. M. in No. XXII. of this *Journal*, ΔΕ ΚΑΙ ΤΟΙ for ἐξ κατὰ τῶ, it is sufficient to observe that κατὰ never governed a third case in any dialect or mode of speech known to the Greeks.

The sense of what follows in the inscription is sufficiently obvious, and may be thus rendered in English: "*But if any thing be wanted or required, either in speech or action, let them assist each other in all other matters, and also from or against war: but if they do not so assist, let those who by failing may have violated the treaty, pay a talent of silver to Jupiter Olympius for sacred services: and if any individual, be he a citizen, a free inhabitant paying public contributions, or merely a free inhabitant, do violate what may be herein written, let him also be held in the fine of expiation herein written.*"

The verb σύνεμαι is frequently used in the sense here supposed; which is, indeed, absolutely necessary to make the treaty signify any thing: for what sort of an alliance or συμμαχία would it be, which merely required the contracting parties, when any matters of difference should arise, to meet and discuss them without war? which by the bye παρὰ πολέμου cannot mean: it would be ἀνευ πολέμου.

Τοι is not only the legitimate form of the article or pronoun in the nominative plural of the Doric and Æolic, but the only form used in the genuine remains of those dialects; as in the treaties between the Lacedæmonians and Argives in the fifth book of *Thucydides*. The above cited critic, however, joins his favorite contraction of κατὰ to the participle taken in a passive sense, and applies the compound to Jupiter, τῷ Διὶ Ὀλυμπίῳ τῷ καταβέβηλωμένῳ, not giving himself the trouble to ascertain that the verb βέβηλωμαι only occurs in a passive or middle form with an active sense; and that it never was, nor ever could be, subjoined to the preposition κατὰ, for the same reason that, though in English we say, "*throw down*," "*beat down*," "*hunt down*," &c. we never say, "*injure down*," "*wrong down*," "*hurt down*," &c.

The ellipsis of the causal preposition, as before *λατρεῖν μὲνων*, is common: but I can find no other instance of this participle, or the verb to which it belongs, in a passive form; probably for no other reason than because there is no other passage extant in which it is required in a passive sense.

FETIS or *ἐτης* may possibly mean one of an *ἐτιμῆα* or association, sanctioned by law, of persons liable or qualified to serve the higher offices of the state, and therefore constituting the first order.

TEIEΣTA, a person of the second order, I derive from *τελεῖν*, to pay public contributions: that is, in the language of modern polity, paying *scot*, or of the class which the French call *contribuables*. Those at the head of the state were in many places called the *τῶλχ*, or *οἱ ἐν τῶλει*: but the priesthood never formed a distinct order in any of the Greek states, as they did in Egypt and Persia; and still less the mystagogues or initiators, which *τελέσται*, in a religious sense, can only mean. Here it evidently signifies a rank or order between *FETIS* the highest, and *ΛΙΜΟΣ* the lowest of persons responsible to the state: that is, of free persons; slaves being amenable to those whose property they were.

In the Dorian treaty, however, preserved in the fifth book of Thucydides, *ετις* signifies a citizen generally, whence it probably does so here, as *τελεσται* does a free inhabitant paying, and *δαμς* one not paying contributions; neither having the right of suffrage, which was almost every where hereditary.

The construction of the latter part of the eighth and beginning of the ninth line, here admitted, is certainly somewhat harsh; and the late learned Dr. Vincent endeavoured to soften it by ingeniously suggesting, that *γεραια* might be the plural of *γεραιος*, an obsolete form of *γραιος*; as *μόλκος* and *ἄλλος* are found on an ancient earthen vase for *μόλτη* and *ἄλλη*. But if we admit such a form to have existed, it could only have signified the writing itself, not that which it commemorated; whereas the line is evidently for violating the treaty, not for detaching the letters which recorded it. As for Mr. J. M.'s *present optative active in ης, formed like the aorist optative in εια, only substituting αε η for αν ει, as in βασιλῆος for βασιλεῖος, &c.*; which he produces in conformity with a canon of Dawes, that *ε* is never put for *ει*, it needs no remark; he having in the same page translated his *present optative* by a past subjunctive "*scriberet*;" and not recollecting, that *βασιλεως* and *βασιλειω* are the regular Doric and Attic genitives, in the example which he cites; and that so far from the *ε* and *ει* not being commutable in different dialects, they are commutable in the same; the coins of Agathocles having *ΑΓΑΘΟΚΛΕΩΣ* or *ΑΓΑΘΟΚΛΕΙΟΣ*, accordingly as the space was less or greater; and no one will suspect that in Sicily, after the Macedonian conquest, the *ε* stood for an *η*, or had any power but its own.

The square letter, the third in the eighth line, is not employed as a ϕ any where else that I know ; but is used as a θ on the very ancient coins of Thebes, and may possibly be such here ; these two aspirates having been commutable in the variations of dialect ; as in φλάω and θλάω, which are only different forms of the same verb.

Hesychius interprets ἐφιερέια to be τὰ ἐπὶ τοῖς ἱερείοις ἀποθνήσκοντα, which affords a meaning sufficiently near to that here required for the *επιαρον* before written, namely, the talent of silver to be paid as an expiatory fine to Jupiter, ἕνεκα τῶν λατρευμένων ; nor is the form more different than difference of dialect may reasonably account for. Mr. J. M., indeed, divides and renders the last words in the plate, ἐνθα ἐπὶ ἱεροῦ κ' ἐνέχοιτο τῷ ἐντεῦθε γεγραμμένῳ ; which an ordinary maker of Latin versions, preserving, even when guessing at the unintelligible, some regard to tense, sense, and syntax, might perhaps translate, "*hic sacro obstringatur hinc scripto,*" or "*quod hinc scriptum est :*" but Mr. J. M., with more justice, treats his own Greek as it deserves, and scarcely retains a trace of it in his own equally original Latin, "*hic ad templum inhiheretur eo quod ibi scriptum est.*" Surely it might have occurred to him, that if ἱερῶ signified either the temple, or the fine, it would require the article τῷ ἱερῶ ; and that, since ἐπὶ can neither stand alone, nor be joined with ἐνέχοιτο to ἱερῶ, some word, such as *συμμαχίας*, is wanted to make a sentence—ἐπὶ τῆς *συμμαχίας* τῷ ἱερῶ ἂν ἐνέχοιτο.

After having found him taking so much pains to turn an aorist into a present, for the purpose of translating it by a past tense, we cannot much wonder at his translating a present by a past, when he finds it ready made, though with a prospective meaning. The same consistency in confusion prevails through his whole version ; which, from beginning to end, *provides* in past tenses, and not only supplies the editors of Stephens's Lexicon with a new example of syntax in ἀρχῇ κατὰ τὴν, but with an equally new mode of translating such choice morsels by rendering it "*inciperet dehinc.*"

In the Attic dialect an optative is always *potential* with the dubitative or potential particle ἂν, and always *desiderative* without it ; but no such distinction is observed in the Homeric Greek ; and in this inscription the usage appears to be completely reversed, though in the above cited Dorian treaties of Thucydides, the Attic idiom appears to have prevailed, for the sense requires us to read *ἀντινα*, instead of *ἀντινα*, at the end of the second treaty.¹ The Dorians and Æolians, indeed, do not seem to have ever adopted this Attic form of the particle ; which is, however, only their own old form *χάν*, with the initial amputated after the Ionic fashion. We find, it is true, *αντινα* in the later editions of the first treaty, but

¹ Lib. v. s. lxxix.

αι τινα is the reading of the early ones, which succeeding editors should have retained, and altered the verb following from ἐχωντι to ἔχοντι, both written with the same letters in the original document, and probably in the autograph of Thucydides.*

These two Dorian treaties were concluded in the third year of the ninetieth Olympiad, and by comparing them with this now under consideration, there will appear a difference in language, style, form, manners, and every thing else, which will render the allowance of two hundred years' priority to the latter by no means too much; though I admit that the dates of all these very early monuments, anterior to authentic history, or beneath its notice, are extremely uncertain. We may nevertheless rest assured that, though archaisms of expression were retained in heroic poetry, and archaisms of form in the initials of names on coins, down to a very late period, none but the customary modes of speech and writing in use among the parties would be employed in a treaty of alliance, interesting to all, and therefore required to be intelligible to all. Such ever has been, and ever must be the language of diplomacy, while guided by common sense: but in the few words of this treaty, we find three employed in a sense in which they appear to have become obsolete before the age of any prose writer now extant, namely, *ῥήτρα* as a *compact* or *convention*, *αρχος* as an *archon* or *governor*, and *δῆμος* as an *individual person*: all which are so employed in the Homeric poems, and perhaps in some later compositions of the same kind, but no where else that I recollect.

The smallness of the fine, too, or penalty for infraction of the treaty, is another proof of its high antiquity; a single talent of silver, admitting it to be the largest talent ever in use among the Greeks, being a very minute sum in the scale of public wealth, even of the most paltry of their states, after the abortive invasion of Xerxes had opened the treasures of Asia to them.

As for the tradition attributing the invention of the aspirated consonants θ and χ to Epicharmus or Simonides, after the sixtieth Olympiad, it deserves no more credit than that which attributes it to Palamedes at the siege of Troy. These poets may possibly have introduced them into their respective countries, under forms not in use there before; but the latter, as it appears in this inscription, is found in the most ancient semi-barbarous alphabets of Italy; and the former, as above described, and also as represented by a cross in a circle, is on the most rude and early coins of Thebes, struck near the commencement of the art, in which we may observe at least seven stages of progressive improvement or variation, prior to

* Ib. lxxvii.

the subversion of the city by Alexander the Great.¹ The number of coins, too, still extant of each, proves that none of them could have been very rapid in progress, or short in duration. Those struck after the rebuilding of the city by Cassander, are totally different in device as well as fabric, and, except in brass, are extremely rare.

The language, however, of this treaty, though more archaic than that of any other prose extant, is far less so than the Homeric tongue, not only in the abbreviations and contractions of the words, but in the application of the article to the proper names, both of the parties and the god; the general omission of which, according to the Latin, rather than the subsequent Greek idiom, is among the most curious as well as most indisputable proofs of the very remote antiquity of the *Iliad* and *Odyssey*, between which and every other Greek composition now extant, there seems to have intervened a chasm of darkness sufficient to change the idiom of speech, though the words generally continued.

The two instances of laconism in the substitution of the *P* for the *Σ*, in the first and seventh lines of this inscription, seem to be quite accidental and irregular, the dialects having probably been intermixed in the customary and rarely-written speech of these little obscure states.

Elis, indeed, became afterwards a considerable city, and the Eleans, or *ΕΛΕΙΩΤΕΣ*, a wealthy and powerful people; but not till

¹ Those of the first, have the Boeotian shield on one side, with a square incuse in several divisions of different depths on the other.

Those of the second, the same with the initial letter either square or round, in the centre of the incuse, divided into four equal parts of equal depth.

Those of the third, which alone are very rare, have the same shield, and on the reverse a bearded figure of Hercules naked, marching with the club in his right and the bow in his left hand, in a square incuse, inscribed ΘΡΕ.

Those of the fourth, have the same shield, and on the reverse a young Hercules kneeling and stringing his bow, naked, with the club lying by him, in a square incuse, inscribed ΘΕΒΑΙΟΣ, that is ἀγυρῆς, θύβαν.

Those of the fifth are the same, except that Hercules is an infant, without the bow and club, strangling two serpents; of which there are various compositions.

Those of the sixth have the same shield, and on the reverse a bearded head of Bacchus crowned with ivy, in a square incuse, inscribed ΘΕ.

Those of the seventh have the same shield, and on the reverse a vase with some symbol, and the letters ΘΕ or ΘΕΒΗ, and often the initials of a magistrate's name. This coming appears to have lasted a long time, as upon some of them the Η is an asphate; as in ΗΚΕ, the initials of ΗΙΚΕΤΑΣ; and in others a long vowel, as in ΘΕΒΗ.

Of those struck after the restoration of the city, the brass have a bearded head of Hercules on one side, with the club on the other; and the silver, a veiled head of Ceres on one side, with an armed figure of Cadmus stepping from his ship, on the other; and all equally inscribed ΘΗΡΑΙΩΝ.

the union of all the little states of the district into one; which was not completed till the second year of the seventy-seventh Olympiad: ' from which commences the series of those beautiful coins, which have lately been found in such variety and abundance in the country, and which were formerly attributed to the Falisci, a semi-barbarous people of Italy.

The *ΕΥΡΕΙΟΙ*, the other contracting party, were probably one of these little constituent states, and perhaps this treaty was the commencement of their union; for they cannot be the people of *ΕΥΑ* in Arcadia, which does not appear to have been within the circle of the alliance, and which could not possibly have supplied them with so long a name, by a syllable, according to any principle of derivation ever acknowledged by any dialect.

R. P. K.

PROLOGUS IN PHORMIONEM,

FABULAM AB ALUMNIS REG. SCHOL. WESTM. ACTAM. A.D. 1315.

HAC nocte nostros qui revisistis lares,
Notique notis interestis lasibus,
Salvete Vobis, quas habemus maximas,
Agimus lubenter, quasque oportet, gratias.

Neque hoc profectò vos salutandos modò
Esse arbitramur nomine, quòd comedite
Terentianæ semper strenuissimos,
Scholæque nostræ noverimus vindices;
Sed quòd sciamus disciplinæ publicæ,
Et disciplinæ vindices Britannicæ.

Hoc aded ex hâc re nobis in mentem venit:
Audimus hodie terras hinc quamplurimos
Studium incessisse commigrandi in exteras:
Atque hoc præsertim facere id velle gratiâ,
Quasi alibi meliùs educentur liberi.

At, o beatæ carum nomen Patriæ!
Quisnam iste tandem morbus? Idcirco est opum
Tantumque fuscum sanguinis fortissimi?
Tantosque idcirco Gallicis exercitus,
Suoque pestem profligavit in solo
Totius orbis pariter et terræ suæ,
Arthurius idem Pacis et Belli arbiter,
Ut jam Penates fastidiant patrios,
Patriosque cultus Britones dediscerent;

Suisque Patres inviderent liberis
 Moresque habitusque et indolem Britannicam ?
 Tantum sermo Gallicus videbitur,
 Italique cantus, et pares Ionicis
 Motus choreæ (proh pudor) Germanicæ,
 Ut prisca virtus nostra, pietasque et fides,
 Levitate tandem et impietate Gallicâ "
 Sophiâque permutanda sint Germanicâ ?
 Sed nunc ad rem quod nostram pertinet magis—
 Vos O Patroni, queis, opinor, Patria,
 Et quâ fuistis ipsi nutriti prius,
 Honestâ nondum sordet Institutio,
 Vestræ, precamur, ut memores Puertiæ,
 Hâc nocte saltem plaudere haud gravemini,
 Vel disciplinæ nostræ vel comœdiæ.

EPILOGUS.

DAVUS. CRITO.

- D. Mansurusne, Crito? Pauperique, Hospesque, Senexque
 Quâ spe? quo quæstu fretus et arte? C. Rogas?
 Scilicet ignotum est, Peregrinus et Advena victum
 Quam facili e vestrà credulitate paret?
 Non tam presentes alibi cognoscere stultos
 Contigit: absurdum, futile, ridiculum
 Hoc vobis volupe est, Hoc est mirabile visum;
 Quodque impossibile est, hoc magis credibile.
 D. Quin tu igitur fieri Stadio-dromus? aut Salamandra?
 Aut invisibilis, quæso, Puella potes?
 Aut praguans anus? aut orientalis Jugulator
 Ipse suo sibi se qui jugulat gladio?
 C. Gamus: Men' isthac levia et ludicia? Gravem Rem
 Tracto, artem ingenuam scilicet atque novam,
 Encephaloscopiam; Princeps ego Cranologorum.
 D. Quidnam illud Monstri est? C. Scire cupis? D. cupio.
 C. Principio, Naturam Homini's fateare necesse est
 Cujuscunque Humeris imposuisse Caput.
 D. Audivi, et credo: fateor. C. Capitique cerebrum
 Cuique esse innatum. D. Non fateor. C. Taceas.
 Conglomeratarum quæ Congeries Fibrarum
 Constat Triginta e Partibus atque tribus:
 Ergo animal trigintitriplex Homo. D. Proh magni Dî!
 C. Fingit enim vocæ ars nova quæque novas.
 D. Trigintitriplem tu me quoque? Magnificum me!
 Qui simplex, rebar, nil nisi Davus, eram.

C. Sic est. Has partes dico Organa, et hæc quoque sensus
Affectusque notant singula quæque suos.

Et prout grande suum magis Organon est, dominatur
Sensus item in Capite hoc ille vel ille magis.

Mysterizativus enim est, Individuali—

Tativus, Philopro—vel gentivus homo.

Cetera quæque tamen non memorare necesse est

D. Gaudeo. C. Tot, quot sunt Organa, sunt Animi.

Utque superficies externaque prodit Imago,

Quæ crusto subter condita prima latent,

Sic cerebrum tegit os; qualisque interna cerebri est,

Externo formam cernis in osse parem.

Primo adeo intuitu qualis sit quæque videbis :

Unum de multis sit satis. D. atque super.

C. Si cui supra aurem sit prominulum Cerebellum,

Hunc tuge. Destructivum indicat ille Tumor.

Hic cedit, frangit, tundit, lacerat, pessumdat,

Ferro, fuste : palam, clam : pede, dente, manu.

Porrò, ubi quid fieri aut simulati est, "hem, bone," mœure

"Falle alios," inquam ; non ita fallor ego.

Ambrosius imitare comis strepituque Touantem,

Causidice : auriculas detege, nullus eris.

Quique reos agitas miserâ formidine, Judex,

Judice me, capitis mox eris ipse reus.

Vertice audato Iapetus es, fortasse, Sacerdos,

Hactenus inducto vellere visus ovis.

Sed, quo præcipuè super omnia, Dave, reperto

Glorior, invenio Bruta Hominesque pars.

Certat magnanimo cum Caesare magnanimus Mus,

Si caput inspicias, ardua uterque petit.

Bello fulminat ille, viamque affectat Olympo,

In cameram scandit Mus, ubi grana jacent.

D. Ah scio, jam Infantem nuper mirabar herilem

Tam placidum in medio posse jacere luto.

Nimium Organon ille Voluti-luto-tativum

Quale proculdubio Sus *χαμαιεννός* habet.

C. Irides ? Operamne in Te sic, improbe, ludo ?

Indignus Sophiâ, Scuria, videre meâ.

D. Credo. Quin tu discipulos adsciscere dignor,

Vis tibi ? ne Davos quare sed Œdipodas.

C. Rectè hortare, Hebetesque rudesque valere jubebo,

Si mihi ves, Docti, plauditis. D. atque mihi.

OBSERVATIONS

ON THE

TWENTY-FOURTH BOOK OF THE ODYSSEY.

IN the course of a long acquaintance with Homer, an observation has struck me on the twenty-fourth *Odyssey*, which I have not seen elsewhere. It is well known that Aristarchus rejected this book for various reasons, such as the epithet *Κυλλήνιος* applied to Mercury, the office of guide of the departed assigned to him, the mention of the *Αεύκας πέτρα*, the mention of the *Κεφαλλήνας πόλεις*, and others; and that his *Odyssey* concluded with the line,

Ἰσπασίως λέκτροισι παλαίου θεσμῶν ἵκοντο,

in the twenty-third. Similar doubts have been started with regard to the last book of the *Iliad*; some even condemning the episode of the Shield of Achilles in the eighteenth, and all subsequent, as supposititious. My conjecture, however, relates solely to the *Odyssey*.

It appears to me, then, that the scene in the shades, at the beginning of this book, may have been an interpolation, but that the rest bears marks of the hand of Homer. In the course of perusal, passing from the preceding part of the *Odyssey* to this fiction, and returning again to the main subject, I was struck with an inferiority of spirit, and a want of Homeric invention, in the passage in question. It seemed to me to contain little which might not have been put together, by a tolerable imitator, from other parts of Homer. The story of Penelope's web, in particular, in the speech of Amphimedon, is repeated from two former passages of the *Odyssey*. And I may observe, with regard to the latter instance, that Homer's repetitions seldom occur, except where they are either in themselves not unpleasing, or serve to carry on the action. The passage just mentioned appears first in the second book; it occurs again in the nineteenth; but there it is at a sufficient distance from the former, and is besides conducive to the poet's purpose. In this third repetition, on the contrary, it becomes tiresome, and answers no end. The want of animation, perceptible in the episode of the dead, appears in contrast to the general tone of the *Odyssey*. Again, though Homer sometimes introduces circumstances but remotely connected with the action of the poem, yet I think it is not according to his genius to pass abruptly to an affair totally extraneous, like the dialogue between Achilles and Agamemnon. Ariosto, indeed, after relating an exploit of Astolfo, stops the action of the poem to send him

on a journey to hell, and the Pseudo-Ossian, after describing the death of Feoldath, before he returns to the battle, cannot forbear telling us that his soul went to his native vale, and mingled with the dreams of the young lady his daughter, who was asleep. But Homer lived too early to be addicted to these artificial abruptnesses. It is also observable, that most of the articles objected to by Aristarchus occur in this part of the book. This cannot indeed apply to the expression *Κεφαλήνων πολίεσσι*; and incompetent as I am to decide concerning that part of the argument, I shall only observe, that the Cephallenians are mentioned in the second Iiad, and mentioned as the subjects of Ulysses:

Αὐτὰρ Ὀδύσσευς ἦγε Κεφαλήνων μεγαθύμους.

It may be also remarked, that when Homer uses the word *ἐγώ*, in such a situation that the preceding words easily explain its meaning, he uses it without any qualification; as in the eleventh Iiad,

*Ἢ, καὶ Πείσανδρον μὲν ἄψ' ἵππῳ ὥς ἐχάμαζε,
Διὸς βάλων πρὸς στήθος· ὁ δ' ὕπτιος ἔκπεσε ἔρπον.*

But when, after treating one part of his subject, he returns to another which he had quitted, and uses the article abovementioned, he adds, I am inclined to think, pretty uniformly a designation of the person. Thus, in the fourteenth book of the present poem, when, after having related the conversation of Eumæus and Ulysses in the cottage, he returns to the voyage of Telemachus, with which he had been before engaged, he begins,

————— *ὁ δ' ἐπὶ χέρσῳ*
ΤΗ ΤΕΜΑΧΟΥ ΕΤΑΙΡΟΙ Λύον ἴστιά·

Now, in the present passage, when, after the dialogues of Achilles with Agamemnon, and of Agamemnon with Amphimedon, the author turns to his former subject, the adventures of Ulysses and his companions in arms, he simply says,

Οἱ δ' ἐπεὶ ἐκ πολέως προσέβαν, πειδίον δ' ἀφίκοντο, κ. τ. λ.

Whereas, if we expunge the intermediate passage, the sense will proceed naturally and without any obscurity:

Ἰλιξάν δὲ θύρας ἐκ δ' ἦγον· ἦρχε δ' Ὀδύσσευς.

Ἦδη μὲν φάος ἦεν ἀνὰ χθόνα· τοὺς δ' αἶθ' Ἀθήνη

Νυκτὶ κατακρύψασα θόως ἔεργε πόληος.

Οἱ δ' ἐπεὶ ἐκ πόλεως προσέβαν, πειδίον δ' ἀφίκοντο, &c.

The latter part of the book, however, would seem to be genuine. The discovery of Ulysses to Laertes resembles the former passages of the sort in pathos, nature, and spirit; and it is diversified from the rest in a manner truly Homeric. It appears also to be required by the general structure of the poem; for, after having seen Ulysses reveal himself successively to Telemachus, Eumæus and Philatius, and Penelope, besides the unintentional discovery to Eu-

ryclea, we naturally expect that he will disclose himself to his father. And if this passage be genuine, the sequel, which is connected with it, seems to follow of course. Indeed, if the hostilities there recorded be omitted, we must also omit a passage in the twenty-third book, previous to the conclusion proposed by Aristarchus, which anticipates them as approaching. The present book, I own, if the episode of the shades be omitted, will be a very short one; but there are two others to support it.

These hints, however, are advanced with hesitation; and I must own that, setting objections aside, the conclusion proposed by Aristarchus,

Ἀσπασίως λέκτροιο παλαιού θεσμὸν ἔκοντο.

is a very natural and proper winding up; and other circumstances, no doubt, might be urged in favor of his hypothesis.

The reader will observe, that, in this argument, I have all along proceeded on the supposition, that the *Odyssey* was the work of a single writer.

CECILIUS METELLUS.

ON THE GREEK AND LATIN ACCENTS.

No. IV.—(*Continued from No. XXIV. p. 304.*)

WHENEVER grammarians find two modes of expression for the same thing, they are very apt, sometimes from ignorance, more often from an affectation of mystery or skill, to make a distinction, where none exists. This is a common source of error in all languages. Thus in Hebrew some feminine nouns having two plural terminations, grammarians have dubbed one a dual, and the other a plural, with no more reason than if they were to make out of *eyen* and *eyes*, a dual, and a plural. In Greek, some words have a double form in the future, such as *τύψω* or *τυπῶ*, *φράσω* or *φραδῶ*, and these futures have been divided into first and second futures very innocently, and perhaps conveniently. But some grammarians are not content with this, but will have it that there is a nice difference in the meaning of the two futures, and I wonder only that they have suffered some other double forms to remain quiet, such as *πράσσω* or *πράττω*, and have not yet discovered a

distinction between these also. The Latin grammarians, in a similar rage for something recondite, considered *scripsere* and *legere* as duals, according to Quintilian, l. 1. c. 5. But both he, and Servius in a note on the first line of the second book of the *Aeneid*, reprobate this doctrine; and those, who know with what ease the French drop the final *nt* in many words, will not be at a loss to conceive, how scripserunt became scripsere. This much I do believe, that the Latins had as much a dual, and a middle voice, as Homer and the old Greeks had, or rather that both knew nothing of either. Our own language, as might be expected, has afforded scope to the ingenuity of Philologists. In particular some persons would make us believe (and Dr. Johnson is of the number) that *enow* is the plural of *enough*. Such a notion can proceed only from want of acquaintance with the northern languages, in which the final g has a guttural sound, which in English pronunciation has been sometimes hardened into an f; as in *enough* from *genug*, and sometimes has been suffered to become evanescent, as in *plough* from *pflug*, and in *eye* from *aug*. In some words the pronunciation to this day is not quite settled, as in *draught*, sometimes pronounced *draut*, sometimes *drافت*, and in *trough*, sometimes pronounced *traw*, and sometimes *treff*. Precisely in this predicament stood formerly the word *enough*, and though the modern pronunciation makes it terminate in a consonant, yet of the vowel termination also we have a clear vestige in the form *enote*. It must be confessed that Dr. Johnson's Dictionary, which is justly a national boast, and a noble monument of one man's industry, is most defective in etymology. I will notice at some length one instance among many, as a proof, not so much of his incompetency in this respect, as that etymology is not always a contemptible and barren study, and at least as liberal as many other pursuits, that are more favoured. This instance is taken from the word *sham*, which Dr. Johnson derives from the Welsh *schommi*, to cheat. Now, except the names of places, I believe there are very few words in our language of Welsh or Celtic origin, so completely were the Britons either extirpated by the Saxon invaders and conquerors, or driven by them, beyond the reach of all intercourse, into the corners and fastnesses of Cumberland, Cornwall and Wales. The English language therefore may be said to be radically Teutonic, but to have received at the Norman invasion a graft of Old French, and since the revival of letters a much larger graft of Latin.* Under these circumstances the Celtic origin of any word in present use is to be distrusted. Accordingly, *Sham* will be found not to be Celtic, Welsh, or British, but a pure English word. *Sham* is something that *shines*, and *seems* fair, a false ap-

pearance. Its meaning will be best illustrated by a reference to its use in kindred dialects. By this process we shall perceive clearly, that Sun, Shine, Sham, Shin, and Skin are all of one family. The great luminary, which is the apparent cause of light, and seems the eye of the universe, may be considered as the parent of this family, so that when we say that the sun shines, we say in effect, that the sun suns. The Latins in a similar manner derive Sol from *σέλας* splendor, and Luna from Lucina, analogous to the Greek *σελήνη*. Milton indeed hints at another source, and seems to consider Sol as an abbreviation of Solus, never forgetting his learning even in his sublimest flights. To this Satan is made to allude in his address to the sun,

O thou, that, with surpassing glory crown'd,
Look'st from thy *sole* dominion, like the God
Of this new world.

But let any one that observes "the full blazing sun in his meridian tower," answer, which consideration he is most smitten with, its lustre, or its unity? To descend at once from the most shining quality in nature to another that is dull in comparison, but which nevertheless is distinguished by its glossy surface, and is connected in idea with what shines, we arrive at the meaning of the word Skin. This peculiar property of skin can escape no observer, and has been exquisitely dilated upon by Shakespeare,

Yet I'll not shed her blood,
Nor scar that *whiter* skin of hers than *snow*,
And *smooth* as monumental *alabaster*.

Shin, properly shin-bone, is the skin-bone, so called for a reason sufficiently obvious. This is in Danish *Skinne-been*, and in German *Schienbein*.

In a secondary and figurative sense, what shines suggests the idea of fair and beautiful. Hence the German *Schon*, the Dutch *Schoon*, and the Danish *Skiön*, all having the sense of Beautiful. We have not preserved this word in common parlance, but metamorphosed into *Sheen*, it was familiar to Chaucer, Spencer, and Milton, that admirer and imitator of our old poets, and we have it still in the names of places and families as *Sheen*, now called *Richmond*, *Shinfield*, *Schomberg*, *Shin Lock* in Sutherlandshire, and the famous *Scoone* in Perthshire.

In another figurative sense, that which shines sometimes shines only, and according to the old saw, "All that glistens is not gold." It is this point of view, which suggests the idea of a fair outside, a cloak, a pretext, a false appearance. It is in this sense of shining that *Sham* is used, and pervades to this day all the Teutonic dialects, in the different forms of *Sham*, *Schein*, *Schyn*, and *Skin*. Thus *hypocrisy*, or *Sham-virtue*, is called by the Germans *Schein-*

tugend, by the Dutch Schyn-deud, and by the Danes Skin-dyd. The relatives whom we call father-in-law, brother-in-law, &c. the Dutch call Schoon-vader, Schoon-broeder, &c. that is Sham-father, or Fair-father. This may give us an insight into the force of the French names for the same relations, Beau-père and Beau-frère. To understand this, we must recollect that the French, like ourselves, are sprung of German ancestors, and that, though the words of their language are borrowed from the Romance, or corrupt Latin, that prevailed in Gaul at the time of the incursion of the Franks, their whole grammar, that is the accidence, syntax, and structure of their language, and the turn of their phrases, and modes of speech, all show an affinity to the German. The material is for the most part Latin, but the workmanship Teutonic. The Franks less savage than their Saxon neighbours, when they had over-run and subdued the country, then a Roman province, acknowledged the superiority of the conquered in point of civilization, and adopted, as well as they could, their language. In this, as in many former and subsequent instances, with which the history of mankind abounds, fortunately for the vanquished,

Græcia capta ferum victorem cepit.

It is in this way only that the French idioms can be explained. When the French say, *Je m'étonne*, it cannot be supposed, that the Romans in the most corrupt era of their language ever used the circumlocution, *Ego me attono*, instead of the simple word, *miror*, but this expression, like many thousand others, must be considered as a literal translation into Latin of the German original, *Ich mich wundere*. In like manner Capitain (Capitanus) is a faithful representative of Hauptman, and chose (cassa) of Sache. Thus too, without regard to classical authority, they turned the Teutonic compounds, Schoon-vader and Schoon-broeder, the closest way they could to the original, into bellus-pater, and bellus-frater, or, as they have clipped the words in pronunciation, Beau-père and Beau-frère. Formerly Beau in the sense of Sham was employed on other occasions. In particular we meet with the term Beau Pleader in the Stat. of Mairborough, c. 11, and in other old statutes. These statutes direct, that the sheriffs shall not impose on the suitors in their courts discretionary fines *pro pulchre placitando*. Lord Coke and other commentators take care to inform us, that these fines were imposed not only for *fair pleading* by way of amendment, but also for *vicious pleading*. It would indeed be most extraordinary, that sheriffs, however arbitrary, should have fined persons for pleading *fairly*, nor is any thing so absurd alledged against them. Pulchre here means the reverse of fairly, and has the force of the French Beau. Beau Pleader therefore in old French means nothing but vicious, dilatory, *sham*

pleading. The sheriffs considered such pleas as a contempt of court, and were in the habit of imposing discretionary, and sometimes perhaps unreasonable fines on the persons offending, till restrained by the several successive statutes of Beau Pleader.*

To return to the point from which I have so long digressed, it has just fared with the two accentual characters, as it has with the many other parts of speech in Greek and other languages, where two forms of the same import happen to exist. Grammarians have laboured hard to distinguish one from the other, and have drawn from the source of their own imagination a difference in the power of these two accentual characters, for which there is not the slightest support either in reason or in ancient authority. The grave and the acute signs import equally an acute accent, but the grave is not only an index to the acute accent, but an index also to the final syllable. It is become therefore the characteristic of Oxytons.

It is now time to bring this essay to a conclusion. *Ter limen tetigi, ter sum revocatus.* I have endeavoured to throw some light upon the subject, but am very sensible, that I have still left it imperfect, although, I hope, a little more intelligible, than I found it. I have something more to offer on the doctrine of accents in general, and on that of enclitics in particular, and another time I hope to be able to resume the discussion. The observation of Bentley towards the close of his *Epistola ad Millium*, "*Accentuum omnium hodie ratio præpostera est atque perversa,*" although partially true, is perhaps too sweeping and general a condemnation. However this may be, one thing seems certain, that there is no prospect of any practical improvement of accentual notation, until the theory and true principles of it are better explained and understood.

J. M.

* Some French words are voces hybride, half Latin, half German. Forfaire, Forclorre, Pardoner retain the Teutonic preposition For, in German Ver, in Anglo-Saxon and Danish For, whence our Fordo, Forclose, Forgive, all of them abbreviations of Ueber, over, which like the Latin Per, in *perire, perdere, pervertere, percipere, perfidus, pertinax*, has various and almost opposite senses. This preposition has been a great stumbling-block to all etymologists, Borel, Menage, Junius, Wachter, Horne Tooke, &c. and a knowledge of its primitive sense may be useful to the readers of old English, and of the Latin Charters and Records of the middle ages.

Some French words are still perfectly German, disfigured however by negligent pronunciation, as Lansquenet, Bivouac, Auberge, Faubourg, from Landsknecht, Bewachen, Heiberg, Forburgh. The place which the Italians call Limbo, the Germans not inaptly name Die Forburgh der Hollen, the suburbs of hell. Forburgh, or rather Forgebuge, signifies also a promontory, or Foreland, and it is probably in this sense of the word that the Forbury, a bold commanding hill, close to Reading, and the site of a royal abbey, has its origin. What we call the Cape, the Germans call the Forbury, of Good Hope.

MONUMENT OF COMOSARYA.

MR. KOEHLER, as a prelude to the account of various antiquities lately discovered by him in the lesser Scythia, the Tauric Chersonese, and in Asiatic Sarmatia, describes, in the very handsome volume before us, (entitled “Dissertation sur le Monument de la Reine Comosarye”—and printed at St Petersburg, 1815, in octavo,) the Tomb of Comosarya. This interesting monument stands on the verge of Lake Temrouk, on a little tongue of land called *Audri-Atam*, opposite a bay of the Black Sea—and the ashes of Comosarya, the daughter of Gorgippus, have reposed during two thousand years on the summit of a mountain, washed at its base by the waters of the Lake. This Tomb consists of two statues and a huge pedestal exhibiting an inscription—one of those statues had fallen into the Lake—both wanted the heads—probably broken off, as our author conjectures, (page 5) by Tartar barbarians, the last possessors of this country. He likewise believes that Queen Comosarya had, in the vicinity of the mountain where her sepulchral monument now stands, a villa in which she passed the summer season—this spot not being above eighteen *verts* distant from the ancient city of Phanagoria. That a Greek settlement once existed near the mountain appears from various medals found on the borders of Lake Temrouk.

From the inscription on this monument, Mr. Koehler infers that Comosarya erected those statues in honor of her Tutelary divinities, placing them on a lofty mountain, conformably with a religious usage of the most remote antiquity—(p. 5.) Four long lines of Greek capital letters, without any stop, or interval between the words, are thus printed in the narrow page of this Dissertation—

ΚΟΜΟΣΑΡΥΗΓΟΡΓΙΠΠΟΥΘΥΓΑ

ΤΗΡΠΑΡΙΣΑΔΟΥΣΓ—ΝΗΕΥΣΑ

ΜΕΝΗ

ΑΝΕΘΗΚΕΙΣΧΥΡΩΙΘΕΙΩΣΑ

ΝΕΡΓΕΙΚΑΙΑΣΤΑΡΑΙΑΡΧΟΝ

ΤΟΣΠΑΡΙΣΑΔΟΥΣ

ΒΟΣΠΟΡΟΥΚΑΙΘΕΥΔΟΣΙΗΣΚΑΙ

ΒΑΣΙΛΕΥΟΝΤΟΣ—ΩΝΚΑΙ

ΜΑΙΤΩΝΠΑ

ΚΑΙΘΑΤΕΩΝ

and given in the common running hand, with Mr. Koehler's corrections and divisions, thus—

*Κομοσάρυη, Γοργίππου θυγάτηρ, Παρισάδους γυνή, ευχαμένη ἀνέθηκε ισχυροῖς
Διοῖς, Ἀνεργί και Ἀσταρᾷ ἀρχόντος Παρισάδους Βοσπόρου και Θευδοσίης και
Βασιλείοντος Σινδων και Μαιτῶν πάντων και θατέρων—signifying, “Comosarya
Gorgippi filia et Pærisadis conjux, ex voto posuit potentissimis Diis
Anergi et Astaræ, cum Pærisades Bosporo præesset et Theudositæ,
csetque Rex Sindorum, omnium Mæotarum, aliorumque populorum.”*

The very name of Comosarya, daughter of Gorgippus, has been hitherto unknown—but Parisades, her husband, is, according to our author, the Sovereign entitled first of that name, to distinguish him from another, who was also Chief of the Bosphorus. Parisades the first was son of Leucon, and succeeded his brother Spartacus the third in the fourth year of the CVII. Olympiad, or about the year 349 before Christ. Respecting the name of this Prince, Mr. Koehler remarks, (pp. 14, 15, &c.) that on a medal described by M. Boze (in the sixth volume of *Mem. de l'Acad. des Inscript.* p. 530) it is spelt as on the monument of Comosarya ΠΑΡΙΣΑΔΗΣ; although we find Diodorus Siculus,¹ Polyænus,² Demosthenes, and Dinarchus,⁴ write Παρυσάδης, Παρισάδης and Βηρισάδης, variations proceeding, as may be supposed, from the errors of ancient copyists.

Our ingenious author illustrates his observations by quoting other inscriptions discovered by him in the garden of a church at *Taman*, on the pedestal which supported an image of Venus; situated where Strabo notices a Temple dedicated to the Goddess—called, according to this monument Ἀφροδίτα Ἀπατουρίας. But the Temple is styled Τὸ Ἀπατούρειον by Strabo, when he informs us, that those who enter the bay of *Corocondoma* find on the left bank the Temple of Venus, called *Apatouron*, from a circumstance which occurred in the vicinity of it. “Εἰςπλεύσαντι δὲ εἰς τὴν Κοροκονδαμνηταν, &c. (Lib. xi. p. 757.) Strabo also mentions the ἱερὸν τῆς Ἀφροδίτης τῆς Ἀπατούρου at Phanagoria, (Lib. xi.) Mr. Koehler proposes to correct the common reading of Strabo in this passage, from the Inscription in the church garden, and for τῆς Ἀπατούρου to substitute τῆς Ἀπατουριάδος. (p. 31.)

But we return to the Monument of Comosarya; her father Gorgippus was, according to our author, (p. 41) that personage whose statue the Athenians placed near those of Parisades and of Satyrus. The ancients have not informed us what states composed the dominion of Gorgippus, but we know that they were not far from the kingdom of Bosphorus; and it is probable that he was king of the Sindians, that Gorgippia was his place of residence, and that he gave his name to this city, as being its founder. It is true that Polyænus styles the father of Gorgippus “King of Bosphorus;” and Mr. Koehler observes in a note, that the name of this monarch was very common throughout that region; he adds, that of the proper names most in use among the Greeks, considerable numbers exhibit the word *Hippos* (*horse*) in composition; and may be traced to the heroic age, or that of the primitive history of Greece; above seventy are enumerated, (pp. 42, 43.) such as Hippias, Hippocrates, Hippodamus, Hipparchus, Hippotimus, Hippolytus, Leucippus, Xanthippus, Glauippus, Chrysippus, Melanippus, Philippus, Hermippus, Aristippus, &c. &c.

The divinities to whom Comosarya consecrated her monument must be sought, says our author, among the Chaldeans, Persians, or

¹ Lib. xvi. c. lvi. p. 123.
 Maccab. c.

² Strateg. Lib. vii. c. xvi. s. 1. p. 639. (Ed.
 Ald. Editio, p. 430. B.)

⁴ Ctra. Demosth. p. 34.

Phœnicians; for they do not belong to the Grecian mythology. He believes that *Anergis* may be derived from נרגל, *Neigel*, or *Nergal*, of whom the worship is noticed in the sacred Scriptures—"And the men of Babylon made Succoth Benoth, and the men of Cuth made *Nergal*, and the men of Hamath made *Ashima*."—(Kings II. Ch. xvii. v. 30.) This *Nergal* seems formed of ני *ni* and גל *gal*, or "the source of fire and light." It is the "Sun," "the King of Heaven," named *Moloch* and *Melcham* by the Ammonites, and *Remphah* among the Egyptians. The adoration of the Sun, transmitted by the Chaldeans to the Persians, continued under the symbol of fire, worshipped on high mountains. It was adopted by the Sindi, a nation dwelling southward of the Bosphorus, and the name of *Nergal* was changed into *Anerges*, (p. 49.)

Astara, the companion of the God *Anerges*, is in Mr. Koehler's opinion the Chaldean and Phœnician divinity *Ishtaroth*—עשתרת. The *Alilath* of the Arabians, *Lus* among the Egyptians, the Syrian Goddess—*Atergalis*, *Astarte*, *Selene*, or the Moon, among the Greeks,—so that the monument of Queen Comosarya was dedicated to the great objects of Eastern adoration, the Sun and the Moon, represented under the forms of Grecian Divinities, (p. 51.)

The Sindians mentioned in the inscription must have been, says Mr. Koehler, a considerable nation—their country was situated eastward of the Lake Maeotis, and extended towards the south beyond the river Atticites, now called the *Cubar*—but as subjects to the kings of Bosphorus, they were comprehended under the general denomination of Bosphorani. (p. 78.) This inscription also notices the Maeotes, among whom the Sindi are reckoned by some ancient writers; but Seylax more justly regards them as a nation totally distinct; the Maeotes being properly those tribes established on the borders of Lake Maeotis, or in its neighbourhood; such as the Pessini, Docii, Tlemæotes, Tyrambes, Tarpetes, Obidiaceni, Aspurgitani, Arichi, Zinchi, and the Dandarii, (p. 80.)

In the inscription on Comosarya's tomb, and on a monument of Mestorippus, (described by our author,) we find ΜΑΙΤΑΙ for ΜΑΙΩΤΑΙ, and from these two instances Mr. Koehler is induced to think the name purposely written, so as to express the vulgar pronunciation of it among the Bosphorians. From the inscription of Mestorippus he has supplied the last four letters of ΗΑΝΤΩΝ—and in the concluding title of Pausades he supposes the sculptor of Comosarya's monument to have omitted the letter ρ, and would read ΚΑΙ ΘΑΤΕΡΩΝ, although he acknowledges the difficulty of ascertaining what tribes of people may have been comprehended under the vague expression "*of several other nations*."

An engraved frontispiece represents three medals, of which hitherto no delineations have been published. They were found by our ingenious author during his researches in the Bosphorus—one (in brass) is of the City of Theodosia—the second (in silver), and the third (brass), are of the City Gorgippia.

BENTLEII EMENDATIONES INEDITÆ IN ARISTOPHANEM.

No. V.—[Continued from No. XXIV. p. 366.]

IN VESPAS.

11. Dele τις: [ita ELMSL. ad Ach. 127. in Auct.]
 21. lege ΞA . πῶς ὁή; ΣΩΣ. προσερεῖ κ.τ.λ.
 25. lege τοιοῦτ' [ita ELMSL. ad Ach. 178. in Auct.]
 27. dele ΞA . 28. lege ΞA .
 57. Inter Schol. "forte μαγειρικόν."
 70. Ald. καθεύδειν: [sed] καθεΐρξας [unctu] 113. λεγ. κἀνδον καθ-
 εΐργειν vel κατερύκειν: ut 599. ἀποκλείεις καὶ κατερύκεις.
 92. Etymol. Ἀχνη—ἱπποῦ lege ὕπνου.—97. ἀν: leg. ἦν [ita Brunck.]
 98. τὸν Πυριλάμπους] lege τὸν τοῦ Πυρ. [paulo melius Rav. υἱὸν Πυρ.]
 Ibid. Inter Schol. "De Demo Pyrilampis vide Lysiam p. 154."
 [105. μέλιττα βομβυλίδς ΓΥΡΩΗΓΓ.]
 106. Inter Schol. adscribitur ad verba "δότε μοι ξίφος τάχιστα
 vid. 166. δότε "μοι ξίφος," [ubi vulgo omittitur μοι. quod exstat in
 MSS. A. et Rav. Vid. Porson Advers. p. 297. et cf. Vesp. 520.
 ξίφος γέ μοι δότε]
 135. Forte ὀφρυαγμοσεμνοβυστικούς: ut νοβυστικῶς [infr. 1285.
 et Eccl. 411.] sed Suid. Φρυαγμοσεμνακούς τινες: ut Fl. Chr.
 140. Frob. Καὶ μυσπολεῖ τις ὅστις καταδεδυκώς. Ald. κ. μυσπολεῖ
 γ' ὅστις. Sc. [i. e. Scaliger] γ' ὥς τις: lege μυσπολεῖ γέ καταδε-
 δυκώς: vel τις [et sic MS.]
 145. Inter Schol. ad προβλήμασι scribitur \bar{K} . $\bar{I}\bar{K}$. [quid velit B.
 incertum est.]
 156, 7. μιαιφώτατοι Δικάσουντά μ'; Fl. Chr. [et sic MSS.]
 158. ΦΙ. ὁ γὰρ θεὸς [sic Br.]
 161. $B\Delta E$. }
 162. $\Phi I A$. } [sic Br.]
 168. lege δρασεῖς [ita Dawes aliique, et sic Rav.]
 184. ἀνθρῶπ' $\rho\tau o$. ἀνδρῶν [ob Homerium τίς, πόθεν, εἰς ἀνδρῶν]
 185. lege οὔτις σύ; [sic MSS. 3.]
 207. Hic pro ΞA . et inter sequentes versus pro OIK . reposuit
 Bentl. $B\Delta E$. [sic Brunck. in versione.]
 220. Suid. Ἀρχαίον ἐλιστιδιωνοφρυγιχάρα in Μινυρίζω [et Ἀρχαῖος]
 222. ἀν] Ald. εἰάνπερ.—232. lege κρείττων [sic MSS.]
 234. Ald. Χάρης. [silet Br. hic et alibi, præsertim in Pace, de Ald.]

235. ἔτ' omittit Ald. lege ἐστίν· ἃ παπαί [Br. ἐστίν· ἀππαπαί]
 244. dele γὰρ [sic Br.]
 247. lege, ἐμποδὼν ἡμᾶς [sic TYRWHITT. et MS. Rav.]
 248-9, et 252. Bentl. delet σὺ cum Fl. Chr.
 249, 250. πρῶμυξον et προμύσσειν Scal.
 263. lege ὅτ' ἤ [et sic Fl. Chr. qui tamen melius ὅταν τοῦτ' ἤ et sic ELMSELIUS in *Edinburgh Rev.* N. 37. p. 89.]
 264. lege πρῶμα [cum Scaligero.]
 269. ἀναεῖδων Suid. in *Ἐφολάης*.—271. lege ἐκκαλεῖν [sic Dawes.]
 272. ὅφ' ἡδονῆς ἐξεργύσῃ Bentl. olim voluit delendum vel ὅφ' vel ἐξ: sed postea retinendum "ob clausulam." [et sane Fl. Chr. ἐργύσῃ necnon Br.]
 273. lege οὐχί [causam non videat.]
 274. ἀπόλαλε.] lege ἀπολώλεκε [sic Kuster in textu.]
 275. lege προσέκοψ' ἐν [ita HERMANN. de Metris p. 326.]
 276. lege ἂν αὐτοῦ· vel forte εἶτα φλεγμῆναι ἂν αὐτοῦ.
 279. ὅπου] lege ὅπου·—281. ὅς ἡμᾶς] lege ὅς γ' ἡμᾶς.
 Ibid. διεύετ' ἐξαπατῶν—ἤν] lege διέου' ἐξαπατούλλων—τις ἤν.
 283. τοῦτ'] lege τοῦτ' οὖν [sic Potibius Lect. Aristoph. p. 99.]
 286. σκαυτὼν] lege σεαυτὸν γ'.
 288. ὅπως] lege ὅπως οὖν et μοχ κάγχυτρίεις.
 289. ΧΟ. } [sic TYRWHITT. et MS. Rav.]
 290. ΠΑΙ. }
 296. lege πάππ'.—300. Scal. αὐτοῦ γ': lege αὐτόν γ'.
 301. νῦν: lege νυνί.—310. Ald. ὅθεν γε—315. fo. αἰ αἰ.
 318. fo. Τηροῦμαι γ' ὑπὸ τῶνδ' ἐπεὶ | Βούλομαι γε πάλιν μεθύμεν
 λαθὼν ἐπὶ τοὺς καθίσκα-ους κακὸν τι ποιῆσαι [sic dividit POICOMUS ad Hec. 1169. et sic fere Rav.]
 Ibid. τῶνδ' ἐπεὶ] Ald. τῶνδε καί.
 322-3. Forte duo sunt Aristophanei Anapaestici.
 Ἄλλ' ὃ Ζεῦ μέγα βρόντα καὶ δὴ καπνὸν ἐξαίφνης με ποίησον
 ἥ Προξενίδην ἢ τὸν Σέλλου τοῦτον τὸν ψευδαμάμαξον.
 Προξενίδην [habet] Schol. [et sic TYRWHITT.]
 329. μ'] Fl. Chr. κ'; Suid. in *Ἀποφυσήσας*, ut editum.
 337. fo. ἀφέξων i. e. ἀποκωλύσων.
 338. H. v. uncis circumdedit Bentl. quia Fl. Chr. pro glosse-
 mate habuit.—342. Fl. Chr. λέγοις: mox fo. νέων [pro νεών.]
 346. τουδὶ Fl. Chr.—347. πάν.] lege πᾶν ἂν [ita Dawes.]
 348. κιττῶμαι Suid. in *Χοίρινῃ* et κιττῶμαι δὴ in *Κιττῶντες*.
 349. ἤς] lege εἰς [ita Br. et Rav.] postea Bentl. "immo οὐκ
 ἐστίν" [vulgo abest οὐκ.]
 364. lege τάχιστ' [et sic Fl. Chr. et Br.]
 365. μελίτιον. Longum est λι [Br. μελίττιον.]
 383. εἰργεῖν] lege εἰργεῖν ἐστίν vel ἔσται [hoc Tyrwhitt. et Br.]
 384. μανθάνετ' fo. μέμνησθ'.
 385. καὶ κλαύσαντες] lege καὶ κατακλαύσαντες [ita Br.]

399. Scal. *ἐπόσοισι*—401. Frob. *εἰ μὴν*. Ald. *εἰ νῦν*. Scal. *εἰ μὴ νῦν*.
 414. *τόνδε γ' οὐ μ' ἠγάσμεν* Fl. Chr. [vid. Porson ad Med. 734.]
 415-6. *ἔκαστ' ἐλεῖ* B. J. E. et XO. [sic TYRWHITT.]
 416. *ἔλεγε ἡ περὶ θρία*. Cretici, ut inf. 426-7. [ita Br. in Supplemento.]—419. *τῇ* vel *τοῦ* Fl. Chr.
 422. Ald. *ἐμπλησμενός*: vid. Eccl. 56.
 430. Fl. Chr. *οἱ δὲ τω φθαλμῶν κύκλῳ κεντεῖτε καὶ τοὺς* [ita Br.]
 431. *ἔλεγε βέβαιον* 432. *τούτων* Fl. Chr.
 452. *οἷος*. vid. in 7^ῃ *ἐδῆς*—453. fo. *δικαστῶν*: vid. 518.
 456. *ἔλεγε οὐκ ἄπειρε*. 459. Pro XO Bentl. ΣΩ. [ita Br.]
 460. fo. *τῶν τι μελέων νοτίων μελέων τῶν* [ita Br. e MS.]
 475. Suid. in *Μισυλόμεναι* *κράσπεδα χρυσᾶ στεμμάτων* in *Ἀκουρος* ut editum.—478. Fl. Chr. *πῶ* ὅτιν.—482. *ἔλεγε διαλλυγῆτες*.
 485. fo. *τυραννίδι ἐπιστόλῃς*: Cretici, ut supr. 416-7.
 500. In Schol. *ῥα*. *Ἀριστοφάνους* “lege *Ἀριστοτέλους*”
 501. Frob. *ἰδέα εἰ καὶ νῦν*. Ald. *γε καὶ*. Suid. *εἰ καὶ νῦν ἰδέα*.
 502. Ald. et Suid. [in l. c.] *ὅτι* [et sic Br. e conjectura] at *ἐν* Suid. in *Ὀρθοφαι*—ubi Kusterus corrigi *ὅτι* θέλω: male.
 503. Suid. [in l. c. habet] *ὀρθοφ*—Scal. *ὀρθροφ*—
 505. Suid. [in l. c.] *τυραννικά*. [et sic citat Porsonus ad Hec. 738.]
 508. *ἐγγέλευσιν* Suid. in *Ὀδῶ*: *χαίρω*. Athen. vii p. 299. B.
 522. Forte *εἰ δὲ νικήσῃ, ὁ δέῃνα τῇ διζίτῃ μὴ ῥυμένῃς* vel *σὺ δ' εἴτα* [vice *ὁ δέῃνα*] vel *εἰ δὲ μὴ νικήσῃ, ὁ δέῃνα*. Scaliger *ὁ δέῃνα*. [Illud *νική* tuctio] inf. 725. [at vulgatum retinere voluit Bentl. propter] Pac. 879. Lys. 920, 925, 1170.
 524. et sq. *στρ*.—629 et sq. *ἀντιστρ*. [ita Porsonus apud GAISFORD ad Hephaest. p. 292.]—525. *ἔλεγε δεῖ τι λέγειν*.
 526. Frob. *φανέρωσιν*. Scal. *φανήσῃ* e Schol. ad 530. *ἔλεγε φανήσῃ* Attice [sic Br.]—531. *ἔλεγε τονδί*.
 532. *ἔλεγε ἀγῶν νῦν* [ita Porson l. c.]
 534. dele *νῦν* et *ἔλεγε γένειθ' οὗτ—ὅς γ' ἐθέλει* [ita Porson l. c. præter *γ'* in *σ'* ab eo mutatum.]
 551. *προσιών τις* Fl. Chr. [cujus conjecturam Brunckius, iste fur inapudētissimus, pro sua vendidit.]
 556. *ἔλεγε ἀπόφευξιν*, ut inf. 560. et 643. [sic Br. qui addit Nub. 873.]—563. *ἔλεγε κακὰ πρὸς τοῖς οὖσιν*, ut Schol.
 564. Ad Schol. “*Ἰηπετα* vid. 1251. Hesych. *Αἰτάπου γελοῖον*. et Dio Chrysist. p. 631.”—565. Scal. *καταλῶμαι*.
 570. Inter Schol. *ἀπιδέτω* legit TYRWHITTUS.]
 571. Ald. *αὐτοῖς*: *ἔλεγε αὐ τοῖς* [ita Fl. Chr.]
 574. Ald. *γράφομαι*: Scal. *γράψω*. *ἔλεγε Δεύτερον αὐ τοῦτ' γράψω μοι*. [Illud *μοι* ut in l. supr. 557. *τὸ μνημονόν μοι*.
 585. *ἔλεγε καταλείπων* [ita Fl. Chr. et MS.]
 586. fo. *σεμνὸν ἀπάντων*.
 594. Scal. *μόνον*—*οὐ* [modo non: ita quoque Br.]
 600. *ἔλεγε καὶ ὑπερ*—[vid. Porson ad Hec. Præf. p. 46.]

604. Frob. καπειθ' εἰς ἑκαστὸν. Ald. omittit εἰς
 605. Scal. ἀσπάζονται [ita Br.]
 607. παπτιζουσ' Suid in 'Εκκαλιμαῖται.
 608. ἐπιθροπεῦσαν—πρὸς ἐγκοί Suid. in Φουστή.
 610. lege τοῦτοισιν [ita Br.]
 611. lege μὴ κ' ἄλλ' [sic Kuster] mox Ald. τὸδ'.
 632. Cf Eccl 880. "Ὡς δ' ἐρήμας—τρογγύσιν.
 640. οὐκ ἐν αὐτῷ] Fl. Ch. αὐτῷ lege ἐκαστοῦ vel ἑκάστου αὐτοῦ.
 641. lege σκότῃ βλέπειν vid. Schol. [et sic. Br. in Supplemento.]
 656. Citat Suid. in *Περὶ τανείας*.—659. Dele του [ita Br.]
 661. Frob. ἡμῖν το. ἡμῖν [ita Kuster]
 666. Frob. αἶραι: leg. αἶραι: i. e. αἶρη, Ἰπτικως et sic Ald. in
 Suid. in *Περὶ περὶ εἰς*.
 671. ἡσθηνται Suid. in *ἡσθηνται et ἀγαλλίζεσθαι* [quibus additur
 gl. in *Τραγελίζεσθαι* a Porsono Hec. Praef. p. 50.]
 676. Forte Σὺ δέ γ' ὅς ἀρχεῖς.
 682. Ald. ἦν τίς γε δίδω [et MSS.]
 692. lege πείων participium. [ita MSS.]
 696. καὶ τοῖσιν: forte ἀγαθῶσιν.
 697. ὕπη Suid. in *Ἀκαρῆς* at ὅπως in *Εὐγενέλειαν*.
 699. Suid. *Ἀκαρῆς* sed vid. 539.
 700. ἀλευροῦν.] ἐλεῶν Suid. in *Ἀκαρῆς*: forte ἐλαῖον.
 701. lege *ΦΙΛ.* καὶ τοῦθ' ὃν εἵνεκα δρῶσιν; *BLE.* Ἰνα γινώσκῃς.
 vid. Pac. 209. Τοῦθ' εἵνεκ' ἡμᾶς ταῦτ' εἰδῶσαν et Iys. 492. τοῦθ'
 εἵνεκα δρῶντων et Vesp. 718. ἵνα εἵνεκ'.
 708. καὶ πυρὶ καὶ πυρίῳ Suid. in *Πυρίῳ*. Vide Kuster. Ald.
 πυρρίῳ.—709. lege τοῦ Μαράθῳ [ita ELMSEIUS ad Ach. 343.]
 710. Ἐλασλόγον Suid. in *Ἐλασλόγοι*: vid. supr. [fortasse respexit
 Bentr. ad v. 700.]
 711. Suid. in *Νάρκη* [habet] τί πέπονθα; ὥσπερ νάρκη, unde Kus-
 terus recte legit ὅμοι, τί πέπονθ'; ὡς νάρκη μου.
 716-7. lege conjunctim.—726. σκήπωνας Suid. in *Σκήπων*.
 743. Fl. Chr. ἔγνων δ'.—758. lege πείσμαι [ob 760.]
 769. ὕλη Suid. in *Ἐξέχειν*. Distinguit Bentr. ἦν ἐξέχει *Εἴλη κατ'*
ἔρπον Si *Sol mane affulgeat*: ut ἐξέχ' ὦ Φιλ' ἦλεις [Verba Aristophanis in *Νήσοις* et Strattidis in *Phoenissis*.]
 769. ἐλιάσει vid. Schol. [ubi adscripsit Bentr. ad vocem φιλῶς.]
 "recte, vid. Av. 110." [ita Br.]
 777. Scal. ἀναμασώμενος. et μὴ τοῦτοί.
 780. Suid. *Ἀναμασώμενοι*.
 785. διεκερμάτισεν ἐν legisse videtur Suid. in *Διεκερμάτισε* [et sic
 Br. c *Τουρῆ* praecepto.]—786. Scal. λεπίδας.
 [791. γελῶν pro λέγων TYRWHIITUS. ingeniose.]
 803. οὐρητιάσεις Suid. in *Ἀυτῇ*: sed οὐρητιάσης in *Ἀμίδα*.
 821. lege χαλεπός. [ita Br. c MS.]
 [824. OIK. adscripsit TYRWHIITUS.]

[833. Vid. Benth. ad Plut. 816. inter Addend. ex Epist. Prior.]
 834. lege Σικελικὴν repugnanter Suida [in Τροφαλῆς.] Sed metrum postulat vid. 892. [Ita D'Orvill. ad Chariton. p. 348=411. Pierson ad Mær. 221.]

843. τιμᾶν βλέπω: Vet. τὸ πᾶν θέλω. [quare de illa veteri editione.]—840. το. τὸ κήριον.—853. lege δεσμευθῆ [ita MS.]

870. Fl. Ch. πρὸ πυχλῶν. lege προπύλαιε [ita Br. in notis.]

883. lege ἡσθομεσθα [ita MS. et Scal.]

885. Σχολ. [Nempe ex illis erui potest vel συνετωτέρων vel γεναιωτέρων ut exhibent MS. Rav. verum illud Scholion in Kust. deest.]

889. dele ἦς [ita Daves.]—895. Scal. ὡς μικρός.

897. lege οὐκιδιώκων [i. e. ὁ ἐκδιώκων et sic Fl. Chr.]

909. Scal. ΘΕ. ὁ βόελυγος οὗτος? ΚΥ. κού.

910. Fl. Ch. δὴν ἥσεται.—920. τὸν Suid. in Σκίρρον.

934. ΦΙ. τοῦτον ὅ [sic TYRWHITT.]

953. In Schol. legit Benth. Πεζῇ βαδίζω collato Schol. ad A. 1432.

961. lege δαῖμον ἐλβεῖ τοὺς [et sic Rav. quoad τοὺς vulgo omissum.]

971. Ald. κυζόμενα: lege κυζόμενα [sic citat H. Steph. in Thes. L. Gr. V. κυζάω.]—974. Quantum κατάβα addit Fl. Chr.

1010. lege πρόσχετε [Vid. ad Nub. 575.]

1020. lege παριών: [vid. Pac. 711.]

1021. Inter Schol. Benth. pro νῦν legit νουν et ὥραις [ut Kusternus in Indice] pro ὁρᾷς et ἐπιδημοῦντος pro ἀποδημοῦντος.

1022. lege φῆσ' ἐπιθεσθαι.

1026. αὐτῶ [to. πρώτον vid. Pac. 755.]

1027. Pro κύνης lege cum Eratosthene κυνὸς ὥς: nam τὸ ὥς Syntaxi necessarium: et Homer. Il. A. 225. κυνὸς ὄμματ' ἔχων et ipse in Equit. [414.] κυνοκέφαλον se vocat. At illud κύνης est inceptum. Quis enim meretrix tam trucibus oculis? Suid. Κυνοφθαλμίζεται, ἀναιδῶς βλέπει.—1028. Forte γλῶτται κολάκων.

1032. lege ὑμῶν [sic Br.] μοι μετ' αὐτὸν post Cleonem.

1035. Ald. ἡμῶν.—1046. lege πολλοῖς [ita MSS.]

1043. lege παράκριμα.—1048. lege καινὸν [ita MSS.]

1057. lege μόνον τοῦτ' ἄνδρες ἀλκιμάτατοι [ita Poison Præf. Hec. p. 45.] vel ἀνδρικώτατοι—1059. lege οἷχεται κύκνου τέ γε.

Ibid. πολιώτεροι δὴ οἱ δ'—τρίχας. Suid. in Κύκνου.

1060. τρίχας—Ald. in Schol.

1062. Suid. h. e. καὶ τῶνδε γνῶμην νεανικὴν ἔχειν ὡς ἐγώ: recte γνῶμην et ἔχειν. lege δεῖ τῶνδε γνῶμην νεανικὴν ἔχειν μεγ', ὡς: [sed = producitur ob γν.]

1064. Ald. κοκκίνους. Suid. Κικίνους in Κύκνου et Κίκινος [ubi et] ὡς ἐγώ. Pollux II. 28. βοστρύχους καὶ κικίνους Ἀριστοφάνης—καλεῖ.

1067. Vid. Hesych. Δισφικακένον. Ald. ἐσφικωμένον.

1068. dele ἡμῶν [ita Br.] vel ἐστίν.—1073. lege ἦλθ' [ita MSS.]

1076. Fl. Chr. δουρὶ καί: sed lege ξὺν δορί: vid. Pac. 856. et

sic Suid. in *Θυμόν*.—1077. Fl. Chr. *στάς* e Suid. in *Χεῖρῳ*.

1102. lege *ξυλλεγέεντες* [ita Br.]

1107. forte *ἐμπερέστατοι* ut supr. [1098.]

1122. Scal. *ἐπαυρακίδων*.

1127. et 1130. Scal. *ἀναβαλοῦ* ut inf. 1147. *ἀμπόσχεται*.

1154 et 1163. *ὕπιδης*—Scal.—1156. lege *κᾶτα βαίν'* [ita Br.]

1164. *διασαλακῶνισον*. vid. Hesych. bis et Etymol.

Ibid. Inter Schol. pro αὐτὸν in fragmento *Hermippa* legit Benth. αὐ.—1174. lege *ὡς ὁ* [ita Br. e MSS.]

1205. Scal. *κατακλινῶ*.—1209. Athen. V. p. 179. B.

1216. fo. *Ἀκέστορος* cas. gen. [ita Br.]

Ibid. Inter Schol. "vid. Schol. Av. 31."

1218. dele *γε* et lege *δέξεται*.

1219. Benth. olim scripsit *ἄσσομαι*. mox deleuit.

1221. lege *ἔγχετ'* *Ἀθήναις*.—1222. lege *ὡς σὺ κλέπτῃς*.

1227. dele *ΧΟ*. [ita Br.]

Ibid. Inter Schol. Ald. *ᾠνῃσεν οὗτος καὶ μαϊνόμενος ζάμεγα κράτος*. unde Benth. in textum repositum *μαϊνόμενος* et *ᾠ'νῃς* vice *ἄνθρωφ'*. verum in folio quodam ad finem libri hæc scripsit "Sic legendum esse credo. Scolium est.

Imus. *ἄνθρωφ' οὗτος ὁ καὶ μαϊνόμενος τὸ ζάμεγα κράτος*.

2dus. *ἀντρέψει τάχα καὶ τὰν πόλιν· ἃ δ' ἀντέχεται ῥοπαῖς*.

Altaici sunt. Hæc confirmare facile est e Schol. Immo certissima emendatio est hæc, quæ sequitur.

Ἀνθρωφ' οὗτος ὁ μαϊνόμενος τὸ μέγα κράτος

Ἀντρέψει τάχα τὰν πόλιν· ἃ δ' ἔχεται ῥοπαῖς."

1229. lege *ΒΙΕ*. *τί δ'—πρὸς πόλιν*: vid. 1216. [ita Br. e MS.]

1231. Inter Schol. "lege *γνοῦσ'*" [vice *ποιούσ'*]

[1237. forte *βίων*: *Ἵλκωιττος*.]—1242. dele *ΦΙ*. [ita Br.]

1244. lege *ΦΙ*. *μηδαμῶς* [ita Br.]

1251. Inter Schol. citat Benth. Suid. in *Ἀναβιῶναι* et *Αἴσωνος*.

1264. Sic versum dividit Benth.—*πενέστι· αἰσι* [ita Br.]

Ibid. *ξυνὰν τοῖς θετταλοῖς* Suid.

1272. *ᾤμοσε* Suid. in *Θυμοσοφικότατος*. fo. *ᾤμοσα*.

1273. lege *φύσας* vid. 1449. et Plut. 1045. [ita Br.]

1277. Fl. Chr. *κακίαις*.

1278. Scal. *οἰκτρός*. sed Ald. recte *οἰ'κτός*.

Ibid. Ald. *κακρυγῶτα θεόμενοι*. lege *θεύμενοι* [ita Br. et Fl. Chr.]

1280. lege *ἐκβαλῶ* [ita Fl. Chr.] ut Suid. in *Μέλον*. mox *ἰὸν* Fl. Chr.

1284. Suid. in *Ἰὼ* [habet] *τοῦτ'ι* et delet *ἐμαῖς*. Fl. Ch. *ἐαῖς*. Forte *τοῦπ'ι ταῖς πλευραῖς τέγους* et *ὥστε τοῖς ἡμβροῖς στέγειν* [eternum *ἡμβροῖς* melius convenit cum *σταζόμενος* quod pro var. lect. agnoscit Schol.] Suid. *τὰς πλευρὰς στέγειν* in *Στέγει*. [Vide an erret Br. dum Suidæ tribuit *τὰς πληγὰς*.]

1290. *ἀτηρόν* Suid. in *Ἀτηρότατον*.

1293. lege Ἰππύλλος [et sic TYRWHITTUS, et BLOMFIELD. ad Prom. 214. in Gloss.] Suid. Ἰππόλυτος in Παροινικάτατος.

Ibid. Θεόδραστος Suid. in l. c. [sed vide ad Eq. 1265.]

1294. ἀπάτων Suid. in Μακρῶ, αἱ ἀπάντων in Παροινικάτατος.

1295. ἐπέπληστο Suid. in Παροιν—.

1296. ἐνήλατ' Suid. in Παροιν—et Ἐνήλατο [ita Br.]

Ibid. πέπορδ' Suid. in Ἐνηλ—Παροιν—et Καχρύων. fo. πέπορδ'. [vid. Br. ad Pac. 517. in Supplemento.]

1303. γε delet Suid. in Πάρνοψ [ita Br. e MS.]

1312. Scal. ἀμαθεστάτους οὐδ' εἰκότας.

1320 lege ῥήσθ' [ita Br.]—1321. lege ταυτη [ita Br.]

1337. Inter Schol. legit Bentl. ἐπίνικος pro ἐπίνικος et ἀπτεται pro τάττεται.

1339. lege cum Eustathio Od. A. p. 1403=36. οὐδ' ἐφιαλεῖς ab ἐφιάλλω vid. ad Pac. 431. [sic Br.]

1355. lege οὔτος οὔτος [sic Fl. Chr.] Semel οὔτος Suid. in Σοφός, Στυφειδανός, Τυφειδανός, et Χοιρόβληψ.—1356. ποθεῖς Suid. in Σοφός.

1357. τοῦτο ἔρων Suid. in Ὡς ἡδέως : et ταῦτο in Ἐξ οὗτου et ταῦτα in Καταπρόβηται.

1362. lege πού'στὶ τοῖη γ' ἦ : (ut Suid. in Ταῦτα ληρεῖς) ut respondeat τῷ ποίαν in 1360.

1396. lege δοκοῖς ut Suid. in Αἴσωπος : idem δοκῇ in Μεθύση.

[1403. TYRWHITTUS AP. vel K1H. ἀληθές, οὔτος. ΦΙ. καὶ [ita Br.]

1404. εἰρικῶς [ita Kuster. Br. εἰρικας] Suid. in Θαψίνη. fo. ἐωθῶς.

1411. Scal. προσείτομαι.

1414. lege δευρὶ πότερον vid. ad Plut. 56.

1423. Scal. et Fl. Chr. τοῦ : vid. Ach. 1031.

1425. lege ἂ μ' ἀπ.—1430. lege ἑάσας'.

1443. βιωτῆς Frob. βιοτῆς Ald. et Suid. in Οἶ.

1445. ἦ.] Scal. ῖ : mox lege μεταπεσεῖτ'.

1466. Scal. εἰσκεικύκληκεν [e Schol.]

1472. τὸν νοῦν Suid. in Κρονικώτερα : lege τοὺς νυν [ita Br.]

1475. Dele OI. et 1477. adde OI.

[1481. Notabile est, quod Bentl. nihil hic adscripserit ad πτήσσει ; cujus vice reposuerat ipse πλῆσσει in Dissertat. de Phalarid. Epist. p. 299. ed. Lips.]—1489. Scal. καλός.

1494. Ald. ἀν τόν. Scal. et Fl. Chr. αὐτόν.

1502. Scal. τρυγωδῖαν :—1505. lege B1F. ἀτάρ.

1506. ΦΙΑ. ἦν Fl. Chr.

1518. lege ἰδόντες [ita Br. e MS. e Bentl. de Phalar. p. 300.]

1519. lege ᾤζωσιν ab ᾤζειν : vid. Hesych. et sic Ald. [ita Br.]

1524. lege ὑμᾶς.

1525. Sic distingue Ὀρχούμενον, ὅστις ἀπήλλαξεν, χορὸν τραγωδῶν. Nemo, qui hoc fecit choro tragico, evasit i. e. impune habuit. Ald. τραγωδῶν.

IN PACEM.

2. Lege ET. OI. ἔσθ'. OIK. δὲς αὐτήν.
 6. lege ET. ἢ κατέφαγεν; OI. μά.
 7. lege περιουλίτας vid. Thesm. 658. et 774. [ita Br. e MS.]
 8. dele OI.—17. περιανέχουσιν Suid. in Ἀντλία.
 25. Citat Suid. in Φαλάγας: μοχ ἔβ'. Ch. ὄστος.
 40. dele OI. μοχ lege OI. τοῦ γάρ ἐστ'. ET. οὐκ [ita Br. e MSS.]
 42. fo. οὐκ ἐστὶ τὸ τέρας τοῦ Διὸς vid. Thesm. 111. οὐκ ἐστ' ὅπω,
 οὐ et 854. οὐκ ἔσθ' ὅπως οὐ
 43. Frob. εἴρη. Ald. ἡδῆ.—18. ἀναιδῆς: lege ἀνδρῶν.
 58. Fl. Chr. μὴ' ἀχόρῃ et Suid. in Ἀόρην.
 62. lege σταντὸν [ita Br. e MSS.] ut Suid. in Ἀήτας: at σταντ' ἔ
 in Ἐκκοκίσας.
 69. Ciani Etymol. in Ἀναρριχάμενος et Suid. in Ἀναρριχᾶσθαι
 [qui habet καὶ μακρά.]—82. Citat Suid. in Ἰδίης.
 97. Frob. σοις. fo. τοῖς et sic Ald.
 106. lege σοι [quod abest in Frob. et Ald. at in Kuster. exstat.]
 113. Benth. olim voluit ἔτυμός γ' ἄρ' ἐπὶ sed "melius Fl. Chr.
 ἄρ' ἔτυμός γε"
 118. ἄχθουσι ὑμῖν. Fl. Ch. ὑμεῖς. Suid. οὐα ἔχουσιν in Δοξάσαι.
 120. Scal. ψέκας: μοχ lege ἡ [ita Suid. in Ψακάζει.]
 136. lege μελῖα: vid. 112. et postea pluralis semper.
 142. lege τὸ δὲ πλοῖον ἔσται [ita Br.]
 152. Inter Schol. "Ex Babuo: dele τοῖς."
 154. Fl. Chr. χρυσόχαλινον.
 162. An σκατιῶν ἢ σκαῖον, σκατὸς, σκάγιον?
 163. Fl. Chr. ἀπολαῖς bis [ita Kuster.]
 167. lege ἐρπυλλον [ita Kuster.]
 184. dele σοι et 186. 7. lege ἐστ'; et ἔσθ' [si bene memini.]
 191. σοι omittit Ald. [vid. Et MS. ad Ach. 1049.]
 210. lege ὅτιν [vid. ad Plat. 949.]
 219. TP. }
 220. EP. } [sic et Tyrwhitt.]
 219. Ald. γὰρ et 226. παρασκευάζετε.
 238. dele alterum καὶ [et sic MS.] at Scal. et Fl. Chr. κατὰ
 πολέμου τε καὶ τοῦ βλ.
 245. lege ὦ Μέγαρος Μέγαρ' ὡς ἐπιτριβήσεσθ' [vid. Elms. in
 Edinburgh Rev. No. xxvii. p. 68.]
 246. Frob. καταμεμντωμένα. Ald.—μεμντω—lege—μεμντω-
 τεμένεα [ita Kuster.]—255. Frob. σοὶ γὰρ. dele γὰρ [et sic Rav.]
 256. KT. ὡς δευμύς οἶμοι.
 270. lege ὦ πότνια δέσποινα [ita Br. e MS.]
 276. ὑμῶν Ald. Suid. in Σαμοθράκη. et Schol. in Apoll. Rhod.
 1. 917. ἡμῶν Suid. in Ἀλλ' εἴ τις.—279. κατ' : Fl. Chr. κάστ'.
 281. lege Λακεδαιμονίους [ita Rav.]

286. Fl. Chr. ἀπόφερε [ita MS.]

312. Fl. Ch. ἐκείνο καὶ τὸν Κέρβερον δεδίττετε : lege ἐκείνονι τὸν Κέρβερον καὶ δείλοιτε.—317. Ald. βολῆς et 342. διαφθείρητε.

339. Fl. Ch. ἤδη ἐξ—fo. γῆ Δ' ἐξ—340. vid. 867.

345. lege εἴθε μοι γένοιτ' ἰδεῖν τὴν ἡμέραν ταύτην ποτέ. [ita fere Porsonus, teste KIDDIO in Pors. Miscell. Crit. Pref. p. xcii.]

362. Καλλιφῶν Suid. in Πονηροῖς. aliter in Κιλλικίων.

367. πυρὸν Suid. in Ἐμπολή.

379. lege μέλ' ὑπὸ τοῦ Διὸς [ita Rav. et Porson. Append. ad Toup. p. 497. e Suid. in Τετορήσω.] vel ὑπὸ Διὸς γ'.

380. Scal. τερήσω : Sed Etymol. p. 268. τετορήσω. [ita quoque Suid. in Τετορήσω.]—383. lege λακήσεται [ita Br.]

387. Fl. Ch. νομίζων ἔν γε τῷδε : lege νόμιζ' ἔν τῷδε τῶ νῦν.

389. ἀντιβολοῦσιν ἡμῖν γε. Olim voluit Bentl. ἄμμι γε : mox ἀντιβολῶ σ' Ἐρμῇ φίλε collatis 415. et 717. at postea monuit Suid. in Παλίγκτος delere γε.—390. Ald. τόδε.

394. τι delet Ald. exhibet Suid. in Πεισιάνδρῳ.

395. Suid. in Ἀγῆλαι sic habet καὶ σὲ θυσίαισιν ἱερ-αῖσι προσόδοις τε μεγάλ-αις ἰδία πάντες ὧ—πότνι' ἀγαλοῦμεν ἡμεῖς αἰί. Rectissime. ἡμεῖς agnoscit Schol. Θυσίαις publice, προσόδοις private ἰδία. Nota. Singulari numero utitur παρ' ἐμοῦ γε in 386. [Hæc Bentl. At vide Lex. Sanger. p. 328.]

Ibid. ἀγελοῦμεν Etymologus [V. Ἀγῆλαι] p. 9. qui hæc citat ex Nephelis [ibi νεγάλαις edition. Ald. erratum indicavit Porson. ad Toup. Append. p. 496. et comprobavit ἡμεῖς.]

406. lege ἐπιβουλεύοντε [ita Porson. ad Hec. 1169. e Rav. ἐπιβουλεύοντες : vulgo ἐπιβουλεύουσι.]

408. lege ἵνα ὅη τι [MS. unus ἵνατι δῆ.]

412. lege ἡμᾶς : vid. Schol. [cujus verba sunt ἡμῶν ἀπολλυμένων : ἡμᾶς quoque ἸΥΚΩΗΙΤΤΥΣ.]

414. παρέτραγον Suid. in ipsa voce et Ἀρματωλία.

Ibid. lego ὑφ' ἁμαρτωλίας. Hesych. Ἀμαρτωλὸν, πανούργον μοχθηρὸν αἰμυλόν. sic Thesm. 1122.

431. Suid. Φιαλοῦμεν : tamen cum Eustathio Od. A. p. 1403 = 36. lege ἔργῳ φιαλοῦμεν ab ἐφιάλλω [sic Br.]

436. Ald. χῶτις.—446. Suidas Δορυξόος : vid. 548. immo Δορυξοῦς : vid. 1212. [sed] δορυξέ in 1259.

456. lege Ἄρει δὲ μή ; TP. μή.

457. τοῖς κάλῳς Suid. in Ὀγκύλλεσθαι.

464. οὐ delet Ald. et mox [habet] ὀγκύλεσθ'.

474. Flob. οὐδ' Ald. εὐ [ita Kuster]—480. lege EP. ἔλκουσιν.

481. Citat Suid. in Γλίσχρον.—490. Fo. κινούμεν γ' [ita Br.]

495. lege κακόνους α κακόνους : vid. Schol. [ἔχθροί καὶ κακὸν νοῦν ἔχοντες] et v. 670. agnoscit et Suid. Κακόνους, ἐχθροί. Ἀριστοφάνης [ita Br.] mox Ald. ὑμῖν.

496. lege μέν γ' οὖν [μέν τ' HERMANN. de Metr. p. 290.] et 497. ἀνδρείως [ita Br.]
507. lege λαβόμεθ' [ita Br. e MS.]—508. Ald. γε δή.
510. Ald. οἱ: lege μόνοι.—512. Quidam ἦδε γῆς [teste Scal.]
528. Inter Schol. πρὸ πότον Suid. πόλεμον in Κρομμυ—
531. lege TP κίχλων Ἐπυλλίων, Εὐριπίδου EP. κλαῦσ'.
532. lege TP οὐ γὰρ—534. EP.—535. TP.—εἰς.
548. lege δορυεῶν: vid. 1212.—551. lege εἰς.
563. Citat Suid. Ὡς καλόν—565. lege σφῦρα.
567. πῶς καλῶς αὐτὸν ἀπαλλάξαιεν Suid. in Ἀπαλλάξαιεν: τὸ ἐξῆς, τὸ μετόρχιον καλ. ἀπ. αὐτῶν casu recto.
573. lege παλατίων: vid. Hesych. [ita MSS. 2.]
- Ibid. Inter Schol. παλαθῶν: lege παλαθίων sic Suid. in Παλάθαι.
581. Fo. φιλάτῃ: vid. 660. [ita Br.]—582. lege ἡμῖν.
585. Fl. Ch. ἀγροῦς et delet τὸ in 586.
594. lege ἀγροίκουσιν et 598. ὅσα γ' [ita Br.] vel ὅσοι [ita Porson ad Hec. 1149.]
599. Fl. Chr. προσγελάσει τοι. Ald. προσγελάσσονται.
602. Vet. ed. Ὡ πενήτες καὶ γεωργοί. I lege ergo Ὡ λιπερνήτες vid. Schol. Hesych. Suid.
604. lege ἤρξεν αὐτῆς.
605. Ald. δίκης [vid. ELMSL. ad Heracl. 461.]
606. ἡμῶν Ald. et Frob. ὑμῶν Suid. [in Αὐτόδαξον.]
609. lege κάξεφύσησεν.—626. ἀνδρῶν γε: lege γεωργῶν.
628. lege vel Ἐξέκοψαν ἦν ἐγὼ φυτεύσας ἐξέθρεψ' ἐγὼ, vel quod verius ὥστενσα κάξεθρ—[ita Dawes.]
629. lege ὦ μέλ' ἐνδίκως γε δῆτ' ἐπεὶ [ita TYRWHITTUS et Porson ad Hec. 1169.]
637. Fo. ἄντην [vid. ad Av. 391.]
642. lege Ἄττα διέβαλ' ἂν τις vel Ἄττ' ἂν αὐτῇ διαβάλαι τις. Fl. Ch. Ἄττα διαβάλαι [ita Br. tacite, ut solet.]
644. Suid. in Ἐβύνοον [et sic Rav.] Etymol. [in Ἐκατόμβη citat Plut. 379.] Τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων [vid. et Schol. Eq. 523.]
646. lege ἔλαθε.—648. οὔπερ ἐστ': Ald. οὐ πάρεστ'.
649. Ald. τις ἐστ'. [Rav. ἔτ' ἐστ'. vid. KIDD. ad Porson. Miscell. Crit. p. 370.]
670. Ald. καὐτῇ.—675. Fo. οὔπερ [ita Br. e MS. ὅπερ.]
681. ποι. Ald. σοῦ.—688. lege γεινησόμεθα [ita MS.]
- [688. EP. τρόπω τίνι; TP. ὅτι: sic Rav. Confirmat conjecturam TYRWHITTI: qui legit in Schol. νευήσεις pro νευέσεις.]
698. τῆς delet Suid. in Πιπὸς [et in Σαπρὸς advocante Br.]
699. lege δαί [ita Br. e MS.]
709. βλαβῆναι futuri temporis [non intelligo quid Bentl. velit.]
713. Ald. ἀπαγε σύ.—714. lege βουλή συ [ita Br.]
720. TP. ποῖ γὰρ; EP. οἴχεται. Scal.

721. Vid. Hesych. Ἀστροπή δι' ἄρματος: vel sic malim ἀστρο-
βηφορεῖ.

723. Fl. Chr. ἡμεῖς

732. Scal. λόγον: mox an ἀνέγει [vice ἔχει.]

733. Haeck Schol. " Sic digne versus. Εἰ μὲν μὴ λίαν ἄν-
δρες ἡ ἀγκαζόμεν Στρέψαι δεῦρ' οὐκ ἂν παρέβην εἰς λέξιν τοιάνδ' ἐπών εν
Parabasi. Vind. Nub. 518."

741. lege Φρυγώνδας: vid. Hesych. Harpocrat. Suid.

744. lege ἐξ ἀνέροιτο vel εἶτ' ἀνέροιτο [ita Dawes.] vid. ad Thesm
868.

751. lege ἐπεχείρει: vid. Vesp. 1025.—752. ὀδυᾶς Schol.

Ibid. το βαρβαροθύμους: vid. Schol. [τὸ βαρβαρωδὲς ὅτι τοῦ
Κλέωνος δηλοῖ.]

755. lege ἐλιχμῶντο ut Suid. in Κύννα: at Hesych. Ἐλιχμῶν
τοῦτο πεποίηται ἀπὸ τοῦ λιχνεύειν παρὰ Ἀριστοφάνει ἐν Εὐεργῇ: lege
Ἐλιχμῶντο [ita fere Albertus.]

757. lege λαμίας δ': vid. Vesp. 1030.

760. omittit μοι Ald. το. ἀνταποδιδῶναι τὴν χ.

761. περινοστών omittit Ald. lege περιφοίταν παλαιστρας sic περιών
in Vesp. 1020 [ubi tamen Bentl. παριών] vel περιήειν Παιδας πειρών:
etenim ibi Schol. [ex Pace citat] περιήει τὰς παλαιστρας.

778. lege θεῶν τ' ἐπαίους.

785. G. lege Μήθ' ὑπάκουε μήτ' ἔλθε ξυνερίθους.

798. Suid. Hesych. Δαμώματα.

800. lege ἥρινά [ita MSS.] Fl. Ch. μεμφ-ωλῆ.

808. lege ὦ δελφός.—819. θεῶν. Ald. νεῶν.

820. lege τὼ σκέλη [ita Br.]: vid. τὼ σκέλη in 825. et τὸ πτέρυγ-
in Av. 1229.

822. lege φαίνεσθε.

831. Suid. in Διθυραμβ.—habet Ἐνδιαέραι ἐρινηχέτους: [aliter] in
Ἐκδιαεριαβερινηχέτους: forte ἐνδιαπερινηχ—vel εὐδιασ. ε. — [at in
folio ad calcem libri scripsit Bentl. " τὰς ἐνδιαπερινηχέτους: lege
εὐδια—Plutarch. p. 1410: H. Steph. εὐδίας δὲ καὶ εὐαμερίας γενο-
μένης."]

847. lege ταύτας συ: TP. πόθεν: ἐκ τούρανου. [Rav. ταῦτα]

855. Frob. καὶ κἀνθάδε. Ald. καὶ κανᾶ. Forte κάτω vel τὰ κάτω:
vid. Thesm. 223. vel αὐτῇ κἀνθαδί: recte " Ergo hic quoque pa-
randus est cibus, quem lingat." Σκευάζειν est conficere, condire
cibum.

856. στρ.—909. ἀντιστρ.

865. XO mox φανείς: lege φανῆ. [ita TYRWHITTUS et Br. tacite]

867. Frob. βινεῖν Ald. κινεῖν: vid. 340.

874. Leopard. et Scal. ὑποπεπωκότες.

877. ὑμῶν ad Spectatores.—881. σὺ a l mulierem.

891. lege ὀράτ' ὀπτάνιον vel ὀρᾶτε τοῦπτανέιον, ὡς καλόν. Sed
Ἀττικῇ ὀπτάνιον dicebant: vid. Phrynich. Etymol.

900. Ald. ἡνίκα δὲ κέλης : lege ἡνίκα κέλης : sed ed. Vet. [fortasse Junt. 1525.] ἡν δὲ. etc.

904. Frob. κάμπαισ' : Ald. κάμπαις.

916. Ald. φήσεις τί δῆτ' ἐπειδὴν ἐκπῆς οἶνου νέου λεπαστήν. lege vel νέου sine οἶνου : [sic] τί δῆτ' in 863. vel omitte [cum Baseto] φήσεις : ut in 859.

918. Addit Bentl. Τρυγαῖος ob v. 189. [ita MSS.]

930. lege ἦν εἰ τῆκκλησία.—912. Ald. ἀπείγεται

914. Suid. in Σόβαρα habet ὡ ἰσω θεῶθεν σοβάρη κατεπολέμει μετά-τροπος ἄβρα.

948—1010. desunt in Ald.—918. lege πάριστ' [ita Rav.]

950. lege ἀμιγλῆσεσθ' ὡς | ὁ Χαῖρις ἦν.

959. Quare δαλίον : vid. Suid. in Δαλίον [et Br. in notis protulit δαλίον c Suid.]

972. lege ταυτὸ [ita Br. tacite] —973. TP. εὐχόμεσθα δῆ.

998. lege πραιοτέρω : ut πραιοτέρα Suid. in Περιχώμψους.

1013. ἀπορχηθεῖς Suid. in Μονοθέειν.

1016. lege πολυτιμότη ὕχου : ut in 978. [ubi tamen citatur Thesm. 293. πολυτιμότη : unde patet nihil hic esse mutandum.]

1018. Ald. οἶν : vid. 928. et 1022.

1033. et sqq. De metro hoc vid. Eq. 1108. et sqq.

1037. Ald. πεπαύσει ποτ' ἂν lege πεπαύσει ποτ' ὦν.

1060. TP. μεμνήμεθα. Ἄλλ' οἷσθ' ὃ δράσον. IE. ἦν φράσγ' [ita Br. in notis.]

1066. lege Αἰβ' αἰβού —1067. ἦν. πέποισθε.

1084. ἔτι τοῦ λοιποῦ γ' : dele vel ἔτι [ita Br.] vel τοῦ vel lege ἔτι τοῦ λοιποῦ πρ. [ita fortasse Rav.]

1096. Ald. ὁξυός.

1112. lege κεν : vid. 1076. [sic MS. teste Br. in Supplemento]

1119. lege vel παῖ παῖε [ita Br. post Dawes.] vel ὦ παῖε. [ita Rav. vid. ELMST. ad Eump. Herc. F. 1410. in Diario Classico (Classical Journal) No. xv. p. 218.]

1120. Bentl. supplet σὺ quod deest in Ald. et Frob.

1125. IE. delet Ald.—1126. ΘΕ. delet Ald.

1132. lege ἐταίρων [ita MSS.]

1138. [κινῶν Kust. c Junt.] Frob. βινῶν. Ald. κονῶν.

1140. lege ἐσθ' [ita MS.]

1142. lege τηνικαῦτα : vid. 1176. [ita Br.]

1141. Suid. Ἀφειε in V. [id. monuit Porson. in Append. ad Toup. 480.]

1146. lege βυστησέντω κ τοῦ [ita Rav.]

1158. Ald. τ' ὁρόματα : vid. Suid. in Ἀρομα et Ἀρωμα.

1165. lege οἰδάνων [ita Porson. ad Phoen. 1398. et Hermann. de Metr. p. 36.]

1176. An legendum φυζακηνικὸν a φυσακινὸς, δειλός. Alludit ad **Κυζικηνικόν** : sic ἵππερον, pro ἰκτερον, ἀσκητικὸν, pro ἀσκιτικὸν, atque alia alibi.

1184. lege ἐθελοκακεῖ βλέπων.

1197. lege ὅς' : vid. Eq. 97. [ubi plura, sic quoque Br.]

1203. Fl. Ch. κάδων τ'.—1204. lege ἀπεδόμεισθα.

1223. lege κύτει [sic Kuster.]

1229. Fl. Ch. εὖ δεξιῶς. Fo. μοι : vulgo οὐ.

1247. lege καὐτὸ [ita Br.] Fl. Ch. καὐλὸς vel κᾶτα.

1256. Frob. ὅτις. Ald. ὅτι τις : lege κράνεσ' ὅτι τις [putabat igitur Bentl. κράνος esse Trochaeum, quod nusquam fit, et elidi posse, Dativi pluralis, lingua non volente, ut monuit Porson. ad Toup App. p. 450.]

1257. Ald. τριαυτασί.—1263. lege ὑβριζόμεσθα [ita MS.]

1270. Ald. εἶδον. lege ἄδων [ita Kuster. e Fl. Ch.]

1280. Ald. προτίθετο : lege προτίθεντο [sic edd. aliae.]

1283. lege κατ' ἥσθιον [ita Beigler. et Dawes. et MS.]

1284. lege ταυτὶ δέ. Immo ταὐτ' ἄδε [ita libri ante Dawes.]

1285. Fl. Ch. πεπασμένοι [quam comprobavit et Dawes.]—
οὕτως vel ὄντες [οἶμαι Scal. e Schol.]

1290. lege ἦσθα [ita Bt. e MS.]

1298. Ald. ΠΑΙ. Bentl. TP. [ita Kuster.]

1299. Ald. TP. Bentl. ΠΑΙ. [ita Kuster.]

1300. Frob. εἰσώμαι. lege εἰσώμεν [ita Kuster.]

1302. Vett. edd. ἄν : lege ᾧ [ita Kuster.]

1303. στρ. 1311. ἀντιστρ.—1306. Ald. ἐμβάλλετον.

1307. σμῶχετ'—οὐδὲν Suid. in Ἀνδρικῶς et Σμῶχεν. μοι lege
ἔστ' [ita Br.]

1316. XO. εὐφ.—1320. Scal. εὐξαμ.—1326. Ald. ὅς'.

1329. TP.—1332. lege ἰώ : vid. Catallum.—1333. ἸΜΗΧ.

1337. Ἀλλ. Ἰμ.—1339. ἸΜ.—1341. Ἀλλ. Ἰμ.

1342. lege προτεταγμένοι [ita Dawes.]

Ibid. dele οἱ χορευταὶ ἀναλαβόντες [ita Dawes.]

1345. ἸΜ.—1349. Ἀλλ. Ἰμ.

1351. ἸΜ. φήσεις γ' ὅταν [ita Dawes.]

CORRECTIONS IN THE COMMON TRANSLATION OF THE NEW TESTAMENT.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE Common Translation of the Scriptures has been treated by some with the severity of invective, and by others with supercilious contempt. But to a pious reader and a candid critic it will appear surprising that there should be so few mistakes in the sense, and so few antiquated expressions in the style.

Two new translations principally deserving of notice have appeared in our days; of the Gospels by Dr. Campbell, and of the New Testament by Gilbert Wakefield. While we acknowledge that they have corrected some passages, we must assert that they have often destroyed the beautiful simplicity and the noble sublimity of the common translation. To *Blessed are the pure in heart*, the former has substituted *Happy are the clean in heart*. Instead of *Drink you all of this*, he has introduced a low and antiquated expression, *Drink hereof all of you*. He is sometimes deficient in grammatical accuracy. In the following passage, *Being come down from the mountain, followed by a great multitude, a leper come*, who would not suppose that the particples referred to a leper?

Wakefield has displayed a great depth of classical knowledge, and much collateral learning, but he has often exceeded the common translation in low and familiar expressions. And his particular tenets give a complexion to the whole of his work, which has rendered it liable to suspicion.

It is my intention, if you will permit me to rank myself among your *Biblical* correspondents, to give you some passages and expressions in the New Testament, in which I find inaccuracies in the sense, or melegancies in the style. It would encroach too much on your limits, to trouble you with the reasons of my corrections. If any of your correspondents should dispute the propriety of my substitutions, I shall endeavour to defend them; or, with greater pleasure, acknowledge the accuracy of the common translation.

C. P.

ST. MATTHEW.

CHAP. I. v. 1.—*The Book of the generation*, the genealogy.

v. 11.—*About the time they were carried away*, at the time of the transportation.

v. 18.—*On this wise*, in this manner—*When as his mother Mary was espoused*, his mother Mary having been betrothed, contracted—*of the Holy Ghost*, by the Holy Ghost (et passim).

v. 19.—*To make her a public example*, to disgrace her—*was minded*, intended, was disposed—*privily*, privately.

v. 20.—*While he thought on these things*, when he had determined this.

v. 22.—*Now all this was done*, that it might be fulfilled which, this was fulfilled what (et passim).

v. 23.—*A virgin*, the virgin.

CHAP. II. v. 2.—*Where is he that is born King of the Jews?* Where is the new born King of the Jews?

v. 3.—*Where Christ should be born*, where the Christ was to be born.

v. 5.—*In Bethlehem of Judea*, at Bethlehem in Judea.

v. 6.—*The princes*, the chief places.

v. 8.—*Bring me word again*, that I may come and worship him *also*, bring me word, that I also may come and worship him.

v. 9.—*They saw*, they had seen—*over where*, over the place where.

v. 10.—*Exceeding*, exceedingly (et passim).

v. 12.—*Warned of God*, warned from heaven.

v. 13.—*The Angel*, an Angel (et passim).

v. 14.—*When*, Then.

v. 16.—*All the children*, all the male children *the coasts*, the borders.

v. 18.—*In Rama was there a voice heard*, a cry was heard in Rama—*and would not be comforted*, and refusing to be comforted.

v. 20.—*Which*, who (et passim).

v. 21.—*Into the land*, towards the land.

v. 22.—*Did reign*, reigned.

v. 23.—*And he came and dwell*, and he dwelt.

CHAP. III. v. 1.—*The kingdom*, the reign (et passim).

v. 2.—*Repent you*, reform.

v. 9.—*Think not*, pretend not—*to our father*, for our father.

v. 15.—*All righteousness*, every religious rite.

v. 16.—*Straightway*, immediately (et passim).

v. 17.—*My beloved son*, my son, the beloved.

CHAP. IV. v. 1.—*Led up of the spirit*, carried by the spirit.

v. 2.—*An hungered*, hungry (et passim).

v. 5.—*A pinnacle*, the pinnacle.

v. 6.—*The son*, a son—*lest at any time*, lest.

v. 7.—*It is written again*, it is also written.

v. 15.—*Beyond Jordan*, near the Jordan.

v. 21.—*Other two*, two other (et passim).—*in a ship*, in the boat.

v. 23.—*The Gospel*, the good tidings.

v. 24.—*Those which were possessed with Devils*, demoniacs.

CHAP. IV. v. 1.—*Into a mountain*, to the mountain—*when he was set*, when he had sat.

v. 3. — *the poor*, the humble.

v. 9. — *the children*, children.

v. 13. — *this*, its — *wherewith shall it be salted*, how shall it be restored?

v. 15. — *a candle*, a lamp — *a candlestick*, a stand.

v. 19. — *one of these least*, one of the least of these — *he shall*, shall — *the same shall*, shall.

v. 20. — *except*, unless (et passim) — *you shall in no case*, you shall not.

v. 21. — *said by them*, enjoined to them.

v. 22. — *vaca*, fool — *fool*, wretch.

v. 23. — *rememberest*, remember.

v. 28. — *to lust after her*, with impure desire.

v. 29. — *offend thee*, entice thee to sin — *it is profitable*, it is better — *and not*, than.

v. 32. — *saving for the cause*, unless on account.

v. 39. — *that you resist not evil*, not to return evil.

v. 40. — *will sue thee at the law*, and *take away*, wishes to sue thee, to take away.

v. 41. — *twain*, two (et passim).

v. 45. — *on the evil and on the good*, on evil and good — *on the just and on the unjust*, on just and unjust.

v. 46. — *love them*, love them only.

CHAP. VI. v. 1. — *that you do not your alms*, that you do not perform any religious act — *to be seen of them*, to be beheld by them.

v. 19. — *doth corrupt*, consume.

v. 22. — *single*, sound — *evil*, disordered.

v. 25. — *take no thought*, be not anxious.

CHAP. VII. v. 9. — *whom if his son ask bread*, will he give him a stone, who, if his son ask bread, will give him a stone?

v. 10. — *will he give*, will give.

v. 16. — *of thorns*, from thorns — *of thistles*, from thistles.

v. 19, 20. — Transpose these verses.

v. 28. — *at his doctrine*, at the mode of his doctrine.

CHAP. VIII. v. 6. — *tormented*, afflicted.

v. 14. — *laid*, and *sick*, lying sick.

v. 27. — *what manner of man is this*, how great is this man!

v. 29. — *what have we to do with thee*, what hast thou to do with us?

v. 30. — *a good way off*, at some distance.

v. 33. — *went their way into*, went into — *and what was befallen to the possessed of the devils*, and what had befallen the demoniacs.

CHAP. IX. v. 5. — *whether*, which — *thy sins be*, thy sins are.

v. 9. — *at the receipt*, at the office.

v. 19. — *and followed him*, and so did his disciples, and his disciples, and followed him.

v. 20. — *was*, had been.

v. 22. — *turned him about*, turned.

v. 24. — *they laughed him to scorn*, they laughed at him.

v. 25. — *forth*, out (et passim).

148 *Corrections in the common Translation*

v. 32.—*they brought*, the people brought.

v. 38.—*that he will send*, to send.

CHAP. X. v. 1.—*against*, over.

v. 4.—*who also*, he who.

v. 11.—*thence*, from that place.

v. 17.—*of men*, of these men.

v. 25.—*them of his household*, them so, who are of his household.

v. 26.—*fear not them therefore*, yet fear them not.

v. 29.—*and one*, and yet one—*without your father*, without the will of your father.

v. 31.—*you are of more value than many sparrows*, you are of much more value than sparrows.

v. 42.—*he shall*, shall.

CHAP. XI. v. 1.—*in their cities*, in the cities.

v. 2.—*in the prison*, in prison.

v. 3.—*he that should come*, he who is coming—*do we look for*, are we to expect.

v. 4.—*show John again*, show John.

v. 5.—*receive*, recover.

v. 7.—*began to say*, said.

v. 8.—*for to see*, to see (et passim).

v. 19.—*of her children*, by her children.

v. 22.—*at the day*, in a day.

v. 25.—*answered and said*, said (et passim)—*prudent*, learned.

v. 26.—*for so*, that so.

v. 28.—*heavy*, heavily.

CHAP. XII. v. 5.—*profane the sabbath*, break the rest.

v. 6.—*one greater*, something greater.

v. 10.—*which had his hand withered*, who had a withered hand—*they asked him*, they asked Jesus.

v. 12.—*well*, good.

v. 14.—*against him*, against Jesus.

v. 15.—*when Jesus knew it*, he, Jesus knowing it.

v. 24.—*this fellow*, this man (et passim).

v. 25.—*and Jesus knew their thoughts and said*, Jesus, knowing their thoughts, said.

v. 32.—*neither in the*, nor in the.

v. 36.—*idle*, evil.

v. 41.—*empty, swept and garnished*, vacant, cleaned and furnished.

CHAP. XIII. v. 12.—*hath*,^{*} hath much—*have more abundance*, abound—*hath not*, hath little.

v. 21.— *endureth*, endureth.

v. 41.—*them which*, those who (et passim).

v. 45.—*merchant-man*, merchant.

v. 46.—*he went*, went.

v. 54.—*them*, the people.

v. 57.—*in him*, at him.

CHAP. XIV. v. 4. —*said*, had said.

v. 9.—*for the oath's sake and them that sat with him at meat*, for the sake of the oath, and of those that sat with him.

v. 13. —*on foot*, by land.

CHAP. XV. v. 4. —*curseth*, revileth.

v. 5.—*it is a gift, by whatsoever thou mightst be profited by me*, that is devoted to God, which might have been employed to thy use.

v. 6.—*he shall*, shall.

v. 32.—*they continued*, they have continued.

v. 36.—*of the broken meat that was left*, of the fragments that were left.

CHAP. XVI. v. 1. —*The Pharisees also with the Sadducees*, then the Pharisees and the Sadducees —*tempting*, in order to try him.

v. 5.—*they had*, they found that they had.

v. 13.—*whom*, who.

v. 15.—*whom*, who.

v. 24.—*will come after me*, is willing to come with me.

v. 26.—*soul*, life.

v. 28.—*of death*, death.

CHAP. XVII. v. 1. —*an high*, a high (et passim, as *an hand*, a hand —*an heart*, a heart, &c.)

v. 12. —*know*, acknowledged —*likewise shall also the son of man suffer of them*, thus shall the son of man suffer also from them.

v. 23.—*and they shall*, who will.

v. 27.—*notwithstanding*, yet.

CHAP. XVIII. v. 6. —*offend one of these little ones*, induce one of these little ones to offend.

v. 12.—*goeth into the mountains*, on the mountains, and goeth.

v. 13.—*if so be that he find*, if he find.

v. 17.—*a heathen man*, a heathen.

v. 23.—*likened unto*, like —*take account of*, settle accounts with.

v. 26.—*fell down and worshipped him*, fell at his feet—*of*, for.

v. 28.—*that*, what (et passim).

v. 34.—*tormentors*, jailors.

v. 35.—*his brother their trespasses*, the trespasses of his brother.

CHAP. XIX. v. 4.—*male and female*, a male and a female.

v. 12.—*to receive it, let him receive it*, to bear this, let him bear it.

v. 13.—*them*, those who brought them.

v. 28.—*in the regeneration*, shall, in the regeneration—*in the throne*, on the throne—*ye also shall*, shall also.

CHAP. XX. v. 1.—*a man that is an householder, which*, a householder, who.

v. 11.—*the good man*, the master (et passim).

v. 23.—*to give, but it shall be given to them*, to give but to those.

v. 26.—*will be*, desires to be —*minister*, attendant.

v. 31.—*rebuked them because they should*, charged them to.

150 *Corrections in the common Translation*

CHAP. XXI. v. 7.—*and they set*, and set.

v. 11.—*of Nazareth*, who is of Nazareth.

v. 17.—*and he lodged*, and lodged.

v. 24.—*in likewise*, likewise.

v. 25.—*The baptism of John, whence was it*, whence was the baptism of John?

v. 34.—*whether of them twain*, which of the two?

v. 34.—*a far country*, a foreign country.

v. 35.—*stoned another*, threw stones at another.

v. 41.—*miscrably destroy those wicked men*, wretchedly destroy those wretches.

v. 42.—*the stone, the same*, the very stone.

v. 43.—*to a nation*, to Gentiles.

v. 46.—*because they*, who.

CHAP. XXII. v. 6.—*remnant*, rest—*entreated*, treated

v. 20.—*superscription*, inscription.

v. 25.—*deceased*, died.

CHAP. XXIII. v. 5.—*for to*, to (et passim).

v. 13.—*neither suffer ye*, nor suffer.

v. 14.—*prayer*, prayers.

v. 16.—*a debtor*, bound by his oath.

v. 23.—*have omitted*, omit—*judgment*, justice—*to have done*, to do.

v. 24.—*strain at*, strain off.

v. 27.—*uncleanness*, corruption.

v. 34.—*shall*, will—*persecute them*, persecute.

v. 37.—*stonest*, peltest with stones.

CHAP. XXIV. v. 2.—*see you not*, do you see.

v. 5.—*in*, assuming.

v. 13.—*the same shall*, shall (et passim).

v. 15.—*in the*, in a.

v. 20.—*neither*, nor.

v. 25.—*told you before*, forewarned you.

v. 33.—*it*, he.

v. 39.—*and knew not*, and were thoughtless.

v. 42.—*what hour your Lord doth come*, at what hour your Lord will come.

v. 43.—*know this*, you know—*in what watch*, at what hour of the night—*broken up*, broken into.

v. 16.—*doing*, employed.

v. 48.—*but and if*, but if.

CHAP. XXV. v. 9.—*Not so; lest there be not enough for us and for you; but go ye rather to them that sell*, rather, lest there be not enough for us and for you, go to those who sell.

v. 14.—*For the kingdom of heaven is as a man travelling into a far country, who called*, Thus a man, travelling into a foreign country, called.

v. 16.—*and made them other five talents*, and made five talents more.

v. 24.—*I knew thee that*, I knew that.

v. 26.—*thou knewest*, didst thou know.

v. 27.—*with usury*, with interest.

v. 36.—*visited*, attended.

v. 41.—*then shall he say also*, then will he say.

v. 44.—*am hungered or athirst*, hungry or thirsty.

CHAP. XXVI. v. *and when*, when—is, will be—is *betrayed*, will be betrayed.

v. 5. *the feast day*, in the time of the feast.

v. 10.—*when Jesus understood it*, he, Jesus, understanding it.

v. 23.—*dippeth*, dipped.

v. 24.—*goeth*, is going to die.

v. 41. *watch and pray, that*, watch, and pray that.

v. 55. *had no hold on me*, did not seize me.

v. 57.—*to Caiaphas*, to the palace of Caiaphas.

v. 58. *house*, hall.

v. 60. —*yea*, though many false witnesses came, yet found they none, though many false witnesses came.

v. 62.—*what is it which*, to what.

v. 64. *thou*, it is as thou.

v. 66. —*guilty*, deserving.

v. 67. —*buffeted*, buffeted.

v. 68.—*prophecy*, divine.

v. 73.—*betrayeth*, betrayeth.

CHAP. XXVII. v. 3. —*hanged*, destroyed.

v. 11.—*art thou*, thou art.

v. 14.—*to never*, not.

v. 16.—*notable*, notorious.

v. 18.—*for envy they had delivered him*, through envy they had delivered him up.

v. 20.—*that they should ask Barabbas*, to demand the release of Barabbas.

v. 39.—*wagging*, shaking.

v. 43.—*if he will have him*, if he loves him.

v. 44.—*the thieves*, one of the thieves—*cast the same in his teeth*, reproached him in the same manner.

v. 49.—*let be*, leave him.

v. 50.—*he yielded up the ghost*, he expired.

v. 51.—*rocks rent*, rocks were cleft.

v. 63.—*after*, within.

CHAP. XXVIII. v. 4.—*did shake*, trembled.

v. 11.—*going*, gone.

v. 19.—*teach*, instruct.

LETTRES

Sur Quelques Inscriptions Remarquables adressees à Mr. le Prof. P. PREVOST, par Mr. le Colonel LEAKE, de la Société Royale de Londres, de la Société Africaine, et de celle des Dilettanti de la même ville.

PREMIERE LETTRE.

MR.

Genève, 1 Dec. 1815.

LA grande colonne d'Alexandrie, dite communément la colonne de Pompée, porte une inscription grecque à sa base, jugée indechiffable par tous les voyageurs des siècles passés qui l'ont visitée, et par les savans même, qui, de notre temps, ont accompagné l'armée française en Egypte. Vous voudriez connoître les circonstances qui ont conduit au déchiffrement de cette inscription. Je m'empresse de vous satisfaire.

Avant mon voyage dans la Haute Egypte, j'avois déjà acquis quelque facilité à déchiffrer les inscriptions défigurées par le temps, en ayant copié un nombre considerable dans l'Asie mineure, l'Archipel et une petite portion de la Grèce.

Je fais cette remarque, parce que je crois que, dans ces opérations, l'habitude est souvent plus favorable au succès, qu'un profond savoir de la langue, auquel je n'avois aucune prétention. C'est à cette habitude, que j'attribue en grande partie la facilité que nous avons eue, Mr. Hamilton et moi, de transcrire certaines inscriptions très-intéressantes de la Haute Egypte,¹ qui avoient échappé à l'observation des savans françois ou à leurs efforts pour les lire.

Le lendemain de mon arrivée à Alexandrie, à mon retour du voyage de la Haute Egypte, j'allai visiter la colonne. Déjà avant mon départ pour la Haute Egypte, j'avois observé, d'après l'information de Pococke, une inscription en quatre ou cinq lignes sur le côté occidental de la base; mais dans ce temps-là, j'avois peu d'espoir de la déchiffrer, et les circonstances ne me permettoient pas de faire les inspections continues et répétées, sans lesquelles on ne pouvoit pas se flatter d'obtenir le succès désiré.

Comme il étoit près de midi quand j'arrivai à la colonne, le soleil commençoit à jeter quelques rayons obliques sur le côté occidental

¹ Mr. Leake a fait le voyage de la Haute-Egypte avec Mr. Hamilton, qui en a publié la relation sous le titre de *Aegyptiaca*.

² La plus intéressante peut-être, et celle qui nous a donné le plus de peine à copier, est celle qui fut inscrite par l'empereur Tibère sur la façade du grand temple de Dendera. Cette inscription prouve que la déesse adorée dans ce temple étoit la Venus des Grecs; elle vient ainsi à l'appui de la description de *Tentyris* par Strabon, et peut lui servir de commentaire.

de la base. C'est la direction de la lumière la plus favorable pour éclairer les lettres de l'inscription et les rendre facilement visibles, ainsi que je l'ai constamment éprouvé depuis.

A peine avois-je arrêté mon cheval au pied de la colonne, que je distinguai, à la quatrième ligne de l'inscription, ces deux mots ΕΗΑΡΧΟC ΑΙΓΥΠΤΟΥ. Je ne tardai pas à voir aussi le nom de la ville d'Alexandrie, dans la seconde ligne, aussi bien que quelques lettres éparses. Jusqu'à mon départ d'Alexandrie, qui eut lieu une quinzaine de jours après, je retournai presque journellement à la colonne à la même heure, en compagnie de Mr. Hamilton ou de son colonel Squire, ou de tous les deux, et occasionnellement de quelques autres personnes, dont la curiosité avoit été excitée par nos travaux.

Nous fîmes un échafaud pour monter jusqu'à l'inscription, qui est élevée à-peu-près de vingt pieds au-dessus du sol : nous mouillâmes l'inscription, ce qui eut l'effet de jeter une lumière plus vive sur les parties saillantes, et par conséquent de faire distinguer plus clairement les lettres.¹

Enfin, nous réussîmes à nous convaincre pleinement de l'exactitude des lettres suivantes. Ces lettres sont écrites sur une tablette d'une forme très-commune dans les inscriptions du temps des empereurs romains.

TON ΩΤΑΤΟΝ ΑΥΤΟΚΡΑΤΟΡΑ
 ΤΟΝ ΗΘΑΙΟΥΧΟΝ ΑΛΕΞΑΝΔΡΕΙΑC
 ΔΙΟΚΛΗΤΙΑΝΟΝ ΤΟΝ Α. . . . ΤΟΝ
 ΗΘ. . . . ΟC ΕΗΑΡΧΟC ΑΙΓΥΠΤΟΥ

D'après ces lettres, il n'est pas douteux que cette magnifique colonne n'ait été érigée à l'honneur de l'empereur Dioclétien, et que le nom vulgaire de colonne de Pompée, qui dérive d'un souvenir des noms et d'une ignorance des faits, dont il y a tant d'exemples dans le Levant,² ne doive faire place à celui de *colonne de Dioclétien*.

Il est bien probable cependant que le fût de cette colonne est beaucoup plus ancien que Dioclétien, et qu'il date des temps les plus florissans de la dynastie Ptoléméenne. Il est d'un seul morceau du superbe granit rouge de Syène,³ et a quatre-vingt-dix pieds de long

¹ Nous prîmes aussi l'impression en soufre d'une partie de l'inscription, avec l'intention de l'envoyer en Angleterre ; mais trouvant que les lettres, dans l'impression, étoient à peine reconnoissables, nous abandonnâmes ce projet.

² Comme la colonne de Pompée sur une des *Symplegades* à l'entrée de la Mer noire, la tour de Léandre dans le détroit de Constantinople, la lanterne de Démosthène à Athènes, etc.

³ Les carrières de Syène sont à l'énorme distance de 250 lieues d'Alexandrie, mais tout le transport se faisoit par le Nil et ses canaux. Les carrières de Syène fournirent la matière de tous les obélisques de l'Egypte et de tant d'autres monumens gigantesques. Nous y trouvâmes entr'autres vestiges des anciens travaux, jusqu'à des colonnes et des obélisques, qui avoient été taillés, ébauchés, et laissés sur les lieux.

sur neuf de diamètre. Il conserve presque partout son beau poli primitif. La base, au contraire, est étroite en proportion de sa hauteur; elle est surchargée de moulures dans le goût déjà déclinant du siècle de Dioclétien, et n'est pas d'un travail fin. Les tentilles du chapiteau ne sont pareillement qu'ébauchées, et ni le chapiteau ni la base n'ont aucun vernis. Les lettres, au lieu d'être soigneusement gravées, comme le sont en général les inscriptions grecques, sur-tout sur les grands monuments, sont très-rudement mises.¹ Il paroît donc, que le fût appartenoit jadis à quelqu'un des monuments les plus magnifiques d'Alexandrie, dans le temps de sa splendeur; et qu'ayant échappé entier à la destruction des autres parties de l'édifice, il fut érigé à l'honneur de Dioclétien et adapte à un chapiteau et à une base du goût dégradé de ce siècle. Il est probable aussi, qu'une statue de l'Empereur occupoit le centre de la plate-forme au haut du chapiteau, et que les mots de la dernière ligne étoient *καὶ ἡ πόλις ἀνέθηκεν* ou quelque chose de semblable.² Il est à observer, que cette cinquième ligne occupoit seulement le centre de l'espace des autres; qu'elle étoit d'un caractère plus petit; et que, comme quelques autres parties de l'inscription, elle a été effacée à dessein. Le mot imparfait de la première ligne doit avoir été ΟCΙΩΤΑΤΟΝ ou ΤΙΜΩΤΑΤΟΝ. Celui de la fin de la troisième ligne a été déterminé par Mr. Salt, à sa visite à Alexandrie, quelques années après mon départ; il y a vu *ἀνέκρυθον*. Le sens donc de l'ensemble, traduit en français, sera ce qui suit :

“ Po.....us,³ Préfet de l'Egypte [et la ville ont érigé] le très-Empeur, le [dieu] tutélaire d'Alexandrie, Dioclétien l'invincible.”⁴ . . .

La reconnaissance des Alexandrins envers Dioclétien, dont le souvenir est conservé par ce superbe monument, me paroît parfaitement d'accord avec ce qui nous est parvenu de l'histoire de l'Egypte au temps de cet Empereur.⁵ Une grande partie de l'Afrique romaine étant en état de révolte, Dioclétien se rendit en Egypte, tandis que son collègue Maximien s'occupoit à tranquilliser la Mauritanie.

¹ Il est à observer que c'est le seul exemple que je connoisse d'une inscription grecque, gravée sur une matière aussi dure que le granit rouge de Syene. Les Egyptiens ne trouvoient aucune difficulté à donner à leurs hiéroglyphes, sur la même pierre, le travail le plus fin.

² Si la colonne actuelle est la même, dont parle le sophiste Aphthonius, comme existante au quatrième siècle dans l'Acropole d'Alexandrie, il n'y avoit point de statue au dessus du chapiteau, mais bien quelque autre chose, que l'auteur désigne par les mots *ἡ πόλις τὸν ἑστῶτα*. Voyez les Rhétteurs Grecs d'Alde Manuce et Zoega de orig. et usu obeliscorum. p. 24, 607.

³ Probablement Posthumus.

⁴ Je traduis littéralement. Le sens est que l'on avoit érigé la statue de Dioclétien, qui, ensuite de ses bienfaits, avoit été déclaré dieu tutélaire de la ville. Le mot *dieu* ne s'y trouve pas, mais *πολιεύχος* n'est guère usité que comme épithète d'un Dieu.

⁵ Eutropius, L. ix. chap. 15. Orosius, Liv. viii. chap. 25. Eusebius in Chron.

Alexandrie, sous le Préfet rebelle Achilleus, soutint un siège de huit mois; après quoi, l'Empereur ayant pris la ville, la livra à l'incendie et au massacre.¹ Il entra à cheval à la tête de ses troupes, et leur prescrivit de n'épargner les habitans que quand leur sang arriveroit aux genoux de son cheval. Mais à peine eut-il son cheval glissa sur un cadavre et teignit ses genoux de sang. Aussitôt Dioclétien donna ordre de faire cesser le massacre. Achilleus fut pris et mis à mort. Jean Malala, qui raconte cette histoire, ajoute que les Alexandrins élevèrent une colonne de bronze au cheval de l'Empereur, et que l'endroit où l'accident arriva, porta jusqu'à son temps² le nom de *Cheval de Dioclétien*. Le même auteur ajoute, que la prise d'Alexandrie par Dioclétien devint le commencement d'une période ou ère chronologique, et il est remarquable que cette période est encore en usage chez les Coptes modernes. D'après les faits mêmes racontés par Malala (qui, comme chrétien, ne devoit pas être porté à exténuer les cruautés d'un des plus cruels persécuteurs de l'église, il paroît probable que, malgré la colère de Dioclétien, provoquée par la rébellion de l'Égypte et par l'obstination d'Alexandrie, il pensoit plus à s'attacher cette ville par sa clémence, qu'à y exercer des vengeances. En effet, Eusèbe nous apprend que l'Égypte fut pacifiée par la clémence de Dioclétien; et nous savons que cet Empereur décréta une distribution gratuite de blé aux pauvres d'Alexandrie, qui continua 250 ans, jusqu'au temps où Hephastus, agent de l'empereur Justinien, la détourna au profit du trésor impérial.³ Dioclétien fit en même temps quelques autres établissemens utiles, qui existoient encore dans le temps de l'historien qui nous en a conservé la mémoire.⁴ Comme il n'y a rien qui s'empare plus puissamment de l'esprit humain que la clémence et les bienfaits après un châtimement mérité, il seroit difficile d'imaginer une occasion plus faite pour l'érection d'un monument de reconnaissance, que celle qui se présentoit aux Alexandrins après la prise de leur ville par Dioclétien.

SECONDE LETTRE.

MR.

Comme la notice que j'ai eu l'honneur de vous envoyer sur la colonne de Dioclétien a paru vous intéresser, j'ajouterai quelques mots sur deux autres inscriptions assez intéressantes, que j'ai découvertes avec beaucoup d'autres dans le nord de la Grèce.

¹ Joh. Malala Chronographia, L. XII.

Jean Malala vécut dans le huitième ou neuvième siècle. La prise d'Alexandrie par Dioclétien eut lieu dans l'année de J. C. 296.

Procopius hist. arcan. cap. 26.

⁴ *Eutropius in loco cit.* "Diocletianus obsessum Alexandria Achilleum octavo fere mense superavit cumque interfecit. Victoria acerba usus est. Totam Aegyptum gravibus proscriptionibus cadibusque fudit. Ea tamen occasione ordinavit providere multa et disposuit quæ ad nostram ætatem manent." Orose et Eusèbe ont presque copie les paroles d'Eutrope. Ils se taisent cependant sur ce que Dioclétien avoit fait de bon.

La première dont je parlerai est gravée sur la roche à *Tempé* en *Thessalie*. Ce que les poètes de l'antiquité ont chanté de cette fameuse vallée est trop connu pour qu'il soit nécessaire que j'en parle. Il suffit d'observer, que parmi toutes les descriptions que les anciens nous en ont laissées, la prose grecque d'Élien¹ est peut-être la plus belle, certainement la plus exacte.

En longeant le *Penée*, dans ce déchirement, qui, sur une distance de deux lieues,² sépare les monts *Ossa* et *Olympe*, ceux qui connoissent la Suisse et les pays environnans, ne peuvent manquer de se rappeler la vallée de l'Enfer dans la Forêt noire, ou l'entée du Simenthal dans le Canton de Berne, ou plus vivement encore, ces ouvertures à travers les chaînes parallèles du mont Jura dans le ci-devant évêché de Bâle, où le Byrs se fraye un passage entre des précipices et des forêts. La différence la plus remarquable, et qui, indépendamment des souvenirs classiques, donne à *Tempé* une supériorité d'intérêt, est que le *Penée*, aussi grand que le Rhône à Lyon avant qu'il s'unisse à la Saône coule à travers ce défilé d'un cours parfaitement paisible. Les petits morceaux de terrain, qui, de distance en distance, se trouvent entre le pied des rochers et les bords du fleuve, sont couverts de bosquets de platanes majestueux. Plus près de la rivière, on voit çà et là de petites prairies naturelles du plus doux gazon, et tout autour, des arbres fleuris et odorans. Ces beaux arbustes, que nous cultivons dans nos jardins avec tant de soin, croissent ici spontanément, et leurs rameaux se montrent décorés de festons de plantes rampantes de toute espèce, auxquelles ils servent d'appui.

Élien n'avoit pas manqué d'observer l'abondance d'ifs et de *saulac*, qui en quelques endroits couvrent entièrement les rochers. Il n'omet pas non plus de nous parler de ces fraîches retraites à l'ombre des rochers, qui se présentent au voyageur presque à chaque pas ; des sources abondantes, qui, sortant du fond des mêmes rochers, traversent le chemin et se perdent immédiatement dans le fleuve ; de la tranquillité du *Penée*, qui, couvert par le feuillage épais des arbres, fournit un ombrage agréable à ceux qui naviguent sur ce fleuve. Cette dernière circonstance est la seule partie de la description d'Élien, qui ne convient pas au *Tempé* d'aujourd'hui. Le *Penée* ne connoit plus d'embarcations, que les bacs, qui en quelques endroits servent de communication entre les deux rives.

À *Tempé*, de quelque côté que l'on tourne ses regards, on découvre des objets de la plus grande beauté, et du plus grand intérêt. En allant de la rive droite du *Penée* sur le mont *Ossa*, on arrive, après une heure de montée très-rapide, à la ville d'Ambelakia, fameuse par sa

¹ Élien. Var. hist. L. III. cap. 1.

² On en donnera encore une description par un voyageur moderne dans le No. prochain.—Ed.

³ Élien dit quarante stades de long et un plethre de large. Tite-Live et Plin., cinq milles de long.

teinture rouge de coton filé, qui lui vaut un commerce très-avantageux avec l'Allemagne. De cette situation pittoresque, on a une des plus belles vues du *divin* sommet de l'Olympe, qui s'élève majestueusement de l'autre côté de *Tempé*. A une petite distance de la ville d'Ambelakia, l'horizon s'étend sur une grande partie du golfe *Thermatique*, des presqu'îles de la *Macédoine*, et même jusqu'à la ville moderne de Salonique, dont une partie, avec son château, se distingue au fond du golfe, à la distance de vingt lieues vers le nord. Si l'on monte de la rive gauche du *Pénée* sur l'Olympe, on trouve dans une situation très-élevée la ville de Rapsani, qui fait avec succès le même commerce qu'Ambelakia. De ce lieu la vue n'est guères moins magnifique que de l'autre côté de *Tempé*. La cime conique du mont *Ossa* couronne les forêts, qui couvrent ses flancs. Une pente douce et régulière conduit d'un côté à la mer *Egée*; de l'autre, aux vastes plaines de la *Thessalie*. Si l'on sort de *Tempé* par le côté de l'ouest, on passe par le village de Baba, qui donne son nom au défilé, et après avoir laissé à l'issue du défilé, sur la rive gauche du fleuve, les ruines de *Gonnus*,¹ situées à l'entrée d'une charmante plaine au pied de l'Olympe, on entre bientôt dans la grande plaine de Larisse,² une des régions les plus fertiles de l'Europe. En sortant de *Tempé* vers l'orient, on entre dans une longue lisière de terrain plat, bornée au midi par la pente du mont *Ossa*, et au nord par celle de l'Olympe. C'est de ce côté-ci, non loin de l'issue du défilé, que se trouvent, dans un endroit où le rocher a été coupé pour former une route, les mots suivans, taillés dans la roche même.

* CASSIVS LONGINVS
TEMPE MNIVIT.

Au commencement de la première ligne de cette inscription, il y a une lettre si défigurée, qu'on ne peut pas savoir au juste quel étoit le prénom du Cassius Longinus qui y est mentionné. Il me paroissoit cependant, après un mûr examen, que c'étoit une L. En ce cas, l'inscription a dû être gravée pour conserver le souvenir d'un ouvrage fait par Lucius Cassius Longinus, qui commanda une légion de nouvelles³ levées sous Jules-César, dans sa campagne en Grèce contre Pompee,⁴ et qui fut détaché de l'armée principale en Illyricum, pour occuper la Thessalie, tandis que deux autres corps entroient en Macédoine et en Etolie. Cet événement eut lieu l'an de Rome, 702; avant Jesus Christ, 48: Longinus resta peu de temps en Thessalie, mais trouvant cette contrée très-partagée dans ses sentimens envers les deux partis, il se vit bientôt dans la nécessité de se retirer vers Ambracie devant les forces supérieures de Scipion.

Il reste à savoir de quelle nature étoit l'ouvrage fait par Longinus. Au premier coup-d'œil on croiroit qu'il avoit fortifié le défilé de *Tempé*; mais comme il n'est guères douteux, que l'inscription n'ait

¹ Tye-Lave dit de Gonnus, "*Oppidum Gonnus viginti millia ab Larissa distat, in ipsis faucibus saltus, quæ Tempé appellantur, situm.* L. xxxvi. cap. 10.

² *Larisse campus opima.* HORAT. * ³ Cæs. de bell. civ. L. III. cap. 35.

rapport à la route coupée dans le rocher, à côté de laquelle les lettres se trouvent inscrites, il est plus probable que l'ouvrage principal de Longinus étoit la construction ou la réparation d'un chemin. On sait bien que *munire viam* est l'expression ordinaire pour signifier la construction d'une route. On la trouve précisément en ce sens dans une inscription sur un rocher à Gradista en Albanie sur les bords du fleuve *Aous* non loin d'*Apollonie d'Épire*.¹ On la trouve employée deux fois² par Tite-Live, dans sa narration des guerres des Romains en Grèce, pour exprimer la même opération. Dans un de ces passages, il s'agit des opérations militaires de Q. Marcius Philippus, consul et commandant des armées romaines en Grèce. Ce général pénétra en *Macédoine* par les défilés du mont Olympe, et établit ses quartiers d'hiver à *Heraclee*, sur les bords du golfe *Thermaïque*. De là il donna ordre d'établir les routes et les magasins nécessaires pour son approvisionnement et sa communication avec la *Thessalie*. Or, *Tempé* étant le chemin direct entre la *Thessalie* et la *Macédoine*, et la seule communication qui existoit entre les parties les plus riches et les plus peuplées de ces deux provinces, sans traverser plusieurs hautes montagnes, il est certain que l'objet du Consul romain étoit de rétablir la route par la vallée de *Tempé*. Ce qui est plus remarquable à l'égard de ce même passage de Tite-Live, c'est que l'année précédente, A. Hostilius étant consul et commandant en Grèce, un nommé Carus Cassius Longinus, qui avoit été son prédécesseur dans le consulat, remplissoit la charge de tribun militaire dans son année. On pourroit donc conjecturer, que l'inscription de *Tempé* a rapport au fait mentionné par Tite-Live; mais comme nous n'avons aucune preuve que Carus Longinus ait conservé son tribunat militaire l'année du consulat de Philippe, et comme d'ailleurs la lettre mutilée de l'inscription ressemble beaucoup plus à une L qu'à un C, on est presque obligé de revenir à la première supposition que nous avons faite; savoir, que la route étoit l'ouvrage de l'officier de Jules-César.

TROISIÈME LETTRE.

La troisième inscription, que je crois pouvoir vous intéresser à cause de sa liaison avec l'histoire, a rapport comme la précédente aux guerres des Romains en Grèce. Elle est gravée sur un bloc de marbre blanc, en lettres majuscules, de la forme usitée dans les plus beaux siècles de la Grèce, et comme faisoient constamment les anciens, sans intervalle entre les mots ou les phrases. Elle vient à l'appui de quelques autres fragmens d'inscriptions et de plusieurs vestiges d'édifices antiques pour déterminer la position de *Cyritée*. Cette ville qui appartenoit à la province de *Perthanie*, étoit située à six lieues au N. Ouest de Larisse, capitale de la *Thessalie*, dans une allée arrosée par le *Titarésius*, petite branche du *Pénée*, à laquelle Homère a donné à juste titre l'épithète d'agréable.³

¹ *Voyage de Holland en Albanie.*

² L. XXXVI, cap. 28. L. XLIV, cap. 9.

³ *ἡμεῖρος.*

L'inscription est un décret ou plutôt une épître publique, de la forme de celles que l'on rencontre dans Démosthène. Ce décret est rendu par T. Quinctius Flaminius, général en chef de l'armée romaine en Grèce, en faveur des habitans de *Cyritie*. Ce qui suit en est la traduction littérale.

“ Titus Quinctius, Commandant suprême des Romains, aux magistrats et à la ville des Cyritiens, salut. Ayant déjà manifesté mes propres bonnes intentions, aussi bien que celles du peuple romain envers vous, nous désignons absolument de montrer dans toutes les autres occasions, que nous donnons la préférence à ce qui est honorable, afin que ceux qui sont accoutumés à ne pas donner aux actions une interprétation favorable n'aient pas à nous calomnier. Toutes les possessions, tant en terres qu'en maisons restantes d'entre celles, qui étoient échues au trésor public des Romains, nous les donnons à votre ville, qui qu'en ceci vous connaissiez notre bonté et que nous ne voulons en aucune manière montrer un amour pour le gain, préférant de beaucoup la bienveillance à l'égoïsme. En cas donc, que ceux qui ne sont pas pourvus de ce qui leur appartient, vous en donnent des preuves et paroissent dire des choses raisonnables, et que vous le trouviez bon d'après mes jugemens écrits; JE JUGÉ que ces propriétés peuvent leur être restituées.”

On sait¹ que Titus Quinctius Flaminius commanda l'armée romaine en Grèce depuis l'année de son consulat, l'an de Rome 556 avant J. C. 198, jusqu'à la fin de l'an 194 avant J. C., époque à laquelle il reconduisit son armée en Italie et eut les honneurs du triomphe à Rome. On sait de même que l'objet déclaré de ses campagnes en Grèce, étoit la libération des républiques Grecques de la dépendance où elles étoient de la *Macédoine*. Mais on sait aussi que les suites de cette politique, et probablement le but secret du Sénat Romain et de son général, étoient de se donner le droit de s'immiscer dans toutes les affaires de la Grèce, et de s'y procurer à la fin un pouvoir illimité.

Dans la première année de son commandement, Quinctius défait le Roi Philippe de *Macédoine* aux bouches d'*Antigonie* (*Fances Antigoniæ*) en *Epire*. Avancant de là en *Thessalie*, il se rendit maître de la plus grande partie de cette province, tandis que son frère Lucius, avec la flotte romaine, s'empara de quelques positions très-importantes sur les côtes de la Grèce. Dans la seconde année, il défait Philippe à la bataille des *Cynocephales* en *Thessalie*, et le força à une paix honteuse. Dans la troisième, il publia aux jeux Isthmiques une déclaration de la liberté de tous les peuples de la Grèce, qui avoient été assujettis aux Macédoniens. La quatrième année de son commandement fut employée à comprimer la tyrannie exercée par Nabis sur une grande partie du *Peloponnèse*.

Dans toute l'histoire de campagnes de Quinctius, qui se lit dans Tite-Live ou ailleurs, je ne trouve aucune mention d'opération militaire dans la *Perrhobie*. Il paroît cependant, d'après l'auteur² que je viens de

¹ Liv. hist. L. xxxii, xxxiii, xxxiv.

² Liv. L. xxxi. cap. 41.

nommer, que dans l'année qui précéda le consulat de Quinctius, tandis que le consul Sulpicius commandoit l'armée romaine en *Macédoine*, les *Étoliens*, agissant de concert avec les Romains, prirent et pillèrent la ville de *Cyritæ*. Il paroît aussi¹ que l'année du consulat de Quinctius, lors de sa première invasion de la *Thessalie*, après la bataille des bouches d'*Antigonie*, il fit sur *Atrax*,² ville située vers les frontières de la *Perrhabie*, une attaque, qui ne réussit pas. Il est donc très-probable que Quinctius, dans les dernières années de son commandement en Grèce, avoit restitué les confiscations faites par son prédécesseur, ou peut être par lui-même dans le temps qu'il assiégeoit *Atrax*.

On trouve dans Tite-Live deux passages, qui méritent une citation particulière, comme indiquant une façon d'agir d'accord avec le décret de *Cyritæ*. Dans l'hiver entre la deuxième et la troisième année de son commandement en Grèce, et peu de temps avant la fameuse proclamation de Corinthe, "Quinctius passa l'hiver à Athènes, où il reçut beaucoup de pétitions de ses allies. Les Pélopiens, entre autres, obtinrent que ceux de leur nation, qui avoient combattu pour Philippe, leur seroient rendus. Quinctius leur accorda facilement cette demande, non qu'il les en crût dignes, mais parce qu'ayant déjà des soupçons sur le roi Antiochus, il crut qu'il falloit conclure au nom Romain la faveur des villes Grecques."³ Dans l'hiver, qui précéda son départ de la Grèce, "Quinctius passa tout le temps des quartiers d'hiver à faire des jugemens, et à changer ce qui avoit été fait dans les villes Grecques par Philippe ou par ses officiers, lorsque ce prince, en travaillant à donner des forces à sa faction, portoit atteinte aux droits et à la liberté des autres."⁴

Plutarque,⁵ aussi bien que Tite-Live, nous parle de la politique conciliatrice, sur laquelle Quinctius avoit basé sa conduite envers la Grèce; et les expressions de son épître aux *Cyritiens*, sont d'accord avec cette politique. Ceux qui sont accoutumés à ne pas interpréter les actions favorablement y verront peut être les artifices accoutumés d'un rusé conquérant, qui tâche de produire, sur le peuple qu'il veut assujettir, des impressions convenables à ses vues.

Le nom de *Cyritæ* est mentionné en trois autres endroits de Tite-Live. Cette ville fut prise et reprise par les parties belligérantes dans la campagne faite l'an de Rome 563, avant J. C. 191, par le roi Philippe, alors allié des Romains, contre Antiochus et les *Étoliens*.⁶ Elle fut aussi assiégée et prise par le roi Persée, dans sa campagne contre le consul P. Licinius Crassus, l'an de Rome 583, avant J. C. 171.⁷

¹ Liv. L. xxxii. cap. 15.

² J'en ai trouvé des vestiges sur les bords du Pénée à la distance de sept lieues de *Cyritæ*, et à trois de *Larisse*.

³ Liv. hist. L. xxxiii. cap. 27.

⁴ Liv. hist. L. xxxiv. cap. 13.

⁵ In vita T. Q. Flaminii.

⁶ Liv. hist. L. xxxvi. cap. 10, 13.

⁷ Liv. hist. L. xlii. cap. 53.

MOTS OU OMIS PAR H. ETIENNE,

Où incorrectement expliqués.

Par J. B. GAIL, Lecteur Royal et Conservateur des Manuscrits
Grecs et Latins de la Bibliothèque du Roi.

No. III.—[Continued from No. XXIV. p. 467.]

23. *Ἀπορὴν* qui *irideri* ne *uit*, *inculpatus*. Mais comment H. Et. qui cite des exemples favorables à sa version, en omet-il qui la combattent ? etoit ce donc un *inculpatus* que ce scélérat d'Egisthe (Od. 1. 200) étoient-ils des *inculpatus*, ces Ethiopiens dont parle Eustathe, (Comment. in lib. 1, Il. p. 125, c. 11. Flor.) qui mangeoient nos sem- blables, tandis que quelques uns de leurs peuplades religieuses, dépositaires de la sainte doctrine, et sacrifiant sans cesse à la divinité (Il. 23. 200 et *pass.*) avoient eu souvent l'honneur de regaler les dieux ? Voy. préface de mon *Homère intermédiaire*, ouvrage utile non aux savaus, mais aux gens du monde et à beaucoup de littérateurs in- gres.

24. *Ἀπὸ*, “ *circa, cum accusativo, apud prosæ scriptores potius quam cum dativo.* ” Ainsi pécuniait H. Et. et tant d'autres ; mais avec cette version, comment expliquer l'*ἀπὸ τοῦ* d'Homère (Il. 23. 256). Qu'est ce en effet qu'un tombeau dressé, comme le veut Madame Dacier, Etienne et tant d'autres, *autour d'un bucher de 100 pieds en carré* (ib. v. 154) ! Sans me perdre en conjectures, soit avec Lammey, qui de *ἀπὸ* de *ἀπὸ συνή* et de *εἰς*, soit avec Scheid qui le regarde comme datif singulier et le traduit par *in circuitu*, je dois en interro- ger le contexte que *ἀπὸ τοῦ* me semble devoir signifier, *dans le bucher* comme, *dans l'enceinte du bucher* ; qu'il a ce sens ici, et Il. 7. 330. L'usage de faire de l'enceinte du bucher le lieu du tombeau même me paraitoit appuyé et par les passages précités et par les v. 599 sq. de l'Electre de Sophocle que je discuterai ailleurs.

Autre remarque. H. Et. déclare que chez les prosateurs, on trouve *ἀπὸ* avec l'acc. plutôt qu'avec le datif. Pour moi, je pense que les écrivains, même en pros., employoient souvent *ἀπὸ* avec le datif ; et de plus, que chez les poètes comme chez les prosateurs, le cas après *ἀπὸ*, se determine d'après les loix du goût ! J'en trouverois 100 ex- emples dans Thucydide, mon auteur favori. Pour me borner ici à Homère, quand ce poète dit *ἀπὸ μὲν*, (Il. 5. 131) c'est qu'il n'a qu'une position à indiquer. Veut-il non pas indiquer une position, mais insister sur une personne ou une chose, exprimer ou la sollicitude ou l'intérêt qu'elles inspirent, c'est le datif, cas exprimant relation et rapport qu'il emploie. Ainsi Il. 3. 91, *ἀπὸ Ἑλένης*, ib. 3. 157, *ἀπὸ γυναικὸς*, ib. 17. 369, *ἀπὸ Μερόπιδος κατασθέντων*. Je connois plusieurs passages

(comme II. 17. 338) qu'on pourroit m'opposer ; mais des exceptions, surtout chez un poète, gêné par mille entraves, ne détruisent pas un principe avoué par le goût.

25. Ἀμφιθετός φιάλη. Ἀμφιθετός épithète dont le sens embarrasse, Hesychius en propose 5 interprétations, tant il est sur de la véritable. Après avoir lu ces 5 interprétations, et celles que donnent soit II. Et. soit Parthénien disciple du grammairien Denys, l'Athénien Apollodore, Aristarque et Asclépiade de Myrlee, tous quatre cités par Athenée I. xi. p. 501, je serois tenté de dire que la phiale ἀμφιθετός et ἀπέρωτος, étoit celle qu'on avoit battue à froid et qui n'alloit pas au feu ; une phiale dont le contour avoit une forme circulaire et qu'on pouvoit poser sur le fond, sur la bouche, enfin de tout côté. Voy. Athen. I. I.

26. Ἀμφιφορεὺς, ἦρος, ὅ. II. Et. se borne à dire d'après Athénée, liv. xi. ce qu'indique son Étymologie, que l'amphore étoit un vase à deux anses. Il falloit ajouter que c'étoit le nom d'un vaisseau d'une grande capacité. Cette addition me paroitroit exacte d'après ce vers d'Horace (Art. poet.) *Amphora caput Institui ; currente rota, cur urceus erit ?* En effet, dans ce vers latin, en partie scholie de l'ἀμφιφορεὺς, je vois l'*amphora* et l'*urceus* (petit pot à l'eau qui n'avoit qu'une anse, tandis que l'amphore en avoit deux) comparés entre eux comme une chose grande comparée avec une petite. L'amphore étoit donc un vaisseau d'une grande capacité. Aussi Hésychius l'explique-t-il par σαρὸς (et non σωρὸς) faute corrigée par II. Et. *Pheretrum quo efferuntur defuncti*. Ce mot *amphore* est donc à conserver, et ne peut être, je crois, remplacé par *urne*. Il y avoit en effet de grandes et de petites urnes ; tandisqu'il n'y avoit pas de petites amphores. Mad. Dacier et Bitaube l'ont donc, je crois, cédé à une fausse délicatesse en préférant *urne* à *amphore*.

27. Ἐμβατεύω.

Examen tant d'une leçon de Xenophon, à tort abandonnée par tous les commentateurs, que d'une explication inexacte d'H. Et. et d'Hésychius. II. Et. et Hésychius combattus par leurs propres armes. Sophocle expliqué. Son Scholiaste et autres commentateurs réfutés.

Dans le banquet de Xenophon (4, 27 ; t. I, de mon Xenophon grec-latin, fr. avec notes et Variantes de MSS.) Charmide dit à Socrate, εἶδον ὅτε παρὰ τῷ γραμματιστῇ ἐν τῷ αὐτῷ βιβλίῳ ἀμφότεροι ἐμβατεύετε. Cette leçon a tourmenté tous les commentateurs et tous les lexicographes, sans en excepter H. Et. et Hésychius.

Ce dernier donne ζητέω comme glose de ἐμβατεύω, glose suivie par Beunclave et H. Et. dans leur Xenophon. Pour arriver à sa glose, Hésychius ayant probablement en vue notre passage, et y voyant ἐν τῷ αὐτῷ βιβλίῳ à côté de ἐμβατεύω, se sera dit " dans un livre, on fait des recherches, donc ἐμβατεύω est synonyme de ζητέω chercher." En raisonnant ainsi, Hésychius s'est écarté de l'analogie : nous, consultons la. Elle nous apprend dans Lennep (ouvrage trop déprécié par un

savant illustre) que βᾶω exprime l'idée d'appuyer sur une chose dont on est maître et possesseur. *Vis propria stirpis βᾶω sita est in motu qui fit nitendo in aliquid.* Si cela est vrai du simple βᾶω, il le sera à plus forte raison de ἐμβάτεω. Ce composé a sans doute exprimé l'action d'entrer en maître dans une possession : et pour appuyer cette acception, nous proposerons l'autorité d'H. Et. "*possessionis alicujus additionem aut invasionem declarat vocab. illud.*" 2^o d'Hésychius : ἐμβάτεῖσαι, dit-il, τὸ κατέχειν, καὶ καρποῦσθαι χωρίον ἢ οἶκον, ἢ ὅλον τὸν κληρον. D'après H. Et. et surtout d'après ces mots κατέχειν, καρποῦσθαι χωρίον, je vois que ἐμβάτεω a signifié d'abord, *marcher en maître dans un champ*, par ex. ; ensuite *l'exploiter*. Du sens propre, passant au figuré, on aura dit, ἐν τῷ βιβλίῳ ἐμβάτεον, *se promener dans un livre, comme dans sa propriété, en exploiter les idées, les vérités quelconques* : et tel est le sens qu'y attache Xénophon, sens que j'ai aperçu trop tard ; et si cette discussion est fondée, ἐμβά-ε'ειν doit être respecté et enrichir nos lexiques avec l'acception que je propose.

Avoir cité pour mon acception les autorités d'H. Et. et d'Hésych. c'est les avoir combattus par leurs propres armes, c'est avoir réfuté celui-ci en expliquant ἐμβάτεον par ἔπειν, et H. Et. par *pedem ponere*. Ἐπῆ, bien plus énergique signifie non *mettre le pied*, mais *marcher ferme et fièrement comme dans sa possession* : sens que je lui donnerois dans Sophocle (Œd. T. 811) Œdipe déplorant ses infortunes dit, (ne suis-je pas bien malheureux) *puisque le destin me condamne (χοῖν) à mériter, à ne plus voir les miens, à ne plus marcher dans ma patrie (ferme, et en citoyen possesseur du droit de cité.* Tel est le sens de l'ἐμῶν. de Sophocle. Celui de *mettre le pied. in patriam pedem ferre*, version de Brunck et de M. Bothe, me semble contraire à l'analogie, au génie de la langue : je dus presque aux loix du goût. En effet à ne consulter que le goût, qui a souvent présidé à la formation des langues, ἐμβάτεον, mot d'une intonation forte, doit dire plus que ἐμβάω, prive de la forte τ, et d'ailleurs moins sonore puisque α se prononce comme α des Latins ; mais cette dernière observation n'est que conjecturale.

28. Σῆμα. H. Et. le traduit par *sapulchrum*, version qu'il donne aussi pour τάφος. Peut-être a-t-il quelquefois ce sens ; mais le plus souvent il signifiera, *monument en l'honneur d'un homme mort, mais ne renfermant pas sa cendre*. Ce sens résulte du contexte d'Homère (Il. 23, 255, 257). Le poète qualifie de σῆμα le monument élevé à Patrocle. Pourquoi ? C'est qu'il ne renfermoit pas les ossements de Patrocle. On les avoit déposés dans la tente (ib. 251) parcequ'on devoit les rapporter dans la patrie d'Achille. Homère le dit implicitement, car après avoir annoncé qu'on avoit déposé les ossements dans la tente, il n'ajoute pas qu'ils en aient été retirés pour les placer dans le σῆμα. Ils ne devoient pas y être déposés. Cela eût été contraire à l'usage attesté par Homère (Il. 7, 335) et auquel Theocrite fait allusion dans sa 3^{me} épigr. où un mort gémit de se sentir couvert d'une terre étrangère. Voy. ⁴τάφος.

29. Τάφος, *sepulchrum, monument qui renferme les ossemens ou cendres d'un mort.* Quant à *tumulus* que donne ensuite H. Et. comme ce mot Latin se dit proprement d'une terre amoncelée, je le croiois version inexacte, et plus convenable à σῆμα qu'à τάφος. 2^o *sepultura, funus.* A l'appui de ce sens, H. Et. cite le v. 618 du ch. 23. de l'Iliade; mais là τῶπον μῆμα, en parlant de la phiale offerte à Nestor, signifiera aussi bien, phiale offerte à Nestor en mémoire des jeux funebres. 3^o *Ritus funebres, funebre epulum.* Les ceremonies funéraires, les honneurs qui precedent, accompagnent et suivent les funérailles: donc *cérémonies funebres, jeux funebres, repas funebre.* Dans le dernier sens, Homere a dit (Il. 23, 673, 679.) *il vint à Thibes pour les jeux funebres*; ou peut-être, plus litt. *il vint pour les jeux funebres*, qui devoient se célébrer, pres de, ou en présence de sa tombe, ἐς τάπον. 4^o *Locus ubi situs est τάφος.* Voy. Sophocl. Elect. 899. edit. Vauvil.

Si d'après les deux articles σῆμα et τάφος, je devois que le σῆμα pouvoit quelquefois (mais rarement) avoir le sens de τάφος; mais que presque jamais et peut-être jamais, τάφος ne fut que par abus, synonyme de σῆμα. Le σῆμα rappelloit la memoire d'un mort; le τάφος faisoit plus, il renfermoit la cendre. Un mort pouvoit avoir son σῆμα ou son μῆμα en divers pays, (Herodote 7, 167) mais il n'avoit ordinairement son τάφος que dans sa terre natale. Le τάφος est donne par Pausanias (1, 18.) comme preuve qu'on avoit habité un pays. Les braves morts à Marathon eurent un τάφος hors du pays natal, mais cela par une honorable exception.

Le σῆμα, ainsi que le τάφος, se plaçoit quelquefois dans l'enceinte même du bucher, (voy. mon article ἀρσι) et avoit quelquefois une forme pyramidale qui rappelloit et representoit le bucher où le corps avoit été consumé. C'est ce qui me semble résulter de la scene unique de l'El. de Soph. v. 897. *sq.* dont plusieurs vers me semblent mal interpretés par de savans critiques.

30. φιάλη. On traduit ordinairement ce mot par *poculum, calyx*; mais d'après Athenée (l. xi. ch. 6. edit. Commel. au. 1598, p. 479. et 500.) je douterois fort que la φιάλη fût une coupe. Du moins Homère semble-t'il autoriser mon doute; car Il. 23, 270, il la dit ἀπύρωτον; mais une coupe qui n'a pas encore été sur le feu peut donc se mettre sur le feu; or on n'y presente pas les coupes.

Ce que je dis par induction, Athenée (l. XI. p. 500) le prononce formellement. Par *phiale*, dit le Deipnosophiste, Homère n'entend point parler d'un vase à boire, οὐ τὸ ποτήριον λέγει, mais d'un vase d'airain très large, ἀλλὰ χάλκεον τε καὶ ἐκτέτατον, ayant la forme d'un chaudron (λεβητώδες) et peut-être à 2 anses. Avoit-il toujours exclusivement cette acception? C'est ce qu'on ne peut décider que par l'examen de tous les passages où se trouveroit le mot φιάλη. Qu'il me suffise ici d'avoir averti d'une légère méprise.

PARALLEL PASSAGES FROM AUTHORS ANCIENT AND MODERN.

NO. I.

I HAVE extracted from several authors, ancient and modern, a few passages which resemble one another in a remarkable manner. To judge, in which the similarity is assignable to imitation, and in which to casual coincidence of thought, may perhaps afford some amusement to your readers.

JOHN SEIGER.

Welsh Bicknor, Dec. 1815.

I.—ALEXIS.—Εἰ τοῦ μέθυστος δαιμόνιον τὸ κυριπαῖον
Περφύρεθ' ἔσται, οὐδ' οὐκ ἔστιν αἴτιον τοῦ
Προσέτα πλεῖον του μετρίον· οὐκ δὲ τὴν
Τιμωρίαν οὐ πιστεύουσιν τῆς μέθης
Ἦξεν, προχέουσιν τοὺς ἀκράτους τίνουσιν.

CLEARCHUS.—Εἰ τοῖς μέθυσι γινόμεναι ἐκείνης ἡμέρας
Ἰαλγεῖν συνέβαινε τὴν κεφαλὴν πρὸ τοῦ τίειν,
Τὴν ἀκρατον ἔμελλεν οὐδὲ εἰς ἕτινεν αὐν.
Νῦν δὲ προπερὸν γε τοῦ πόνου τὴν ἰσχυρὰν
Περίλαβάνοντες, ὑπερβύμεν τὰ γαστρί.

LOCKE.—Were the pleasure of drinking accompanied, the very moment a man takes off his glass, with that sick stomach and aching head, which, in some men, are sure to follow not many hours after, I think nobody, whatever pleasure he had in his cups, would, on these conditions, even let wine touch his lips; which yet he daily swallows, and the evil side comes to be chosen only by the fallacy of a little difference in time.—*Essay on Hum. Und. b. iii. ch. xvi. §. 63.*

II.—ÆSCHINES.—οὐκ ἀποτρεχέει τὴν φιλοτιμίαν, μηδὲ ἐξαιρέει τῶν δικαστῶν τὰς ψήφους ἐκ τῶν χειρῶν, μηδ' ἘΜΠΟΡΟΘΕΝ ΤΩΝ ΝΟΜΩΝ ἌΛΛ' ὍΤΙΣΤΕΡΟΣ ΠΟΛΙΤΕΤΟΤ.—In Ctesiphont. p. 415. ed. Reiskn.

EURIPIDES.—Καὶ τῶν νόμων γε μὴ πρότερον εἶναι θέλειν.

Orest. v. 181. ed. Porsoni.

Camden says that QUEEN ELIZABETH, in a speech to the University of Oxford, counselled them “not to go before the laws, but to follow them.”

III.—PLATO.—ἢ οὐ καὶ Ἡράκλειτος ταυτὸν τοῦτο λέγει, ὅτι οὐκ ἐπάγγη; ὅτι ἀνθρώπων ὁ σοφώτατος, πρὸς θεὸν πῶς φαίνεται.—Hippias Major. p. 289. ed. H. Steph.

POPE.—Superior beings, when of late they saw
A mortal man unfold all nature's law,

Adm'd such wisdom in a human shape,
And shou'd a Newton, as we show an ape.

Essay on Man.

IV.—PLUTARCH.—ὁ γὰρ ὅσων παρακρούμενος, τὸν μὲν ἐχθρὸν ὁμολογεῖ διδόναι, τοῦ δὲ θεοῦ καταξυνεῖν.—In Iasandio.

BACON.—'To say that a man lieth, is as much as to say that he is a brave towards God and a coward towards men.—Essay 1.

The following verses of YOUNG might be used to express the same sentiment :

They heaven defy, to earth's vile drags a slave ;
Through cowardice most execrably brave.

Love of Fame, vi. 425.

V.—LONGINUS.—οὐδὲν ὑπάρχει μέγα, ὃ τοῦ καταφρονεῖν ἐστὶν μέγα.—§. 7.

YOUNG.—Nothing is great, of which men great,

More glorious, is the scorn.—Resignation, P. 11.

VI.—DIOGENES Laertius. Τὸς ἀτάτους εἶπε παραπλησίους εἶναι συκαῖς πρὶ κεκομῶν περὶ φυλακῆς ὅν τοῦ καρπῷ μὲν ἄνθρωποι καὶ ἀπογεύονται, κορακεὶ δὲ καὶ γύπτες ἐσθίουσι.—In Vita Diogenis, p. 220. ed. H. Steph. in 12mo.

DRYDEN.—His generous mind the fair ideas drew

Of fame and honour which in dingers lay ;

Where wealth, like fruit on precipices grew.

Not to be gather'd but by birds of prey

Auris Mirabilis, Stanzas

VII.—PLUTARCH.—Τὸν οὐ πάαν παντάπασιν ἀναρξ θάνατον, εἰ καὶ βουατόν ἐστιν, ἐν πολλοῖς ἀργύρῳ οὐ ὁ λόγος (reason) καὶ ἀνελκυστέρις, ὥσπερ κυβερνήτης πνεύματος ἐκλιπόντος.—De virtute morali.

POPE.—On life's vast ocean diversely we sail,

Reason the card, but passion is the gale

Essay on Man, P. 11. 108

VIII.—DIOGENES Laertius. Τὸς τῶν ἐργαλείων τοῦ θανάτου μετασχόντας, εὐνοστροφίας δὲ ἀπληθεύοντας, ἡμέρους ἐλσεν εἶναι τοῖς τῆς Πηνελόπης μνηστήρσιν. Καὶ γὰρ ἐκείνους Μελάων μὲν καὶ Πολυδάμαν καὶ τὰς ἄλλας βεβαπταίνας ἔχειν, πάσας δὲ μαλλὼν ἢ αὐτὴν τὴν θέσπιναν δύνασθαι γῆμαι.—In Vita Aristippi.

Scrivenius. "Quem Polybium cum meantium virium non esset emendare aut illustrare, et tamen publico prodesse vellem, ac bene de re bellica mereri,— Vegetum arripui. Sic proci Penelope, cum ad ipsam dominam accessus non pateret, cum ancillis illius miscebantur."—In his Preface to the Scriptorum de re Militari, dated 1632.

POPE.—Then Criticism the Muse's handmaid prov'd,

To dress her charms, and make her more belov'd :

But following wits from that intention stray'd;
Who could not win the mistress, wou'd the maid.

Essay on Crit. v. 105.

IX.—DIODORUS Siculus. —ἐλπίον μὲν γὰρ τὴν ἐφελκυσσὺν τῇ
φύσει θάνατον εἰς πατέρας σατηρίαν ἀναλάσαντι, κλάναν ἑντῶν ἔξαι
καταλείπειν. —iii. p. 541. ed. H. Steph.

CICERO.—Non est viri, minimeque Romani, dubitare eum
spiritum, quem naturæ quis debeat, patriæ reddere. —Philipp. x.
c. 10.

POPE.—The life which others pay, let us bestow ;

And give to fame what we to nature owe. —Iliad 12.

X.—SENeca.—Nihil illis paucibus obscurus, qui nobis præ-
stant, non ut per tenebras videamus, sed UT IPSAS —Ep. 57.

MILTON.—Darkness visible.

XI.—SENeca.—Non est formosa, cupis crux laudatur, aut
brachium, sed illa, cupis universa facies adomationem singulis
partibus abstulit. —Epist. 55.

POPE.—'Tis not a lip or eye, we beauty call ;

But the joint force, and full result of all.

Essay on Crit. v. 247.

XII.—JUVENAL.— spectant subeuntem fata morti

Alcestem ; et simul si permutatio detur,

Morte viri cupiant animam servare carellæ,

Sat. vi. 653.

Pope.—Not louder shrieks to pitying heaven are cast,

When husbands or when lapdogs breathe their last.

Rape of the Lock. iii. 157.

XIII.—CICERO.—Gratiam autem et qui refert, habet ; et
qui habet, in eo ipso quod habet, refert. —Pro Cn. Plancio, c. 28.

MILTON.—And understood not, that a grateful mind

By owing owes not.

XIV.—LONGINUS. —Τῆς γὰρ ἐν ταῖς ὁρέταις ἀνταρξίας τὸ σχῆμα ;
ὁ γὰρ ὅτι τῷ φωτὶ αὐτῷ. —Sect. 17.

OWEN.—Suntque oculis tenebræ per tantum lumen abortæ.—

Metam. ii. 181. [which Addison thinks a flat antithesis.]

MILTON.—Dark with excessive light thy skirts appear.

XV.—“In the verses to Fletcher we have an image that has
since been often adopted :

But whither am I stray'd ? I need not raise
Trophies to thee from other men's dispraise ;

* * * Philo Jud. de Opif. Mund. p. 2. b, τὰς παρρηγυαῖς ἀπείρας, eximio
splendore obumbrare, i. e. præstringere : ut Matth. xvii. 5. Νύμφη φωτός] dicitur
ἐκείνη. In quibus umbra tribuitur luci. Quomodo Vopisc. Numerian. sub
int. p. 791. T. ii., *Veluti radio solis obtexit.* Albertius ad Hesych. vv. *Εἴς.*
1271. &c. — Ed

Nor is thy face on lesser ruins built;
Nor needs the juster title the foul guilt
Of eastern kings, who, to secure their reign,
Must have their brothers, sons, and kindred slain.

After Denham, Otway, in one of his Prologues,
Poets are sultans, if they had then will;
For every author would his brother kill.

And Pope,

Should such a man, too fond to ride alone,
Be, like the Turk, no better near the throne.

Johnson's Life of Denham

I have traced this image higher than Denham:—no

BACON:—Aristotle, as though he had been of the race of the Ottomans, thought he could not reign, except this first thing he did he killed all his brethren:—*Advancement of Learning*, book p. 55. fol. Lond. 1753.

XVI.—COWLEY:—Round the whole earth his cleared name
shall sound;

And reach to worlds that must not yet be found.

Daniel, i. n. 844.

POPE:—Nations unborn your mighty names shall sound,
And worlds applaud that must not yet be found.

Essay on Crit. 196.

XVII.—BUTLER:—Love in your heart asully burns

As fire in antique Roman urns,

To warm the dead, and vainly light

Those only that see nothing by't

Hudibras, Part II. Canto i. 311.

POPE:—Ah hopeless, lasting flames! like those that burn
To light the dead, and warm th' unfruitful urn

Elisa to Abiath. 291.

XVIII.—WOLLASTON:—If a good man be passing by an infirm building, just in the article of falling, can it be expected that God should suspend the force of gravitation till he is gone by, in order to his deliverance? or can we think it would be increased, and the fall hastened, if a bad man was there, only that he might be caught, crushed and made an example? *Religion of Nature del. sect. v. prop. 18.*

POPE:—When the loose mountain trembles from on high,
Shall gravitation cease, if you go by?

Or some old temple nodding to its fall,

For Chartres' head reserve its destin'd wall?

Essay on Man.

XIX.—COWLEY:—So sweet 's revenge to me, that I
Upon my foe would gladly die.

The Monopoly.

POPE. — See fierce Belinda on the banquet dices,
 With more than usual boldness, in her eyes;
 Nor fear'd the chief to' unequal fight to try,
 Who sought no more than on his foe to die.

Rape of the Lock.

I shall conclude with citing some verses of Cowley, which seem applicable to the ill-deserved but short-lived esteem in which his poems were once held, and the neglect, succeeded by applause, of Milton's.

No art so far can upon nature win,
 As e'er to put out stars, or long keep meteors in.
 On his Majesty's Restoration.

DE FRAGMENTIS POETARUM MINORUM GR. A TH. GAISFORDIO EDITIS.

E. H. BARKERI *Epistola ad* TH. GAISFORDIUM, *Gr. Ling.*
Profess. Reg. Oxon.

PARS SECUNDA.

Ad Simonidis versum ἐξ πύργου κάλνυμι, cccxxx.:

τῆς ἐξ πύργου, τε καὶ παντοῦ τοῦ ἀνθρώπου :

hæc notavit Brunck.: "Σπύργου, notat clementem colorem, s. gilvum, quem in equis damna Virgilius: vide Salustium in Solim. p. 181." Hesych. Τ-σπύργου σπύργου, ἄνθρωπος, τὰ πύργου. Gloss. Labbeus: Gilvus, σπύργου. Voc. σπύργου omisit H. Steph. Thes. Gr. L., ut et voc. τρεῖς ἀς ap. Ælian. H. A. x. 41. pro nomine cicadae, ἐκ τῆς χελιδνός.

In Solonis Fragmentis a Gaisfordio editis frustra quæsi vi sequentem Suda locum. Κιχχάνων τὸ ἐπιξίειν οἱ περὶ Σχολ.

In Notitia de Solone, quam Gaisfordius ex Fabreæ Biblioth. Gr. exscripsit, frustra quæsi vi hunc insignem Suda locum: Κεῖρε δὲ Σόλων ἐκείνη το πατρωνυμικὰς. Kusterus: "Alium hic de re ap. reliquos scriptores silentium; quare vellem Suda auctorem suum prodidisset."

Quod ad Rhiani Fragmenta attinet, sunt quedam loca, quæ doctissimus Gaisfordius non adduxit.

Schol. Apollon. R. in. 1.: 'Ριανὸς δὲ φησι μηδὲν διαφέρειν ἢ πάσαις ἐπικαλεῖσθαι τὰς Μούσας, λέγων οὕτως:

Πᾶσαι δ' εἰσαίουσι, μιᾶς ὅτε τοῖνομα λέξεις.

Paulo aliter ap. Schol. MSS. a Schæfero edita: 'Ριανὸς δὲ φησι,

μηδὲν διαφέρειν, εἰ μὴ τι, ἐπικαλεῖται τῶν Μουσῶν, πάσας γὰρ διὰ τῆς μιᾶς σημαίνει· λγχει δὲ οὕτως·

Πᾶσαι δ' εἰσάγουσι, μιᾶς ὅτε τὸν ὄνομα λέξεις.

(Ad Rhæm versus, quos Gaisfordius e Schol. Apollon. R. iii. 1089. adduxit. bene scribit Schæferus in notis ad Schol. MSS. :

Ἐξαντίην δ' ἐξ αὐτῆς ἀπ' Αἴμωνος, ὃν ἴα Πηλεσγόης —

“Sunt qui vertant continuo, statim; male illi contumelioses enim ἐξαντῆς, a quo pluvium discerpit. Est enim ubique rursus, denovo. Archilochus i. v. 9. ἐξαντῆς ὁ ἐτέρους ἐταρσέψεται. iii. v. 4. ἐξαντῆς (i. ἐξ αὐτῆς) κτίζομαι οὐ κακίᾳ.” In altero Archilochi loco Gaisfordius edidit ἐξαντῆς, at Jacobus in nota, quam affert Gaisf., e Plutarcho (T. ii. p. 239). B. proteret ἐξαντῆς, et de vera lectione nihil monuisse videtur.)

Steph. Byz. v. Ἀγύλλα. Ἀγύλλα, πολὺς τοῦ ἑρμῆος — ὁ τελίτης, Ἀγυλλαῖος. Ρικῆς δὲ Ἀγύλλιον ἀπ' χαλκῆς. L. Hebstomus: “Agylanus Latini auctoribus (Vulg. Fab. vii. 8.) dicitur Agylle civis, unde in verbis sequentibus, Ρικῆς δὲ Ἀγύλλιον ἀπ' χαλκῆς, legit Ἀγυλλῖον Salmasius in Sol. ii. p. 60.”

Quod ad Panyasidis Fragmenta attinet, non omnia oc upavit diligentissimus Gaisfordius

Schol. Ven. ad H. 1. 501.: Ἐρχεται δὲ βῆλ' ἀπο τοῦ βαίνεσθαι, ὡς καὶ ὁδός, ἀπὸ τοῦ δόευσθαι καὶ Πανύσιος οἱ τὰ περία, ρητὰ λγχει. Etym. M. p. 196. 32.: Βῆλος ἀπὸ τοῦ βαίνεσθαι, ὡς καὶ οὗτος ἀπὸ τοῦ δόευσθαι καὶ ὁ Πανύσιος οἱ τὰ περία βαίοντα λέγει.

Versum, quem ex Athenæo Epit. ii. p. 37. adduxit, sic legit Gaisfordius, ut et Schweighæuserus :

Πινόμενος κατὰ μέτρον, ὑπὲρ μέτρον δὲ χρεῖων.

Uterque silet de Mureti Var. Lectt. vii. 12., ubi: “Immodico vino maxime debilitari corporis vires, quod et Lucilius dixerat his versibus Lib. 30. Sat.

Scito etenim bene longinquum mortalibus morbum

In vino esse, ubi qui invitavit dapsilior se.

Et Theognis v. 509.

Οἶνος πινόμενος πούλ' ἀκαχός· ἦν δέ τι, αἰτῶν

Πίνῃ ἐπισταμένως, οὐ καχός, ἀλλ' ἀγαθός.

Et Panyasis :

Ὡς οἶνος θνητοῖσι θ-ἂν πάρα δῶρον ἄριστον,

Πινόμενος κατὰ μέτρον, ὑπέρμετρος δὲ χρεῖων.”

Pro ὑπὲρ μέτρον, quod ediderunt Gaisf. et Schweigh., ὑπέρμετρος legit Muretus. Voc. ὑπέρμετρος onusit H. Steph. Thes., sine ullo exemplo affert Schneiderus in Lex.

Simonidis Fragm. clxxvii.: “Αὐτὴ δὲ φοξίχειλος Ἀργεῖη κύλιξ, Etym. M. p. 798. 20. Apollon. Lex. v. φοξός. Schol. Ven. H.

B. 219. Simonidi Amorgino tribuit Athen. xi. p. 480. cf. Eustath. H. B. 207 = 156. 51." Gaisfordius

In Elym. M., ut et p. Athen., legitur *φειχίχαιος*, in Apollon. Lex. vitiose *φείξ χαίος*, ap. Eustath. corrupte *φειχίχαιος*. *Φειχίχαιος* est vox nihili: lege *φειχίχαιος*. Minus est accuratissimum Gaisfordium veram lectionem non animadvertisse, praesertim cum in Schol. Ven. non *φειχίχαιος*, sed *φειχίχαιος* legatur. Alex. Politus ad Eustath.: "*Φειχίχαιος*, ex Athen. et Elym. lege *φειχίχαιος*, nisi male *φειχίχαιος*." *Φειχίχαιος*, Schneideri in Lexicon suum recepit. Hae voce caret H. Steph. Thes. *φειχίχαιος* derivandum esset non e *φείξ* et *χαίος*, sed e *φείξ* et *χίλος*, ut *φειχίχαιος* ap. Aeschylum (Aeschyl. v.) compositum est e voce *φείξ* et *χίλος*. Quod ad Simonidem Amorginum attinet, in Athenaei loco est *Σιμωνίδης ὁ Ἀμοργίος*. De hac re bene monuit nobis Alex. Politus ad Eustath.: "Simonides

Ἰμβρον ἢ τῆς Ἰταλίας, Ἀμοργίος γὰρ ἐστὶ ὁ Πηγῆς ὀρίστος, καὶ Σιμωνίδης ὁ Ἀμοργίος, ἢ ὡς ἐπεί, Σιμωνίς. Sed alius vocatur *Ἀμοργίος*, nempe ex *Amorgos*, una ex insul. Sporadicis, vel Cycladibus. Sic enim Stephanus: "*Ἰμβρος, ἡνὸς μία τῶν Κυκλάδων, ἡνὸς αὖ πόλεις τρεῖς, Ἀμοργίος, Μυτιλήνη, Ἰρυνία, ἐκαστὴν δὲ καὶ Παιγκάλην, καὶ Ψυχίαν, ὅσαι τῆς Ἀμοργίας Σιμωνίδης ὁ Ἰαμβοπίδης, Ἰαμβόγιος λεγόμενος, ὡς Ἰαμβόγιος. Εὐκρινίς, Σιμωνίης (ὁ) κρίνει. Ἀμοργίος, Ἰαμβογράφος.*" Fallit Berkellius: "Vide Strabonem x. circa finem, Procli Chrestom. p. 312. ubi Sylburgius pro *Ἀμοργίος*, optime *Ἰαμβόγιος* et Eustath. in Dionys. p. 76." Berkellius, ut et Sylburgius, falli, patet e Photio n. 252. f, c., quo ad Procli locum respicit, et habet non *Ἀμοργίος*, sed *Ἀμοργίος*. Gaisfordius in sua Procli editione p. 380. retinet *Ἀμοργίος*, sed de proposita lectione *Ἀμοργίος* alium egit silentium. Sylburgii verba sunt haec: "*Σιμωνίδης ὁ Ἀμοργίος*, vitiosum id. *Ἀμοργίος* scripserat Proclus, aut *Ἰαμβόγιος*, ut e Steph. (Byz.) didici." Ap. Athen. *Ἀμοργίος* legitur, ibique nullam lectionis varietatem in MSS. notavit Schweighauserius. Archiepiscopus Thess. in suis notis ad Dionys. 525., teste Berkellio: "*Ἡ Ἀμοργίος, ἐξ ἧς Σιμωνίδης ὁ Ἰαμβοπίδης, Ἀμοργίος ἐστὶν ὁ λεγόμενος περιπερισπωμένος, τὴν ἰσχυρὰ τὴν Ἀμοργίος, τὴν περιπερισπωμένην, χιτῶν ἐπιτίθειν, ἀπὸ χρωματὸς ὡς ἐλαγχρῆς τοῦ τοῦ.*" Athen. xi. p. 400. *Πατήρια δὲ πρῶτον οἶδα ἐνμάσσαντα τὸν Ἀμοργίον ποιητὴν Σιμωνίδην.* Bene Schweighauserus: "A patria Amorgo, una ex Cycladibus, nomen invenisse docet Steph. Byz.,

1. Addit Eustath.: "*Ἀμοργίος γὰρ ἡ τοῦ Ἰαμβοπίδου ἐκαστὴν πόλιν, ὅσαι τῆς Ἀμοργίας Σιμωνίδης ὁ Ἰαμβοπίδης, Ἰαμβόγιος λεγόμενος, ὡς Ἰαμβόγιος. Εὐκρινίς, Σιμωνίης (ὁ) κρίνει. Ἀμοργίος, Ἰαμβογράφος.*" Fallit Berkellius. Fallit etudatissimus Archiepiscopus, confundens *Ἀμοργίος* (ἡ τοῦ Ἰαμβοπίδου ἐκαστὴν πόλιν) et *Ἀμοργίος* (ἡ ἀμοργίος): de quo errore fuse dixi in *Epistola MS. ad Schaefferum*.

tribuit Servius, id caput ei paulo post Schol., Σιμωνίδης δὲ Ἰφροδίτης καὶ Ἰφρύς, adducens haec eius verba, Σχίζετο γ. τ. λ." Sed notatu de causa est Simonidem ap. Schol. Apollon. R. fecisse Cupidinum e Venere et Marte progenitum, eum, secundum Servium locum, Simonides Cupidinum fecit et e Venere tantum progenitum.

Simonides Fragment. cxxxi. "Schol. Aristoph. Acham. 740. Οὐ μὲν γὰρ Ἰφροδότης ἐπὶ τῶν χρίστων τὰς ἐπὶ λῆξιν ἀρχαίαν, ἀλλὰ καὶ Σιμωνίδης ἐπὶ λῆξιν τὰς χρίστων."

"Ὅτλη δὲ κρίνει τὸν ἱστορῶν πρῶτον."

Suidas, cuius locus Gaisfordiana praeterat, hunc profert versum v. Ὅτλη, et pro τῶν habet ἡς.

Simonidis Fragment. cxxxi. "Plato Protag. p. 339. Α. Αἰγὴ γὰρ τοῦ Σιμωνίδου, ἥτις δὲ τοῦ ἀνὰ κρήνης οἶον τοῦ Θετακού, ὅτι, ἡμεῖς ἀγνοοῦμεν ἀλλ' οὐ γινώσκουμεν χρῆσθαι, χρεῖται τε καὶ ποτὶ, καὶ εἴς τιν' ἀρχαίαν, ὅθεν δὲ τὸν ἱστορῶν."

Et paulo post,

Ὅτλη δὲ κρίνει τὸν ἱστορῶν, καὶ τὰς σέξας παρὰ φωνῆς ἀρχαίαν, ὅθεν δὲ τὸν ἱστορῶν."

Sic ut locus Gaisfordianus praetermissus videtur: *ἱστορῶν μετουσιώστικον*. P. τοῦ *ἱστορῶν* καὶ *Σιμωνίδου*, ἐπεὶ ἰσθ' ἀκρόν ἀλαβία καὶ ἡλίκον, *Κυρία γινώσκου χρῆσθαι*, ἱστορῶν ἀρχαί γὰρ ὁ *ἱστορῶν* Ἀρχαί, ὅθεν δὲ τὸν ἱστορῶν. Cf. Suid. v. *Χαλκιδά*.

Gaisfordius nullam recte mentionem sequentis loci ap. Phot. Lex. MS. Ὅτλη δὲ κρίνει τὸν ἱστορῶν, τὸν Θεόδοτον. "Ἰσθ' δὲ τὸν μετὰ γινώσκου καὶ γινώσκου καὶ ἀκρόν οἶον τοῦ Σιμωνίδου. Ni vehementer erro, verba ista Σιμωνίδης non ad voc. κ. ἀκρόν referenda sunt, sed ad voc. γινώσκου, quod Simonides usurpavit hagn. cxiij.

Ad Phocylidis Pseudonymi vers. 82. sic scribit Brumckius:—

"Inter hunc et precedentem versum insertus est iste in uno codice: *Μῆτε δίκην δικάσῃς, πρὶν ἀμφὸν μῦθον ἀκούσῃς*. Scriptum oportuit πρὶν ἀνὰ κρήνην. Sed longe antiquior est versus ille auctore huius carminis. Ad eum adhuc Aristoph. Vesp. 725.: *Ἦπιν σοῦτο, ἦ, ὅστις ἐφαρκεν, Ἦπιν ἀνὰ κρήνην μῦθον ἀκούσῃς, ὅνα δὲ δικάσῃς*. Laudatum etiam a Plutarcho de Stoe. Repugn. p. 1031. E." De eodem versu idem ad v. 190. scribit: "Vers. 82. suspicor in aliqua huius carminis editione exstare; citatur enim tanquam e Phocylide a Florente Christiano ad Comicum." Non sequitur hunc versum "in aliqua Phocylidis carminis editione exstare," quod Flor. Christianus tanquam e Phocylide citavit; nam Flor. Chr. contasse Luciani locum T. iii. p. 136. in animo habuit:—*Ποιητὴν μὲν δοκῶ τὸν ἀριστον ἐπαγαγεῖν τῷ λόγῳ, εὖ μάλ' αὖ περὶ τούτων ἀποφηνάμενον, μᾶλλον δὲ νομοθετήσαντα. Φησὶ δὲ, Μῆτε δίκην δικάσῃς, πρὶν ἀμφὸν μῦθον ἀκούσῃς*. Ibi M. du S.:—"E quo poeta Lucianus habeat, incertum esset, nisi Scholiastes Phocylideum esse

doceret: nam quod in Phocylide hodierno non reperitur; cum genuinus non sit, movere nos non debet." Sed procul dubio hic versus Phocylidi antiquiori tribuendus est. Secundum Solanum, versus exstat ap. Platonem quoque in Demodoco suspecto, 787. C. Id quod nec Brunckius, nec Gaisfordius notavit. Utrumque praeteriit Ciceronis locus. Muretus Var. Lectt. vii. 18.: "Setum est illud, sive *Ἡσιόειον* est, sive, ut crediatur, *Φευλοειόειον*: *Μὴ δὲ δίκην δικάσῃς, πρὶν ἀμφὸν μῦθον ἀκούσῃς.*" Respicit Muretus ad Pseudo-Ciceronis locum: "Etsi illud *Φευλοειόειον* (ita enim putatur) observo, *Μὴ δὲ δίκην*, praesertim in te, a quo nihil umquam vidi temere fieri." Epist. ad Attic. vii. 18, ubi silet Ernesti.

Ad fragmenta Phocylidis Milesii Gaisfordius p. 144. citat haec: "Plato Rep. vii. p. 107. A, *Φωκυλίῳ γὰρ οὐκ ἔκείνους πῶς φησι, δεῖν, ὅταν τῷ ἥκ βίος ᾖ, ἀρετὴν ἀπαιτεῖν.*" Eadem fere verba Schier p. 64. adduxit e Platonis Rep. iii. 623. ed. M. Ficini: *Οὐκ ἐννοεῖται πῶς Φωκυλίδης, δεῖν, ὅταν τῷ ἥκ βίος ᾖ, ἀρετὴν ἀπαιτεῖν,* "i. e. non audis Phocylidem dicentem: oportere virtutem exercere, cum jam hominum ad vitam necessaria comparata sunt; ita enim ego intelligo, ut τῷ per ellipsin pro τῷ ἀνθρώπῳ ponatur." Talia tu Schier, non est legendum τῷ i. e. τῷ ἀνθρώπῳ, sed τῷ i. q. τι.

Diligentissimus Gaisfordius librum non videtur vidisse, qui sub hoc titulo editus est Lipsae, 1751. 12mo. pp. 106.:-

"Phocylidis, philosophi et poetae ap. Milesios quondam celeberrimi, Carmina, cum selectis Adnotationibus aliquot doctorum virorum Gr. et Latine, Nunc denuo ad Editt. praestantissimas recensuit, Interpretationem Lat. emendavit, Notasque suas adiecit M. Jo. Adam Schier, Freibergensis."

Gaisfordius, ut et Brunckius, Phocylidem Milesium distinguit a Phocylide Pseudonymo, cui tribuitur *ποίημα νομβετικόν*, quod, Brunckio iudice, "Christiani est alicujus, qui sub finem quarti saeculi visisse videtur." Sed Schier Phocylidem Milesium et Phocylidem pseudonymum unum eundemque esse putat. Sequens notitia de Phocylide Gaisfordium praeteriit: "Phocylidis versus recentioris esse originis, vel saltem senioribus temporibus, imprimis a Christianis hominibus, valde mutatos et interpolatos, inter viros eruditos constat: Cf. Ludov. Wachleri Diss. de Pseudo-Phocylide, Rintel. 1788. 4." F. Guil. Sturzii de Dial. Maced. et Alex. p. 207.

Sequentia Hesychii loca Gaisfordium praeterierunt: *Φυμνόν ἀνυπόδητον, ἢ ἀπεσκητισμένον, ὡς Ἀρχίλοχος.*

Item: *Ἀηδόνας νεοσσός· καὶ τὸ τῆς γυναικὸς αἰδοῖον, παρὰ Ἀρχιλόχῳ.* H. I. nullam lectionis in Codice Marciano varietatem notavit Schowiga. Valkenaerius ad Theocr. Adoniaz. p. 402. veram reposuit lectionem: "Corrigunt *ἀηδονίς*, vel *νεοσσὺς*: imo vox excidit restituenda, *ἀηδονιδεύς ἀηδόνας νεοσσός*: lusciniarum pulli

(ap. Theocr. Adoniaz. 121.) propria sua appellatione dicuntur
ἀγγελὸν καὶ ὁ δὲ ἄγγελος.

[illegible][illegible]

Dicaeopolis, qui tubicines istos Thebanos appellaverat, ut sibi constat, eisdem demumque vocat χαρδῆς, q. d. *pullos Charides*, qui a Charide, tanquam vespere a parentibus, didicissent τὸ εὐαγεῖν. Similis locus est in *Arionis* 800. Eodem respectu *Sind. v. Περιπτερίδας*, "Περὶ ἀπὸ τοῦ Χ. τοῦ Χ. χαρδῆς, ὡς καὶ ἐν τῷ περὶ τοῦ χαρδῆς. Περιπτερίδα." Huschke l. c. *Voc. Χαρδῆς*, omiserunt H. Steph. *Thes.* et Schneid. *Lex.* Antiatticistes ap. Bekkeri *Anecd. Gr.* p. 88: Γαλιδῆς ὁ πτερ γαλιδῆς σφάνος· Κρησῶδες ἄραται. Eundem Cratini locum respexit Hesych. (notante L. C. V. ad Theocr. *Adoniaz.* l. c.), quem ita corrigendum putat D. Ruhnck.: Γαλιδῆς ὁ Κρησῶδες· λέγει δὲ οὕτως τὸν εὐτιδὴ καὶ ὡς γαλιδῶν παῖδα. Ante Ruhnckenum sic coniecit H. Steph. *Ind. Thes.*: - "Hesych. γαλιδῆς a Cratino dici inquit τὸν εὐτιδὴ ὡς γαλιδῶν παῖδα: dicitur ut ἀλωτικῶδες, λουδικῶς, κεκαργῶδες, et hujusmodi alia. Sed ap. Hesych. scriptum γαλιδῆς per n-in penultima, at contra seriem alphabeticam, qua requirit." Hæc conjectura Codice Hesychi Marziano, a N. Schow edito, confirmatur, ubi, pro Mursi γαλιδῆς, est γαλιδῶς. *Voc. γαλιδῶς* omisit Schneideri *Lex.* Addit Huschke l. c. - "Hinc intelligitur

De altera Hesychiano γλῶσσαι ποιοῦ, Ἀρχιλόχῳ ἢ Ἀρχιλόχῳ καὶ τὸ τῆς γυναικὸς ἀνδρῶν, κατὰ Ἰερωνύμου, sicut Valerianus. Hieronimo videri ita sunt intelligenda, ut in archiloch. die. Archilochum vocat Ἀρχιλόχῳ, vel Ἀρχιλόχῳ, pro archiloch. ut apud Valerios. Ego quidem sic intelligo. Pseudo-dubio tale quid ἀνέπτυται Aristoph. Av. 660, notante et Vergoro, et Alberto; Boetium in Phil. de Virtutibus insigniis, notante G. ad Hesych.

Archilochi Fragment. lxxvii. "Schol. Nicomachi Ther. p. 40. ed. Coloni, Ἀρχιλόχος τὸν κατὰ τὸν οὐτὸν φασὶν ἀνέπτυται ὡς ἄρ' ἔμελλεν οὐκ εἶναι γυναικὸς ποιῆσαι. Rubikennus, ad Valerian. p. 20. recte reposuit videtur Ἀρχιλόχος; et. h. ex Schol. Theophrasti n. 18. λέγει γὰρ καὶ Ἀρχιλόχος τὸ εὖμα φυτόν Ἐσθλὴν γὰρ ἄλλαν οὐκ αὐτοῦ φυτόν ἔστιν (ex emend. Voupp.)." Gaisfordius.

Recte Rubikennus reposuit Ἀρχιλόχος. Sed quid faciemus de nom. Ἀρχιλόχῳ ap. Schol. Ven. ad Hom. Il. l. 37. αἰ. τίως γὰρ ἐν Κασσίδῳ; Ἀπὸ τῶν Κορίνθιων, ἀπὸ Κασσίδος ἢ Πρωτῆς τοῦ, ὃ μοῖρα Κασσίδος, ἀπὸ δούλου. Τὸ Κασσὶ Ἀλαστος ὁ Πρωτῆς ἀπὸ τοῦ ἐγκέφαλον ἔσται, ἀπὸ τοῦ ἐν τῷ κέρα εἶναι τὰ γὰρ παλαιὰ τῶν γυναικῶν ἀπὸ τῆς τῶν ἐγκέφαλον. λέγει οὖν τὸ, τίως δὲ μιν ἡ Κασσὶς αὐτῆς, τοῦτεστι, ἐκείνην ἀπὸ τῆς, ἐν ἧς μοῖρα αἱ γυναῖκες τῶν ἐγκέφαλον. Ἀρχιλόχος οὖν, τιμωρ αὐτῶν ἐν μεταφύρῳ καὶ τοῦ τύχουσι στρατιῶν μοῖρα.

Hesych. Μίσχος; εὖρος, ὡς Ἀμφιλόχος; ubi Albertus; "Amphilochus Atheniensis forte intelligitur, a Varro, Columella, Plinio, etc. laudatur, sed non alibi ap. Hesych. Unde su praebat scribendum Ἀρχιλόχος, cum sap. meminit, quoniam dicit in Pricat. lxxvii. Aud. Amphilochus Atheniensis a Varro de R. R. l. 1. scripsisse de agricultura dictum. De hoc Amphilochio, ut videtur, Schol. Nicomachi l. c. scripsit.

De permutatione nominum propriorum Ἀρίσταρχος et Ἀριστοτέλης in nostra prima Epistola ad Gaisfordium (*Class. Journ.* xiv. p. 327.) nominamus. In Archilochi Fragment. C., pro vulgato nomine Ἀρίσταρχος, e Cod. Leid. MS. rectissime Ἀρχιλόχος reposuit Valet. ad Em. Hipp. 1169.

Ad Archilochi Fragment. C. sic Gaisfordius. "Etymologus p. 715, 44. Σκαυαλῆεν τὸ πταυρον τῶν παγίων, ἀπὸ τοῦ σκαζόμενον

quo spectet brevis illa, sed docti Wyttichenbachii annotationes ad Plut. de Educ. c. 11: Παιδὲς αὐτῶν τῶν καὶ Ἀριστοκράτους πῆς μεγαλῆς ἐκείνης οὐκ αὐτῶν, ἀλλὰ βασιλῆα ἐκείνου. Σκαυαλῆεν τὸ πταυρον, ὅτι παλαιὰ τὸ πταυρον, γυναικὶ γὰρ καὶ ἰσχυρῶς. Σκαυαλῆεν, ὡς ὁ βασιλῆας, αὐτῶν βασιλῆας παρῶν αὐτῶν εἰσιν αὐτοῖς. Admodum hic variant libri in voce βασιλῆας, exhibentes βασιλῆας, βασιλῆας, βασιλῆας. Wyttichenbachius. Forte, βασιλῆας, licet a nullo Codice confirmatum, verum est. βασιλῆας tantum hos Archidam regulos futuros vocat Athen. xiv. p. 566. A., βασιλῆας Theophrastus T. l. p. 397. A., ὡς γὰρ βασιλῆας, ἀπὸ τῆς ἀλλὰ βασιλῆας γυναικῶν. Voc. βασιλῆας non agnoscit H. Steph. Thes., nec Schneideri Lex. Voc. βασιλῆας in H. Steph. Thes. non reperitur.

συμπίπτειν καὶ κρατεῖν τὸ ἐμπεσόν· ἔστι δὲ τὸ ἐν τῇ παγίδι καμπύλον
ξύλον, ᾧ ἐρεῖδεται (ἐρεῖδ-ει MS. Dorv.) Ἀρχίλοχος δὲ ῥόπτρον ἔφη, οἷον
· ῥόπτρῳ ἐρεῖδόμενον·

Ad Archilochi locum respexit Suid. v. ῥόπτρον: ῥόπτρον ῥόπα-
λον, ἢ παγίς.

GUARRENO HASTINGS, ÆTATIS 82.

O GUARRENE, redux longinquis Prætor ab Indis,
Quem velut ac Patrum populi coluere volentes,
Cujusque auspiciis, belli flagrante procellâ,
Res stetit Angligenum, facti cessere Merattæ,
Intima Mysoreus repetens sua regna Tyriannus
Delituit, ver is doluitque inglorius armis.
Nec valuerit mænæ, nec vitæ prodigus ardor
Gallorum, insidiæque Indos ad bella cientes.

Faustus, et imperii perfunctus munere tanto
Vivis adhuc, venerande Senex—rarisque recessu
Contemplare tuo quæ gesseris omine, quosque
Ducendos aliis promovens antè triumphos.

Namque per oceanum, qui Sinam fluctibus ambit,
Et patet ad fines tellus ubi prommet Afræ
(Post acies terra, post classes æquore victas)
Vexillum imperii jam sola Britannia pandit.

His fruire—at mentis si Patria parca favorem
Abneget, et justæ suspendat præmia laudis,
Esto—sed egregias constanti in pectore vires,
Justitiam, purasque manus, mentemque capacem,
His saltem accumulem donis—nec munera Musæ
Respue. Pierias nam tu colis ipse sorores.

Deanry, Westminster.

W. VINCENT.

NOTICÉ OF

ΕΡΠΗΙΔΟΥ ΦΘΙΝΙΣΣΑΙ. Euripidis *Tragædia Phæ-
nissæ cum Scholiis Græcis e Recensione Valkenaeri
edidit Varietatem Lectionis Indicemque Verborum co-
piosissimum adjecit* CHRISTIAN. GODOFR. SHÜTZ,
A. M. In Academia Fridericiana Seminarii Regii
NO. XXV. Cl. Jk. VOL. XIII. M

Theol. Inspector. Hake, apud Jo. Chr. Hendel, 1772
Pp. 417.

THIS edition is dedicated to More, — the learned editor of Longinus, and professor of Greek and Latin at Leipzig. It appears from the preface that More, before the publication of his Critical Essay on the *Phœnissæ*, had communicated to the editor some emendations of different passages in that play. These, however, are extremely scanty, and do not, it must be confessed, add much to the value of the edition.

Of this work the only *original* part is the index. It is well toward one hundred pages in length; and is, in every one of the best of the kind that we have seen. It is a dictionary both of words and of phrases; and includes even the proper names.

The text and Greek scholia are taken, as they relate to the text, from Valckenauer. The latter, however, instead of being arranged under the respective heads of paraphrase, al., explanatory, and metrical, as in Valckenauer's edition, are here, it is to be observed, incorporated into one mass; by which step we are of opinion that more was lost than gained. The reason given by the editor for the adoption of this measure, at least so far as it relates to the union of the paraphrase with the explanatory scholia, is by no means satisfactory. "Rationes typographice prohibere," — this is, of the one, but an unfair and ill-judged attempt to remove the existing awkwardness from his own to the printer's shoulders. If there was no other way of keeping the paraphrase clear of the necessary body of the Greek text, the former of these might, at the very worst, have been appended to the latter *per se*; precisely as is the case in Valckenauer with the latter, and with the metrical scholia as well. Where then was the difficulty?

The conjectures and various readings, which are appended to the way of foot-notes both to the text and to the scholia, are likewise taken from Valckenauer's edition, if we except the alterations of Porson, and the few *tentative* contributions by Professor More. The latter, however, are at times ingenious, but seldom successful. In the passage *ὁ δὲ δὴ σὺν ἄλλοις ἐπὶ τῷ δαίμονι*, Porson, he shows nothing short of dexterity and gross ignorance, when he would propose *ὁ δὲ δὴ σὺν ἄλλοις*. Had he read Valckenauer's note, he could not have committed the blunder. He was evidently ignorant of the fact that *δαίμων* in Attic Greek at least, like "faunus" in the Latin, was capable of being used either in a good or bad sense. In v. 603, (Porson.) More is for reading *ἐγὼ* in the place of *ὁ δὲ δὴ σὺν ἄλλοις*, — with little or no meaning, and certainly with no success. There was some excuse, however, for the attempt here, as the passage had confounded the sagacity and research even of Valckenauer himself. Musgrave's quotation from the *Here. Fur.* on the signification of the word was masterly; and Porson's note has literally put doubt and uncertainty to flight. Cowley has somewhere used the verb "to body" precisely in this sense.

Since the publication of Porson's edition, this of Shütz's has, as might be expected, lost much of its value. Even the edition of

Valkenburg, of which it is the offspring, will now be both corrected and enlarged for the purposes of Greek criticism. It must, however, not be forgotten that the scholar in Valdebeney, and consequently in Tempe, is more perfectly educated than in any other place, being instructed by Valdebeney himself, and consequently, more conversant with the manifold complementary cases. A new edition, therefore, upon the same or a similar plan, with Porson's text, and the indexes re-fitted and made to square with that text, will meet with purchasers. Where more or more than two volumes are wanted to explain words, rather than sentences, Shakspeare, Homer, Virgil, &c. scholars, and poets, will buy.

DESCRIPTION OF THE PENINSULA

THE PENINSULA

From the Ford, we descended slowly into the valley, and then to the river, where it enters the deep gorge, which cannot be traced. Looking generally at the bareness and aridness of this mountain chain, and contrasting it with the fertility of the Peninsular plain, the fertile, the orange groves, the rice fields, and the vineyards, these plains were once covered with water, for which our conclusions of nature had subsequently opened this narrow passage. The former, however, is usually employed to describe a scene, in which the predominant features are breadth, beauty, and repose. The reader has already perceived that the terms which are applicable to the scenery at this spot, and that the picture of *Valley of Tempe* is one that depends on a fiction, a comedy selecting the materials of description, and conveying an impression to the imagination of the modern reader. The real character of Tempe, though it perhaps less beautiful, yet surpasses more of magnificence than is implied in the epithet, even to it. The features of Nature are often best depicted by comparison; and to those who have visited St. Vincent's Rocks below Bristol, I cannot convey a more sufficient idea of Tempe, than by saying that its scenery resembles, though on a larger scale, that of the former place. The Penens indeed, as it flows through the valley, is not greatly wider than the Avon; and the channel between the cliffs is equally contracted in its dimensions; but these cliffs themselves are much loftier and more precipitous; and project their vast masses of rock with still more extraordinary abrupt-

ness over the hollow beneath. The length of this remarkable gulph¹ from west to east is nearly five miles: its direction in this distance varying but little from a straight line. Its breadth is varied by the projection or recession of the cliffs; but there are places in which the bed of the river occupies the whole space between the rocks; and where the interval from the base of one cliff to that on the other side cannot exceed 200 feet, and possibly may be still less.² In these places, and indeed throughout a great part of the extent of Tempe, the road is carried over and along the ledges of the cliffs; sometimes seeming to overhang the river; then receding to seek a passage across the ravines which descend from the mountain. Livy well describes this singular route: "*Rupes utinque ita abscissæ sunt, ut despicì vix sine vertigine quadam simul oculorum animique possit. Terret et sonitus et altitudo per mediam vallem fluentis Penei amnis.*"

Of the height of the cliffs of Tempe, I cannot speak otherwise than from surmise. Those on the north side, about the middle of the pass, are undoubtedly the highest; and here they appear to rise from six to eight hundred feet above the level of the river; passing more gradually afterwards into the mountain heights to the south of Olympus, of which they may be considered to form the base. Towards the lower part of Tempe, these cliffs are peaked in a very singular manner, and form projecting angles on the vast perpendicular faces of rock, which they present towards the chasm. Where the surface renders it possible, the summits and ledges of the rock, are for the most part covered with small wood, chiefly oak, with the arbutus and other shrubs. On the banks of the river, wherever there is a small interval between the water and the cliffs, it is covered by the rich and widely-spreading foliage of the plane, the oak, and other forest trees, which, in these situations, have attained a remarkable size, and in various places extend their shade far over the channel of the stream. The ivy winding round many of them may bring to the mind of the traveller the beautiful and accurate description of Ælian, who has done more justice to the scenery of Tempe than any other writer of antiquity.

The Peneus, thus secluded alike by the vast cliffs which overhang the valley, and by the trees bordering on its waters, pursues its course through Tempe, a full and rapid stream, little interrupted in its progress, though flowing between rocks so rude and

¹ Ælian speaks of the gulph of Tempe, as being 40 stadia; Livy and Quintus Curtius both state it to be about 5 miles.

² Ælian states the breadth in some places not to exceed a plethrum, or about 100 feet.—Var. Hist. lib. iii. 1.

precipitous in their forms. Ovid's description of it, in his story of Io, is well known :

" Spumosis volvitur undis,
Dejectuque gravi tenues agitantia fumos
Nubila conducit, summasque aspergine sylvas
Impluit, et sonitu plusquam vicina fatigat." ¹

At the time I was in Tempe, though the river had been somewhat swelled by rains, there was little of this impetuous violence, but a deep and steady current, capable (as was the case also in former times,) of being safely navigated throughout the whole extent of the defile. At this period of the wintry flood-, the water of the river did not show that clearness* for which the Peneus was celebrated by the ancients,² but the streams descending to it from the ravines of the mountains, or breaking out suddenly from natural basins in the rock, had a purity which might well suggest the metaphor of nymphs presiding over their waters.

About the middle of the pass on its southern side, and to the right of the road, are some high ruined walls, composed in part of Roman bricks; and on a cliff which impends over this spot, stand the remains of an ancient castle, one of those fortresses by which art assisted nature in defending this important passage.³ Just below these ruins a stream enters the Peneus from the heights of Ossa, the scenery near the juncture of which is very extraordinary; a vast semicircular basin being formed by the cliffs around it, which are every where perpendicular as walls, and of great height. Looking upwards among the mountain precipices on this side, it is difficult to conceive the possibility of that march, by which Alexander conveyed his army from Macedonia into Thessaly, skirting along the acclivities of Ossa to avoid the impediments which the Thessalians opposed to his march through Tempe.⁴ At the time of the Persian invasion the Greeks sent a body of 10,000 men, under Evanes and Themistocles, to defend this entrance into Thessaly; but on the suggestion that another route was open to Xerxes, across the mountains adjoining Olympus, these generals

¹ Ovid. Met. lib. i. 578. See also the story of Daphne and Apollo; the scene of which is laid in Tempe. Homer gives the epithet ἀγροῖον to the Peneus, as it flows through Tempe. Iliad. lib. ii. 758.

² Pliny, (lib. iv. cap. 8.) in speaking of the rivers of Thessaly, says "ante cunctos claritate Peneus."

³ ἔστι καὶ ποταμοῖς τέμναι, ἥ ἔστι ἀφ' ἑλίου, ἄσπερ Αἰγυπτίῳις πρὸς τὸν Νεῖλον, ἥ κατὰ πολλοῦ, ὥσπερ Θερπύλοις πρὸς Πηνειόν. Max. Tyr. Dissert. viii. p. 81. This, however, perhaps relates to the scenery on the banks of the river.

⁴ It is probably this castle which Livy describes, as "via ipsi, qua et mediæ angustissima vallis est, impositum, quam vel decem armatis tue facile est."

⁴ See Q. Curtius, lib. i.

quitted their post, and turned southwards. Had they remained here, it is not impossible that Tempe might have been another Thermopylae in the page of history.

The rocks on each side the Vale of Tempe are evidently the same, what may be called a coarse bluish grey marble, with veins and portions of the rock, in which the marble is of finer quality. The front of the cliffs has a general aspect, to which the term *shattered* might be best applied. Long fissures, both horizontal and perpendicular, traversing the rock, so as to give it frequently the appearance of being broken into detached masses. In many places large hollows and caves have been formed, and here the surface is much tinged with oxide of iron. Though it would be too much to affirm from the character of the cliffs of Tempe, that there is proof of this defile having been formed by a sudden and violent natural convulsion, yet their general appearances might certainly warrant some belief in the traditional record of this event, which we have from so many ancient writers. Herodotus, in relating the excursion of Xerxes to survey the pass of Tempe, notices the belief common among the Thessalians, that Neptune had opened this passage to carry off the waters from their country, and states his own opinion that the separation of the mountains had been effected by an earthquake. It is certainly not impossible that the latter surmise may be well founded. The nature of the tradition points at the event as occurring suddenly, and though we can scarcely suppose that the whole depth of the defile was thus opened, it may be conceived not unlikely that the convulsion of an earthquake had the effect of deepening the channel, and of carrying the waters from off the plain.

The tradition of the event, however accomplished, was preserved by an annual festival of the ancient towns and villages at the western entrance of Tempe, of which we have an interesting description by Athenæus. The fine allusion of Lucian to this subject is well known to the classical reader.

Humana dem campum finem, nec pervia Tempe
Dant aditus pelago, stagnumque implentibus undis,
Crescere curus erat; postquam discessit Olympo
Herculeæ gravis Ossa manu, subitaque ruinam
Sensit aquæ Nereus: —

Elisii, cap. 129. In the same spirit of splendid folly which led to the undertaking at Athens, it occurred to Xerxes, standing at the mouth of Tempe, that if the Thessalians opposed his progress, their country might be again flooded by an artificial mound thrown across the defile, to stop the course of the Peneus. The submission of the Thessalians happily prevented this royal outrage on humanity.

Eustathius, in his commentary on the 17th Iliad, mentions the clearance of the waters by the opening of Tempe.

ON
SMITH'S GREEK VERSION OF JEWELL'S
APOLOGIA ECCLESIE ANGLICANÆ.

No. II.—(Continued from No. XXIV. p. 163.)

THE considerations first arising from the perusal of Smith's version of Jewel belong to the merits of the work itself separately taken. And we had intended to select specimens of the execution, in particular reference to such errors of Attic diction and syntax, as he has either happily observed or unavoidably neglected. For though he says of himself, *cecerat nequa minus Attica, dum minimum festino, passim receperunt*; he could hardly be aware, that there were other sources of error in such a task, besides the haste merely in which it was performed.

Is it too much to doubt, whether in the year 1615 there was one edition of any Attic writer free from gross improprieties, such as nicer research has since exposed and corrected? And now, after the lapse of two centuries, have we yet got even a portion of any Attic prose writer, edited with finished exactness on principles clearly established and generally admitted as legitimate?

The work of Smith therefore, at that period, though with all its imperfections singularly honorable to his talents and to the state of learning in Magdalen College, Oxford, might doubtless have been executed with greater success and fidelity: if he had given more of his days and nights to the volumes of Xenophon and Plato. But even then, a multitude of minor errors must have blemished the style, if eyed with the jealous acuteness of a Daves or a Porson. To these blemishes, therefore, as having been unavoidable in that age, pardon is justly due: for other faults, the candor of his own apology will plead with all candid judges: and the merits of Smith may now be fairly left to the sentence of any true scholar who loves in common with us these "Curiosities of Literature."

But to dismiss, for the present, considerations partly belonging to the work itself: it may be viewed with much importance in another point of light.

Whoever finds an interest and pleasure in the history of Greek criticism from the revival of learning to the present period, will make it his first object to trace the successive efforts of eminent scholars in ascertaining and illustrating the true text of their authors. But there is a line of reading, in many respects running parallel, and capable of being made subsidiary to the same end;

of which also it may be, with no less propriety, asserted, in the words of the great critic: *Ἡ τῶν λόγων κρίσις πολλῆς ἐστὶ πείρας τελευταῖον ἐπιγένημα.*

We mean, a critical history of such respectable exercises in Greek composition, whether "in prose or rhyme," from the "gemmæ Budæi Epistolæ," (*Classical Journal*, No. xxiv. p. 459.) to the Prolusiones of Athenian Tweddell; as might show the practical advances of Greek learning, through progressive but varied stages of cultivation, for three centuries past.

Several materials for such a history are incidentally suggested by Smith. (u. s. pp. 459, 60.) The *Peplus* of Daniel Heinsius, contained in his *Poemata Latina et Græca* so often reprinted, is or may be in every one's hands. The *Letters* of the Jesuit Cotton *ad Camerum* we suspect, are but little known. Of those Letters indeed, and of the Essays, whatever they were, of *Fulvia Olympia Morata*, we should be glad to receive some account from our learned correspondents. Nor would a few specimens from the *Greek Catechisms* of *Stephanus*, *Whitakerus*, *Sylburgius*, be otherwise than acceptable to the curious reader.

In defending himself against the charge of pernicious and idle novelty from the cavillers of that day, Smith makes this spirited appeal: "Næ isti nondum vidisse videantur *Erasmus a Caversino*, a *Gazâ* (not *Gara* as in *Cl. Jl.* xiv. p. 462.) *Ciceronem*, a *Scaligero Catonem*, *Cæsarem* ab *Anonymo* quodam, ab aliis alios jamdudum Græce versos: Alioqui puderet eos, vel novum dicere, quod tam multi, vel supervacuum, quod tam egregii viri fecerunt."

To all these may be added a few smaller Essays from the pen of *Josephus Justus Scaliger*, given in his *Opuscula*, Paris, 1610. *Scaliger's* Greek versions of *Catullus*, 4, 63, 64, and of *Propertius*, L. ii. E. 27. and L. iii. E. 17. along with other pieces similis argumenti, under the names of *Q. Sept. Florent. Christian*, *Bonavent. Fulcan*, *Feder. Morell*, and *Henr. Stephan*. were collected by *Maittaire* in his edition, 1715, of *Catullus*, *Tibullus*, and *Propertius*.

The Sapphic Ode of *Isaac Casaubon* to the memory of the younger *Scaliger*, was, in 1797, republished by the learned and excellent Dr. Saml. Butler of Shrewsbury, appendant to his edition of *Marci Mæuri Carmen in Platonem*; which poem, by the way, must not be considered as having any thing to do with our present hasty sketch, for reasons sufficiently obvious in the person of the "learned Greek" himself.

"*Casaubon's Ode*," says Dr. Charles Burney, (*Monthly Rev.* Jan. 1798. p. 2.) "when viewed with a critical eye, will not be found faultless. It is a composition which will scarcely add one

sprig of laurel to the wreath, with which the Commentary on *Athenæus* decked his brow."

To return to our own country: amongst the vast masses of bad verses poured out by the two Universities, from time to time, *Genethliaca*, *Epithalamia*, *Epicedia*, *Rex redux*, and *Rex relegatus*, &c. &c. whatever else be forgiven, it may be fair enough to visit severely the contributions of OUR Greek Professors as they severally occur, from *Andrew Downes* to *Joshua Barnes*: quorum opera extant. The talents of Downes may be appreciated from his sets of Greek verses on the death of Sir Philip Sidney, of Prince Henry, and of Queen Anne, in the years 1586|7, 1612, and 1619, respectively. The judgment of Barnes lives in memory: nor yet may his real services to Greek literature without ingratitude be forgotten.

But the Professor, whose powers, as well as their productiveness, surprise us the most, was *James Duport*. His *Poetica Stromata* which we have not seen, are censured by Birch in his Life of Tillotson, as "wanting a true classical purity:" while his version of the Psalms is by the same author reported to have been "much admired in the last age, as being indeed a very good imitation of Homer's style."

The Book of *Job*, in Homeric verse, was published by him in 1635; the three Books of *Solomon*, in 1646; and the *Psalms* of *David*, with an *Epistola Dedicatoria* to his prototype (so flattered) Charles II. in 1666: amounting, all together, on a rough calculation, to an *Iliad* of *Heroics*.

The fluency of Duport, aided by his enthusiasm in the task, and generally speaking, his extraordinary skill and success also, must be allowed and admired. The exactness of his taste, and the correctness of his composition, with Homer taken as the model of both, may be justly questioned, and profitably examined by those who have leisure and liking for such an office.

His intelligence and erudition, in every thing connected with his favorite pursuit, (for he lived on heroic verse,) in biblical criticism particularly that of the Psalms, and in knowledge of those writers who in the same or in similar attempts had gone before him, Duport has not left us to surmise from the performance itself. The Preface to his *ΔΑΒΙΔΗΣ ΕΜΜΕΤΡΟΣ* is on all those accounts deserving of the Greek scholar's attention. The second edition, in 1674, though in an humbler form, besides an additional paragraph at the close of the Preface, is improved by a Latin prose interpretation opposite to the Greek; and what is no small honor surely, it comes recommended by Latin verses of high compliment from the pen of Dr. ISAAC BARROW.

The limits to which this number confines us, will barely allow

to mention at present, that the *Book of Common Prayer of the Church of England* appeared in a Greek version, from the press of our University, *Cambridge*, John Field, 1665; with a page of dedication to the Archbishop of Canterbury, in such Greek as has served, or a non-plus, the dedicatory space, if not more.

The translator's initials are I. Δ.: his rank, τῆς Πατροπύλου, Ἀρχιεπίσκοπος. Who was he? and what else is known of him? Was he the same John Groom, James Dupont?—The Ex-Professor of Greek was certainly Dean of Peterburgh, Feb. 29, 1666; and held that dignity till his death in the year 1679, when Dr. Simon Patrick succeeded him there.

In our last Number, p. 158, we quoted one happy specimen of the superiority in point of precision which the Greek language enjoys above all others. Any language, to be sure, may be made precise by guarded circumscription: the Greek gains the same end in the briefest at once and neatest manner possible.

Compare the original sentence with the translation of it below.

"I mean an outward and visible *sign* of an inward and spiritual *grace*, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof."—*Church of England Catechism*.

Ἐννοῶ τὸ ἐκτὸς καὶ ὁρατὸν τῆς ἑστῆς καὶ πνευματικῆς χάριτος ἡμῶν ὑποθέσεως σημεῖον, τοῦ ὑπὸ αὐτοῦ τοῦ Χριστοῦ διαταχθέν, ὡς μέσον δι' οὗ ἐπιτυχάνομεν αὐτῆς, καὶ ἐνέχρον ἡμῶν αὐτὴν βεβαιῶσαι.——I. Δ. *Greek Version*.

Without warranting, in all points, the *Prose Greek* of I. Δ., whose forte lay perhaps another way, it may be very safely asserted that the English labors under something ambiguous, at least to the Catechumen, which in the Greek entirely disappears.

To illustrate the advantage of the Greek article, take an instance from Livy—in Tullo Hostilio—where the meaning, indeed, could not be long dubious, nor would the error be important.

"Ut tamen, quoniam Numa, *ut* in pace religiones instituisset, a se bellicæ canoniciæ proderentur, &c. &c."

i. e. not merely, "in pace instituisset religiones."

Another proof may be taken from Horace, Epp. l. vii. 27, 8; where the comparative ambiguity of the Latin language has led certain commentators to a very strange and mistaken conceit.

——— “reddes idem decorum, et
Inter vina fugam Cuiaræ moerere proterva.”

i. e. not, “τὴν inter vina fugam,” &c.

Francis, in sense correctly, thus:

“Give me —————
And o’er the flowing bowl, in sighing straine,
To talk of wanton Cuiar’s disdain.”

But what say those “learned Thebaus,” *Baxter* and *Leunius*?

“*Fugam*; quia se subduxerat ebrio. *B.*”

“*Fortassis hæc res apud Mæcenatem ipsum acciderat, ipsius Mæcenatis consilio. L.*”

By way of Colophon to this article, and while the controversy about the *Relicks* of John Tweddell yet rages hotly around, we shall be more than excused for preserving the Scholium (1793) to his Greek Ode (1788) on *Bataxia Rodirra*: a republican burst, to be sure, but why therefore, now, after the lapse of two and twenty years, should it be suppressed by his brother, Robert Tweddell, in his Edition of the Remains lately published?

Even at that angry and troubled period, *recentibus delictis*, παρ’ ὧν καὶ ἐκείνητα, a *Heyne* could without offence acknowledge to a *Burgess* the fine scholarship at once and the generous love of liberty shown in the *Profusiones*.

But besides all this, if John Tweddell’s whig principles did carry him at one time of his life a little too far towards the dangerous extreme; on the evidence of his own Letters published by his brother, his excuse may be written, or very nearly so, in the language of Tacitus speaking of Agricola.

“*Schæct, sublime et erectum ingenium, pulchritudinem ac speciem excelsæ magnæque gloriæ vehementius quam caute appetebat; mox mitigavit ratio et ætas et benignitas: retinuitque, quod est difficillimum, ex amore libertatis modum.*”

We feel no scruple therefore in reprinting, *correctly*, the only specimen left, we believe, of Tweddell’s skill, seldom perhaps exerted, in the writing of prose Greek.

“*Habeat secum servetque sepulcro.*”

N* N** N***

Ταύτην μὲν τὴν ὁδὸν τὴν Ἑλληνιστὶ πεποιημένην, καὶ τὴν ἐξῆς αὐτῇ τὴν Ῥωμαϊκὴν, μάλιστα ἂν ἤθελον ἢ μὴ πρόποτε γράψαι, ἢ γεγραμμένας αὐτὰς οὐκ ἐπ' ἀγαθῇ τύχῃ ἐξαλείψας λήθην ἐμποιῆσαι τῆς πρότερον ἐμῆς γνώμης. Εἰ δὲ μὴ πρὸς ἡμᾶς ἐστὶ τὰ γενόμενα ἀναλῦσαι λοιπὸν, ἀλλὰ γε ἀπολογητέον ἐστὶ μοι ὑπὲρ τοῦ ΒΡΟΥΝΣΟΥΧΟΝ εὐλογῆσαι λίαν, καὶ δεικτέον δῆπου, εἰ ἐν τῇ παραντίκα διανοίᾳ εὐνοικῶς πρὸς αὐτὸν, ἢ δυσκόλως διάκειμαι. Πρῶτον μὲν σπυριδὴν, ὅσον ἐπ' ἐμοί, πρὸς τὸ μελέτημα τοῦτο κατετιθέμεν, οὐδέν, ὡς ἔοικε, δεινὸν παθὼν, τοῦ ΒΡΟΥΝΣΟΥΧΟΥ γε ἐν τῷ τότε χρόνῳ εὖ ἀκούοντας, καὶ πάντων τὰ πεπραγμένα ὑπ' αὐτοῦ ἐν τῇ Ὁλλανδίᾳ ὁμοθυμαδὸν ἐγκωμιαζόντων. Οὐ πολὺ δὲ ὕστερον, ἐμοὶ ἀλάστῳρ ἐκεῖνος, καὶ ἄλλοις μαλὰ πολλοῖς τῶν ταῦτά μοι τὸ πάλαι ἐγνωκότεν, ἀδικίαν καὶ ὠμότητα καὶ πάντα τὰ αἰσχίστα ὀφλισκάνων ἐφαίνετο. Καὶ δὴ καὶ πᾶσαν τὴν ἀρετὴν καὶ φιλανθρωπίαν αὐτὸς ἂν ἐξελεγχόμεν ἀπεγνωκαὶς, εἰ μὴ δυσμενῶς ἂν ἔχοιμι ἔγωγε πρὸς πονηρὸν τὸν στράτηγόν τουτονί. Ἄρ' οὐ δῆλός ἐστι τοῖς πανουρεγοτάτοις Τυράννοις συναγριζόμενος; ὑπερφυῶς μὲν οὖν. Καί τοι καὶ πρόγραμμα ἐν τῇ Γαλλίᾳ πρῶν ἀνεκηρύξατο οὕτως ἀτοπον καὶ τολμηρὸν, ὥστε αἴτιον πάντες ἀγαθοὶ κρίνουσι μάλιστα εἶναι αὐτὸν, πολλῶν καὶ μεγάλων τῶν ἐν ἐκείνῃ τῇ χώρᾳ ταραχῶν, καὶ τῆς τοῦ δυσδαίμονος βασιλέως σχετλιοτάτης μοίρας, καὶ κακῶν Ἰλίουδος τῶν νῦν ὄντων ἐν πάσῃ τῇ Εὐρώπῃ, καὶ δεινότητης, ὧ γῇ καὶ θεοῖ, πῶς γὰρ οὐ; τῆς πανωλεθρίας ἀνδρῶν γενναίων καὶ τάλαιπώρων ὑπὲρ τοῦ ἐλευθέρους καὶ αὐτονόμους εἶναι πανοικῶς μαχησαμένων. Ὡς οὖν τούτων ὥδε πως ἐχόντων, μεταμέλει μοι, τοιοῦτον ἄνθρωπον, ὡς ἂν περ λάβῃ με πάλαι κακοῦργος ὢν, ὑπ' ἀγνοίας ἐπαινέσαντι. Ἡπου κινδυνεύουσιν αἱ Ὀδοὶ αὐταὶ αἱ ἐμαὶ καλεῖσθαι, “ἀγωνίσματά τινα ἐς τὸ παραχρῆμα ἀκούειν.”

BIBLICAL CRITICISM.

THERE are few passages which have given more trouble to the Commentators than Matth. viii. 22. and the parallel place Luke ix. 60; ἀφες τοὺς νεκροὺς λάβαι τοὺς ἐαυτῶν νεκρούς: but it is capable of an easy solution, if we adopt an ingenious conjecture of Bolten, in conjunction with Professor Marsh's hypothesis respecting the origin of the three first Gospels.—In the Peshito or old Syriac the words are in both Evangelists rendered by ܐܬܬܬܝܬܝܢ ܠܬܠܝܬܝܢ ܕܡܬܝܬܝܢ ܕܡܬܝܬܝܢ ܕܡܬܝܬܝܢ, 'sine mortuos sepelientes mortuos suos;' that is 'sine mortuos *sepelire* mortuos suos:' for in Syriac the participle is often used instead of the infinitive.¹ Bolten conjectures² that these were the words of Christ, as committed to writing in Syriac or Chaldee: but that his real meaning was somewhat different from that usually assigned to it: he thinks that ܐܬܬܬܝܬܝܢ should be translated, not sepelientes but sepelientibus like ܐܬܬܬܝܬܝܢ, since ܐ the sign of the dative is often understood. The sense will then be, 'Relinque mortuos sepelientibus mortuos suos:' this, as Dr. Marsh observes, is a very ingenious conjecture, as it is much more intelligible when we say, 'leave the dead to those whose office it is to bury the dead,' than when we say, leave the dead to bury their dead.

Dr. Marsh has remarked³ that "if the passage occurred either in St. Matthew alone, or in St. Luke alone, one might conjecture that the Greek text was originally ἀφες τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκρούς, and that through an oversight of transcribers the σ in θάψαι was omitted, and the participle thus converted into the infinitive θάψαι. But that the same oversight should have happened in both places is not probable."

The chief objection, however, to this explanation is, that if we adopt it, we must introduce a conjectural emendation into the text, a mode of proceeding deservedly reprobated by the best critics.⁴—There is, notwithstanding, an easy way of arriving at the same result without disturbing the received text.

¹ Michaelis Grammat. Syr. p. 256. 4to. Hala. 1784.

² In a note to his German translation of St. Matthew (Bericht des Matthaus. 8vo. Altona 1792.) p. 138.—The same conjecture has been adopted by Eichhorn in his Universal Library of Biblical Literature, (Allgemeine Bibliothek der Biblischen Literatur. Vol. v. p. 970.) See Marsh's Dissertation on the Origin of the Gospels, p. 129. from which I have derived this information.

³ Dissertation on the Origin of the three first Gospels. p. 129.

⁴ Griesbach, Proleg. ad Nov. Test. tom. I. p. lxxxiii. (edit. 1796.) Michaelis, Introd. to the N. T. vol. ii. pt. i. p. 391. note a. Marsh, Notes

According to Dr. Marsh's hypothesis respecting the origin of the Gospels, the sections in Matthew and Luke, in which the words which we are considering occur, compose a part of the class of materials which he has denominated *Π'*:¹ consequently they compose a part of the enriched copies of the original Hebrew document *Σ*—Further, he conceives that St. Matthew's Gospel was originally written in Hebrew; and that St. Matthew retained the materials which he adopted in the words in which he found them: but that St. Luke translated them into Greek: and also that the person who translated St. Matthew's Hebrew Gospel into Greek, used St. Luke's words, where they agreed with the sense of his own original.

The document *Σ* was not written in pure Hebrew, but in the Syriac dialect then used in Palestine, and which was of course spoken by Christ: it consisted of *ܐܡܪܝܢܐ ܕܡܬܐ*, and we may therefore suppose that it contained in many, if not in most places, the *exact words* of Christ.

St. Luke appears, upon the whole, to have possessed a greater knowledge of Greek than of Hebrew; and it is not therefore unlikely that he might have given an imperfect translation of the Syriac phrase: if this be once granted, upon Dr. Marsh's hypothesis we see at once how *Βολται* might find its way into St. Matthew: and that an error of this nature might have been adopted by the Greek translator of St. Matthew, will not appear very improbable to those who will peruse attentively what Michaelis has written upon the subject.

Dr. Middleton² has objected to this conjecture, that the Syriac word has the affix *ܐܬܐ*, *mortuus suos*, the word may however then be understood to signify *the dead committed to their charge for burial*: and the same meaning may be assigned to *ܐܡܪܝܢܐ* in the Greek text.

I am aware that considerable objections may be raised to this explanation of the phrase, on account of the remoteness and complexity of the conjectures on which it is founded: at the same time, I confess, I have never seen any satisfactory explanation of this *crux criticorum*. With regard to the premises on which the conclusion is grounded, it must be remarked, that the conjecture of Bolten is by no means improbable or violent, since it requires us to suppose nothing contrary to the genius of the Syriac lan-

¹ Michaelis vol. ii. pt. ii. p. 342. (edit. 1802.) Lectures in Divinity. pt. i. p. 27. (8vo. Cambridge 1810).

² Dissertation on the Origin of the Gospels pp. 149. 200.

³ Introd. to the N. T. vol. iii. pt. i. p. 154.

⁴ Doctrine of the Greek Article. p. 320. 8vo. 1803.

guage, or which is not justified by numerous examples. Dr. Marsh's hypothesis respecting the origin of the Gospels, has been so thoroughly established that we may regard it as a very sure datum on which to proceed.—At any rate it is better even to embrace a much more complex explanation of the passage, than either to give it up as unintelligible, or to obtrude a critical conjecture upon the Greek text, in opposition to all known authority.

M.

NOTICE OF

M. T. CICERONIS DE OFFICIIS LIBRI IULII, juxta Editionem J. M. et J. F. HEUSINGERORUM. Amstelred., in prælo pressum. Notæ quædam hæc hæc prælo. London, 1815. 12mo. Pr. 6s. 6d.

THE modest and industrious Printer of the *Edinburgh*, who has not thought proper to conceal his name, will be obliged in his views in publishing this most useful little work.

PREFACE.

Among the valuable remains of antiquity, the following treatise of CICERO appears one of the first selected for the press, in 1465; and since that period, no classical prose work has probably been so frequently edited, or has received the benefit of such diligent annotation. In our own country, the learned labors of *Cochæus* and of *Bishop Pearce*, have been duly appreciated, and in numerous instances incorporated into their work, by the editors the most recent in point of time, and the highest in estimation, the *Heusingers*. The chief of these, *John Michael*, had announced, so early as the year 1719, his intention of editing the *OFFICIIS*. On his death, within two or three years afterwards, his materials fell into the hands of his nephew, *John Frederick*, who proceeded on his uncle's design, and directed his attention for a number of years principally to this work; it was found nearly ready for the press on his death, in 1778, and was published by *Carolus Heusinger*, his nephew, at Brunswick, in 1781.

"In preparing this little edition, the text of the *Heusingers* has been followed: if, in some instances, the editor has ventured to question the grounds on which his leaders have given the preference to the reading of one MS. to that of another, or the interpretation which they have adopted, he has consigned to the notes his reasons for that doubt; but in no one instance has he presumed to disturb the text, which had been settled on a careful comparison of several valuable

MSS. with every preceding critical edition. For the selection of notes, which he has added, he is also principally indebted to the judgment and diligence of the *Husingers*.

"In the century before the last, it would seem that this work was more constantly in use in England as a school-book, than it is at present. Sir Roger L'Estrange, in his preface to an English translation of it, (5th edition, London, 1699,) observes, that 'this treatise of the OFFICES is one of the commonest school-books we have; and as it is the best of books, so it is applied to the best of purposes—the training of youth to the study and exercise of virtue.' What may be the reason that it is not at present so frequently put into the hands of youth, can only be a matter of conjecture. In some degree, perhaps, this may be attributed to the exaggerated praises of some of its panegyrists, who have represented this short work as containing a complete body of ethics.—This is doing it injustice. Notwithstanding its comprehensive title, Cicero's view seems rather to have been to prepare for his son, and others in the same circumstances, a manual adapted to the youth of the higher classes in a free state. For the conscientious discharge of their duties in the various stations, to which successively the service of their country conducted the ingenuous youth of Rome, much study, much information, was doubtless requisite. By turns, soldier, financier, statesman, and magistrate, each young man of family ought to possess considerable attainments, as the functions he might have to execute, were diversified and important. But it is apprehended that Cicero's design did not extend beyond the instruction of persons within that circle; or to give rules, systematically, for the moral conduct of all his countrymen.

"Difficulties, it must be admitted, exist in the text: in some few instances, notwithstanding the industrious researches of so many eminent scholars in its elucidation, we may fear, irremediable. In the writings of the ancients, from our defective information as to their laws and customs, of the incidents to which allusions are made, and occasionally of their language, some obscurities must ever be expected to remain: but in this work they are not greater than in others, by which its use in schools appears in some degree to have been superseded. If, after the careful revision of the text given by the last editors, and the light thrown on difficult or corrupt passages by scholars of different countries and ages, of whose united labors the present editor has endeavoured to avail himself, he should have had the good fortune to render this work, in any degree, more fit for the instruction of youth, he will have attained his object. No other merit does he claim, and should not indeed have undertaken the task, but for the regret expressed by the typographer, from whose press it issues, of his want of time for preparing such an edition, which he conceived might be useful, and had he undertaken it, could have executed more perfectly. Occasionally a few words are placed within brackets: in all instances, these are found in some MS. or valuable edition, but not in all. Merely to avoid repetition in the notes, this mode had been

adopted, and is continued, to point out that these words are perhaps interpolated, and may be omitted."

We shall produce two or three of the notes, to show the manner, in which our editor has executed his task.

Page 5.—"The noun *officium* is derived from the verb *obficio*, used in a sense long antiquated. The preposition has had, in this instance, the same influence on the verb, as in the composition of *oblecto*, *obsequor*, *obtempero*, *obedio*; that of accommodating or making applicable. Hence another secondary application of *officium* and *officiosus* in the sense of *obligation* or *favor*."

This etymology is approved by G. J. Vossius, who in his *Etym. L. L.* thus speaks: "Plane est ab *officio*, quod ex *ob* et *facio*. verum olim *officere* idem fuit quod *efficere*, nunc tantum sumitur pro *obesse*." Gesner (*Thes. L. L.*) adopts the same etymology, but explains it in a different way: "Quod *versus* alios, *ob* alios faciendum est, ut *offerre* est ad alios ferre, ut *obficere*, etc."

Page 11.—" *Informatus*. This term is taken, not from preceptors, but from the statuary or other artist. *Informare* appears to have the same sense as the original verb, *formare*. Columella, lib. ii. 'Samentis connexus veluti funis informabitur in eam crassitudinem, quam solum fossæ possit angustæ, quasi accommodatam coartatamque capere.

Ut laus est Cere, mollis cedensque sequatur

Si doctos digitos, jussaque fiat opus,

Et nunc informet Martem, castamque Minervam,

Nunc Venerem effingat, nunc Veneris Puerum.'

We quite agree with the editor in the propriety of the above remark, and to the instances, which he has adduced of the primary meaning of *informare*, we add the following:

His informatum manibus jam parte polita

Fulmen erat.

Ving. En. viii. 426.

Effigiem informat Latiam.

Sil. xvii. 525.

Ingentem clypeum informant.

Ving. viii. 447.

Page 29.—"Granting the fact that the original meaning of the word *hostis* was a *stranger*, its gradual adaptation to another meaning might proceed from a cause, differing widely from that on which Cicero is so much disposed to compliment the fine feelings and politeness of his countrymen. This *euphemism*, on the contrary, ill accords with the words or actions of a people so rude and pugnacious as their own history evinces; who, whilst their own masters, shut the temple of Janus but once. It would seem more probable that, from their incessant wars with all their neighbours, every person, not a fellow-citizen was assimilated to an enemy. The man who, in the ancient sense of the word, was *hostis*, would be generally, or at least at some time, also *hostis* in the present sense. When any person unknown, and a stranger, was seen, the probability, the first suspicion would be that his country was at war with Rome. Since this note

was penned, Mr. Hume's authority has been found to confirm this interpretation :

“ ‘From the manners of the times, it is much more probable that the ferocity of those people was so great as to make them regard all strangers as enemies, and call them by the same name. It is not besides consistent with the most common maxims of policy or nature, that any state should regard its public enemies with a friendly eye, or preserve any such sentiments for them as the Roman orator would ascribe to his ancestors. Not to mention that the early Romans really exercised piracy, as we learn from their first treaties with Carthage, (Polyb. l. iii.) and consequently, like the Sallee and Algerine rovers, were actually at war with most nations ; and a stranger and an enemy were with them almost synonymous.’ —Hume's Essay on Commerce. Note.”

Page 32.—“ *Accipite*. When the Latin was a spoken language, the sound of *s* was probably never given, as it is at present, to the letter *c* before some vowels. The participle of *doceo* is *doctus* : *Cæsar* becomes in Greek *Καῖσαρ* : our author's name, *Καίσαρ*. By deviating from this pronunciation, much inconvenience has arisen : *Scena* and *cœna* ; *cygni* and *signi* ; *celeri* and *sceleri* ; *cera* and *sera*, with several other words, are undistinguishable. The word in the text was probably sounded *ackipite*, and was here contracted, as the measure proves, to *ac'pite* : thus Hor. Sat. ii. 3, 283. *sur'pite*. Æn. viii. 271. *por'gile*.”

Page 90.—“ *Meditetur*. The original meaning of this verb appears to have been to *rehearse*, or practise beforehand recitation or singing. Its derivation may be from *Melos* : in Greek, the same resemblance appears between *μεδομαι*, or *μήδομαι*, and *μέλος*. Speaking of Demosthenes, our author has said, De Orat. c. 61. ‘*perfectit meditando ut nemo planius eo locutus putaretur.*’ and Quintilian, iv. c. 2. calls ‘*Declamationem, forensium actionum meditationem.*’”

Though we agree with our editor as to the original meaning of the word *meditari*, yet we cannot assent to his derivation of it from *melos*, and think that “the same resemblance in Greek between *μεδομαι*, or *μήδομαι*, and *μέλος*,” is purely accidental. *Meditari* is without doubt derived from *μελεῖν*, which bears exactly the same sense. “*Venit a Græc. μελεῖν, λ in δ abscunte, quomodo ab Ὀδυσσεὺς est Ulysses: quomodo item, pro calamitas, cadomitus scripsere Navius et Livius Andronicus, ut scribit Marius Victorinus, l. i. Hanc ejus verbi originem etiam docuit Servius, in cuius veteri codice (in illo Petri Danielis frustra quæras) ita scriptum invenitur:—‘Meditaris, cantas, quasi melitaris, D pro l. posita. Quod Græci μελεῖν dicunt, per antistrophen dixerunt Latini. Etenim L et D interdum sibi invicem cedunt. Sic solium vel sella quasi sedda dicitur a sedendo.’ Μελεῖν vero, quia μέλος, n. e. curæ est.” G. J. Vossius, *Etym. L. L.* This etymology is also sanctioned by the authority of Forcellinus, and of Gesner, who says : “Plane respondet verbo μελεῖν, a quo etiam deducit*

Serv. ad Ecl. i. 2., permutatis D et L, ut in *Medicus*, *Melcur*, *Ὀδυσσεύς*, *Ulysses*." The resemblance between *meditari* and *μελεῖν* consists not merely in the circumstance that both these words denote *cogitare aliquid vel sola cogitatione animi, vel exercitatione adhibita*, but that both are employed to express *singing* :

Sylvestrem tenui *musam meditari*s avena.—*Virg. Ecl. i. 2.*

Agrestem tenui *meditabor* arundine *musam*.—*Id. ib. vi. 8.*

Et commutata *meditatur* arundine *carmen*.—*Ausonius in Epigr.*

“*Μελεῖν* etiam *tibicinium* est: unde eos *meletari* Fulgentius dicit, ac similiter *conmeletare* eos ait Hyginus: ‘Quas *tibias* *Marsyas*, *Ecce* filius, pastor, unus ex *Satyris* invenit, quibus assidue *conmeletando* sonum suavitatem in dies faciebat, adeo ut *Apollinem* ad cathartum cantum provocaret.’ G. J. Vossius, *Etym. L. L.* The distinction therefore, which *Diomedes*, i. p. 273., has laid down, is not altogether correct: “*Meditor* et *melito* (different), ut putat *Plinius*: *Meditantem* esse secum cogitantem; *melitantem* voce dicentem.”

Cicero in the 27th chap. bk. i. says: “Qualis differentia sit honesti et decori, facilius intelligi, quam explanari potest.” On this passage our editor says: “It is always to be suspected, when a man avows his inability to communicate his ideas, that his own comprehension” (apprehension) “of them is not the most distinct. In what the difference consists between the *honestum*, and the *decorum*, may indeed be a little difficult to define.” But we beg leave to observe that Cicero did not mean to speak of “his inability to communicate his ideas” about the difference between the two, (for he has given his ideas without any scruple) but his words merely imply that there is no occasion for much to be said about the matter, as this difference can be better understood by the reader’s own feelings, than explained by any pen however eloquent. When we say that the situation of a father, in consequence of the son’s disaster, can be better felt than expressed, we do not intend to say that we are quite unable to describe the father’s grief, but that a description of it is unnecessary, because every man’s own feelings will tell him what the father’s grief must have been better than any description can do. We would refer the editor to some excellent observations on the *honestum* and the *decorum* in Dr. Paley’s “Moral Philosophy.”

In p. 25. the editor tells us “that the particle *sed* has not always an adversative sense, but is employed as the Greek *ἀλλὰ*, in the sense of *immo vero, et quidem*.” *Plaut. Cas. iii. 5. 50.*: ‘*Etiame* *habet gladium? habet, sed duos*.’ *Ep. ad Att. iii. 15.* ‘*Hic mihi primum meum consilium defuit, sed etiam obfuit*.’ In both the passages the expression is elliptical. ‘Has he a sword? Yes, he has, (and not only one), but two.’ ‘*Consilium (non modo) defuit, sed etiam obfuit*.’ *Sed, sed et, or sed etiam* so used, are equivalent to

the phrases 'may even,' 'not merely so, but.' Tacitus in Germania, c. 17.: "Partemque vestitus superioris in manicas non extendunt, nudæ brachia, ac laceratos: *sed et* proxima pars pectoris patet." Idem, cap. 8.: "Vidimus, sub divo Vespasiano, Veledam, dum apud plerosque numinis loco habitant. *Sed et* olim Auniam, et complures alias venerati sunt, non adulatione, nec tanquam facerent deas." No lexicographer, or critic, so far as we know, has sufficiently explained the import of *sed et* in passages like the two just adduced.

ADVERSARIA LITERARIA.

No. VIII.

THE Bishop of Lincoln, in his *Refutation of Calvinism*, in his article concerning Regeneration says, that *regenerati* signifies "having been regenerated."

The writer of this is not inclined to object to the learned Prelate's opinions and doctrines in that elaborate work, but he differs from him in his translation of *regenerati*. He believes that the meaning of that participle is relative, and that it is equally applicable to *past*, *present*, or *future* time, according to the tenses with which it is connected. Thus in the following passage from Ovid:

O utinam tum, cum Lacedæmonia classe petebat,

Obrutus insanis esset adulter aquis;

obrutus is doubtless expressive of the *past*. But where Virgil says,

Infer se septus nebula,

septus is clearly *present*. And Terence, in

Tibi erunt parata verba,

uses *parata* in a *future* sense.

Hence the word *regenerati*, in the admirable collect to which the Bishop alludes, is not necessarily taken in a past sense. But after all, the compilers of the excellent Liturgy did not write in Latin; the argument, therefore, as far as this expression goes, is not conclusive. But the ingenious author rests his cause on much stronger grounds, on which it is not the business of a grammatical observer to dwell.

Illustrations of Passages in HORACE.

Si figit adamantinos

Summis verticibus dira Necessitas

Clavos.

Od. iii. 24, 5.

It appears from Livy (vii. 3.) that the simple ceremony of driving a nail in a particular spot of the capitol, which in rude times was regularly performed once a year by the prætor, to serve as an almanac,

became afterwards, through the known superstition of the Romans, one of the most solemn of their piacular rites, to be committed to the hands of a dictator only. On two occasions at least (vii. 3. viii. 18.) a dictator and master of the horse were elected for no other purpose than to drive the sacred nail: and though in one of these cases a breach of faith is complained of, in the second the magistracy was laid down with the hammer. The historian remarks, that this rite was thought to possess a specific efficacy in restoring the minds of men to reason on the subsiding of dangerous popular tumults. Horace therefore used a very just and most striking metaphor to indicate the complete termination of the civil wars, when he represented, not a dictator, but stern Necessity in person, driving the piacular nail up to the head. This construction gives perfect consistency to the whole tenor of the ode, of which this is the epitome: "You possess, and are proud to display, immense wealth - The government is firmly established, you have no more to dread from the rapacity of an armed faction - Yet you feel your life to be insecure: such are the corruption of the age and the atrocities it encourages, and avarice in many forms pervades every class of society."

Te semper autem sæva Necessitas,

Clavos trabales et cuneos manu

Gestans ahenâ; nec severus *

Cuneus abest, liquidumque plumbum.

In this passage the *clavus* occurs again in the hand of Necessity, and is to be applied to a similar use. Some commentators have unaccountably discovered instruments of torture here; whereas their connexion with *stantem columnam* proves them to be instruments of establishment and overthrow: the iron rods and molten lead ' to fix the column on its pedestal, the wedge and the hook to disjoin and drag it away, and the insulting shouts of the populace. (v. 14.) See Cic. in Verr. v. 21. and Erasm. Chil. to prove the association of Roman ideas with the mention of clavos trabales.

† Notwithstanding the assertion of Euripides, Alc. 976.,

Μόνας δ' οὐτ' ἐπὶ ῥωμῶν

"Ἰλθεῖν, οὔτε βρέτας θεῶν

Ἔστιν,

I cannot but conjecture that some representation of this Goddess, surrounded with Vulcanian attributes, was popularly, at least traditionally, known. I think the idea of Horace, and that of Euripides himself in the subsequent lines, v. 983.,

* A beautiful allusion to this well-known use of lead, occurs in Eur. Andr. 265; where the unfortunate widow, seated on the altar of Thetis, "like Patience on a monument," is thus addressed by her insulting rival:

Κάθου' ἰδρυῖα καὶ γὰρ ἵ: περὶ σ' ἵχλι
Τηκτὸς μολιβδόσ; αἰὲν ἀνατίσσω σ' ἵγνω.

Καὶ τὸν ἐν καλύβεσσι

δαμάζει σου ἐν βίῳ σιδάρον,

can hardly be referred to any other origin.

—unde vitam sumeret inscius. Od. iii. 5. 37.

—dubius unde rumperet silentium. Epod. 5. 85.

I do not recollect a third instance of the occurrence of this idiom. But the two here cited reflect much light on each other, and on the idea of the poet. In both passages, we have the portrait of a person conscious of imminent danger; his reason perturbed, in one example, by fear, in the other by rage, which has been well defined, "fear frightened out," he does or says, in the moment of indecision, what he could not deliberately have done or said. The second quotation is sufficiently plain, and may properly be rendered "unable to repress his indignation"—"constrained to give it vent on any terms." The first has been generally misunderstood, and made the subject of unnecessary alterations; on the principle we have stated, it naturally means, "willing to purchase life on any conditions."

Vel nos in Capitolium,

Quo clamor vocat, et turba faventium;

Vel nos in mare proximum

Gemmas et lapides, aurum et inutile,

—Mittamus, scelera si bene parant.

Od. iii. 24. 15.

There is somewhat of extravagance in the notion, that Horace advises his opulent countrymen to throw their wealth into the sea. Perhaps he exhorts them to employ it in celebrating, on a profuse scale, a particular festival; such as Tacitus (Ann. 15. 14.) describes as having taken place after the burning of Rome under Nero: "*Petita Diis piacula—ac propitiata Juno per matronas, primum in Capitolio, deinde apud proximum mare, &c.*"

See Brohier *in loc.* on the words *scellisternia* and *lectisternia*. The magnificence with which these rites were conducted, may be inferred from the authorities there cited, and still more distinctly from Liv. xxii. 1., and Latin historians *passim*. It is easy to see, that the "clamor ac turba faventium" would call, "in Capitolium," for the sake of enjoying the shows and festivity of the occasion near home.

Bath, 12 Jan. 1816.

W. G. H.

ΕΙΣ ΤΗΝ ΤΗΣ ΑΓΙΑΣ ΕΛΕΝΗΣ ΝΙΣΣΟΝ.

Ἡ πόλις, ἁρπασθεῖσι, πολύστονον ὤρην ἁγίαν,

Τοῖ τε δύσφημος, καὶ Δαναῖς, Ἑλένη

Ἑλένη, κλέον ἔσται, Ἀλέξανδρον κατεχούσῃ,

ἀνυπότρον παῖσαι φύλοπιν Ἰλιάδος.

Axiomata Historico-Critica de Raritate Librorum.

1. Rari et rariores libri sunt illi, qui minus frequenter occurrunt, a paucissimis manibus teruntur, inventu quoque et paratu sunt difficiles.

2. Raritas Librorum non una est eademque; dantur ejus gradus; hic liber est *rarus*, ille *rarior*, iste *rarissimus*.

3. Distinctio inter tunc et nunc; inter hic et illic; inter mihi et tibi non est negligenda. Olim libri quidam fuerunt rari, qui nunc reperiuntur, nunc rarissimi, qui quondam satis obviæ. Sic etiam codices in locis rariores sunt, quam altero; qui rari in his oris videntur, adhuc aliis regionibus suppetere possunt; et liber, qui mihi rarus est, alteri non aequè terus videtur. Quilibet et hic suo sensu abundat.

4. Rari et rarissimi, omnium recte sentientium judicio, sunt:

Libri ab artis Typographicæ primordiis ad annum usque 1500, typis exscripti. Non falluntur, qui vel ipsis manuscriptis rariores habent hujus generis libros. Causa raris, tum hominum incuria est et neglectus, tum præcipue exigui usum pressorum exemplarum numerus.

Libri Autorum veterum, editi studio præstantiorum Seculi xvi. Typographorum *Manutorum, Juntarum, Stephanorum*, &c. Quanta aviditate, quantoque interdum pretio a Belgis, præcipue vero ab Anglis, conquiri soleant hujusmodi autorum præcœdente editiones, docet perillustris Zach. Contr. ab *Uffenbach* in præfat. Tom. 2. Bibliothecæ suæ.

Libri *Lutheri* et coæstaneorum, Reformationis tempore luci publicæ commissi, interque hos præcipuis editiones Bibliorum *Lutheri* ante annum 1545. excusæ.

Libri in terris peregrinis et dissitis locis impressi nolisque vix saltem titulo tenus noti; inter quos raros libros nos rarissimos saltem selegimus.

Libri scriptorum corruptorum, truncatorum ac depravatorum incorruptas, non castratas et intemeratas editiones exhibentes.

Libri Magistratum cura, vel fisco addicti, vel æternis mancipati tenebris, vel flammis etiam ultricibus traditi, quia vel religionem offendunt et bonos mores, vel reipublicæ etiam rationes ac commoda turbant.

Libri quos vel adversa fata *Vulcani*, aut *Neptuni*, vel privatorum nonnullorum industria, infeliciter ac studiose suppresserunt.

Libri in controversiis Principum ac magnatum imo et privatorum, editi quos *Deductiones Historicas* appellamus. Moris enim est, hujusmodi scripta genere et dignitatibus in aula eminentibus distribuere, non autem *Bibliopolis* committere.

Libri, quorum pauca saltem exempla typis sunt expressa; cujus rei causa interdum ambitio esse potest; interdum sunt tum molestia, quando nimium propriis autor sumptibus librum exscribit.

Libri maximi ac voluminosi, qui a paucis ob molis magnitudinem comparari, et ob prægrande pretium, vix alio quam publico ere redimi possunt. Cujusmodi sunt; *Corpus Historiæ Byzantinæ*, *Acta Sanctorum*, *Thesaurus Litterarius Italiæ*, et centum alii.

Libri minimi paucarum plagularum, qui ob pretii molisque exilitatem,

ubi aliquot amorum atas intercesserit, oculis se nostris subducunt et elabuntur manibus, adeo, ut difficillime, ac sæpe nullo parari pretio possint.

Libri rari non semper sunt optimi, aut digni qui legantur; quinimo nonnunquam sunt pessimi. Sæpissime liber malus inutilis, ob solam raritatem in pretio est.

Impromptu to the Singers at Corsham Church, on their giving an unusually long psalm on the 2d January.

Si, dum friget hyems, ita decantatis, Amici,
Productum nobis Nania carmen erit.

In Rubellionem conglaciatum.

Pisciculus! proprio peris immaturus in amice
Frigore constricta frigore fixus aqua:
Donec aquæ labi, pariter tibi mare heebat,
Illa nget, rigidus tu simul ipse jaces.
Sed neque fata premunt consortia: quæ modo torpet
Mox iterum assueta mobilitate fluet;
Vere soluta fluet; te jam torpedine Lethes
Mortis hyems nunquam dissoluenda gelat.

Thesea crudelē surdas clamabat ad auras.

Ovid. Ar. Am. I. 331.

Scribe literis majusculis:

THESEA CRUDELEM!

ut ipsa sunt Ariadnes verba. Confirmat sententiam ipse Ovid. Her. Ep. X. 21.

Interca toto clamanti littore THESEA!

Reddebant nomen concava sara tuum.

J. H. H.

Dic mihi de nostra, quæ sentis vera, puella.

PROPERT. III. iv. 1.

Alterutrum, quæ sentis aut vera, abundare videtur; neque difficultati satis subvenit *Marklandi* distinctio

Dic mihi de nostra, quæ sentis vera, puella.

nam non ea scire cupit, quæ Lygdamus vera sentiret, sed quæ vera esse certo certius affirmare poterat, utpote quorum ipse fuerat testis. Legendum opinor:

Dic mihi de nostra, quærenti vera, puella.

Si ponamus nempe Lygdamum ante a Propertio retulisse ea, quæ ab eo accepisse dicit, v. 3 et 1. sed quæ Lygdamum finxisse suspicatur, ut ipsi blandiretur, et jam nunc rogare Propertium, ut rem ita narret, uti re vera se habeat.

J. H. H.

In the Monastery of Meteora in Greece are some MSS. of the New

Testament, in which, according to the report of Biornstahl, a Swedish traveller in 1779, the passage of the three witnesses is wanting.

Dr. HOLLAND'S *Travels*.

The Poet Christopulo, so celebrated for his Lyrics, is the author of a Modern Greek, or Romaic Grammar. He asserts that the language is derived from the Æolic and Doric Dialects: hence he intitles his Grammar "Γραμματικὴ Αἰολοδορική."

Permit me, through the medium of the *Classical Journal*, to correct an error in my Essay on the Greek Article, of which I am really innocent. The Essay to which I allude, was lately published by Dr. Adam Clarke in his Commentary on Ephesians. Three disgraceful blunders I discovered before the Commentary was published; and these are noticed in a list of errata. The fourth, however, I did not detect until it was too late. In the last column of the Essay, I have given an example from the Ion of Euripides. Creusa, invoking Apollo and speaking of her lost child, says,

ὁ ἕμους γενέτας καὶ πάς.

I accordingly affixed the following translation: My son and thine. You may judge of my surprise and indignation, when I afterwards discovered that my version had been thus altered: Mine and thy father. I need not observe to you, Mr. Editor, that the word is sometimes used to denote a son. You will remember that in the 2d Chorus of *Oedipus Tyrannus*, Sophocles calls Apollo, ὁ Διὸς γενέτας.

H. S. B.

ΕΙΣ ΤΗΝ ΓΛΩΤΤΗΝ ΤΗΝ ἙΛΛΗΝΙΚΗΝ.

Ἐνθεὸς εἰ πάντως, ὦ χρυσεορρόστρυχε, Κούρη,
 εὐθροὺς, ἁβρὰ γελῆς, κλεινῶν μέγα κῆδος Ἀθηνῶν,
 ἐλάμπει δ' ὅσων ἐπὶ πορφυρέῃσι παρείας
 μαρμαρυγῇ Μουσῶν, ἄσβεστον τ' ἀθιυάτων φῶς
 ἢ δὲ τριῶν Χαρίτων γλώσσην παιδευσεὶ ἱράννην,
 ἀνθεῖσι δ' εὐρανίου πλοκάμους ἔστεψε φαινοῖς.
 μουσικῇ εἰ ψυχῆς, μνήμης καθαρώτατον ἄφνος,
 ὕμματος ἢ δαίτη, καὶ λαμπρὰ πανήγυρις ὦτων
 καὶ τε λυρῶν, Ζεφύρων τε πρῶτης γλυκερωτέρων ᾄδευ.

H. S. B.

Literary Intelligence.

JUST PUBLISHED.

CLASSICAL.

The New and Improved Edition of STEPHENS' GREEK THE SAURUS, now printing at Mr. A. J. VALPY'S Press, London. The FIRST NUMBER was published on the first of March. A few Copies belonging to deceased Subscribers may be had on application as above, at £1. 3. *small*, and £2. 10. *large paper*; the price to be hereafter raised again according to circumstances. The whole will be completed in about 24 Parts.

The number of Copies printed will be strictly limited to the number of Subscribers. Present Subscription 9s. *small*, and 12s. *large paper*.

Any subscriber not having yet received his Copy, must attribute the delay, not to any inattention on the part of the Editors, but to their not having been favored with any reference in London, where the numbers might have been sent on publication, and the subscription received. A line addressed to Mr. Valpy, Post-paid Tooke's Court, London, will receive immediate attention.

As the *Advertisement* to No. I. has been altered in two or three places, we think it not amiss to give it in its corrected form at full length.

LECTORI BENEVOLO.

INTER viros eruditos jamdiu fuerunt, quibus persuasum esset, eos, qui causa linguam exteram discendi Lexica vocare soleant, facile id, quod petunt, assequi non posse, nisi vocabula Alphabeti, ut dicitur, ex ordine componantur. Hanc sententiam esse aliquatenus veram Thesauri Stephaniani Editores ipsi *confitentur*. In eo quoque cum H. STEPHANO consentiunt, jucundum quiddam periude ac perutile esse, ut rivorum, sic quoque verborum fontes adire, eorumque eorum et flexus indagare. Credunt porro virum illum doctissimum rationibus haud facile impugnandis evicisse illum ordinem esse unice probum, quo, ad verba constituenda, respectus tantummodo habeatur ad literas, e quibus voces primitivæ consentur, compositæ, suam quoque primitivam, sequantur, et vocum origines juxta ordinem Alphabeti altera alteram excipiant; hinc enim fore (id quod ipse STEPHANUS prævidit,) ut his, quibus in animo fuerit vocum significationes et significationis causas rimari penitus et investigare, non levia præstentur adiumenta, neque vocibus ipsis exigua lux præbeatur. Verum enimvero in tali re non argumenta tantummodo sunt ponderanda, sed et scientiæ Virorum Doctorem proferendæ, quorum auctoritas plurimum valeat oportet inter iudices non iniquos.

Ex illorum numero defensorem non infimi nominis H. STEPHANUS sibi inactus est, Ludovicum Casparem Valckenauerum,¹ qui calendo conprobavit suo ordinem a STEPHANO institutum, utpote ad Linguae Graecae naturam maxime accommodatum, ideoque ad ejus cognitionem utilis summa. Neque silentio id prætereundum est, quod cum Parrisi ille Nostras, ejus ad judicium in omni re dubia Editores confugere, et ejus auxilium in omni re difficili magis sponte datum accipere quam petere exoratum solent, tum Boissonadius, Professor ille Parisiensis, ex acumine ingenii et multiplici doctrina clarissimus, nihil esse in hac re mutandum voluerunt.

Sunt tamen fortasse, qui Editores fraudis insimulent, tanquam fidem suis Factoribus datam fefellerint. At vero Editores ut in se receperint novum condere Lexicon tantum abest, ut verbis pene diuersis id solum præstiterint, Thesaurum Ling. Gr. ab H. STEPHANO congestum, paulo melius dispositum et multo magis locupletem, denuo se typis esse mandatuos. Hisce igitur conventis suis ut stent quam optime, in animo habent ne unum quidem verbum mutare, plurima autem addere, et voces, in suo quamque loco, inserere, quas, in serie omisas, ipse STEPHANUS et Scottus in Appendicibus, aliique in Lexicis et libris, ejuscunque fuerint generis, suppleverunt. His quoque subjiçientur notæ e libris et scripiis Virorum Doctorum undique decerptæ, quo verbum quodlibet, fusius aut accuratius expositum, melius a Thesauri Stephaniani lectoribus intelligi possit.

Novam Thesauri editionem excipient opuscula, quæ STEPHANUS edidit vel ad initium quinti tom. Thesauri, vel ad libri, qui Glossaria continet, finem. Alium vero ordinem, quam STEPHANUS secum constituit, Editores sibi servandum esse judicabant. Etenim quod ad libellos attinet Gregorii de Dialectis generalior, et STEPHANI ipsius de Attica Dialecto speculativum, hi duo, alter alterum, subsequenter: quorum hic adornabitur scriptis medicis Godofredi Hermann, τοῦ πᾶν, ille notis G. H. Schaferi, ejus opera Gregorius nuper est evulgatus, etiam post Koeni curas emendator, et novis Grammaticis, quasi satellitibus, stipatus.

Adjicietur opusculum Apollonii Dyscoli; quod prius edidit Reitzius ad calcem libri Maistairiani de Dialectis; iste autem liber sæpe in partes suas ab Editoribus vocabitur, una cum ejusdem generis opusculis, quorum alia inter Germanos diu inactuerunt, alia, ut sperandum est, in lucem brevi ventura sint.

Quod ad libellos Tryphonis περὶ παθῶν λέξεων, et περὶ τροπῶν, attinet, uterque imprimetur ad fidem exemplaris in Museo Critico Cantabrigiensi No. 1. p. 32. et seqq. editi opera Blomfieldi, qui notis viro κριτικωτάτῳ haud indignas de suo apposuit.

In Animonio denuo imprimendo ab editione, quam L. C. Valckenærius, juvenis ille quidem, sed "ante annos" doctrinam et ingenium

¹ Vide "Obs. quibus via munitur ad origines Græcas investigandas," apud, Leuæp., de Analog. Ling. Græc. p. 28—33. = t. 1. p. 278. L. C. V. OPUSC., Phil. Crit. et Orat. Lipsiæ, 1808, 9vo.

“virile”¹ præ se ferens, procuravit, religioni est Editoribus discedere, ita tamen, ut, ubicunque res postulaverit, de penu suo aliquantulum addant. Huic de Differentia Vocum libello subijcietur sylloge satis ampla vocum synonymarum e Scholiis et Lexicis Græcis hausta, et in ordinem Alfabeticum digesta.

Quicquid contulerint Montfauconius² et Kusterus³ ad emendandum opusculum Orbicū, aut cujuscunque id fuerit scriptoris, de Ordinibus Militaribus, id omne deponetur, adjectis Kusteri notis.

Tractatus Herodiani *περὶ ἀποθῶν*, Galeni item aliorumque *ἀκοὴν μέρων καὶ σταθμῶν*, scriptis eorum, qui res istiusmodi attigerunt, illustrabuntur. Atqui horum esse numerum admodum parvum Editores non possunt non dolere, siquidem probe sciunt, quantum valeat ad Historicos recte intelligendos cognitio illarum rerum plena et accurata. Sibi tamen Editores Eruditique gratulantur, quod STEPHANI Commentarius de Mensibus et Partibus eorundem augeri atque illustrari possit conferendis inter se et describendis scriptis auctorum, quos commemoravit Sturzius de Dial. Maced. et Alex. p. 484-485.

Vice Glossariorum, quæ STEPHANUS evulgavit, sufficienter illa quæ annis centum post edidit Labbeus: “qui,” Du-Cangio iudicet, “ita in opere condendo versatus est, ut non modo ab H. STEPHANO edita Glossaria simul contulerit, sed et vocabula, quæ in Onomastico Lat. Gr. et in Sylloge, a Vulcano publicatis, in eadem vocabulorum serie admiscerit.”⁴ Hanc Du-Cangio⁵ sententiam Editores labore suo confirmare malunt, quam pro confirmata habere; ideoque iis curæ erit ut utriusque editionis comparatio fiat, et quicquid a Labbeo fuerit omissum, suppleatur. Quo autem Lectoris commoditatibus consulatur, Castigationes in utrumque Glossarium⁶ ad calcem paginae, non, ut in editione veteri, ad finem libri, exstabunt: interque eas locum habebunt etiam emendationes, vel a Labbeo ommissæ, vel post Labbeum a M. Martino,⁷ J. F. Fischerio, J. Albertio, ceterisque Hesychii interpretibus factæ. Quoniam duo illa Glossaria, ut Meursio⁸ visum est, dici possunt *Thesaurus magnus antiquitatis, magnus mendarum*, Editores vere et ex animo gratias immortales acturi sunt viris eruditissimis, quorum studio lucis aliquid istis operibus sit accessurum.

Glossario Latino adjicietur illud quod Isidorum auctorem habet, cum Grævi et Ahmelovenii notis.

Cum Ant. Schultens satis accurate ediderit Veteres Glossas Verborum Juris, una cum suis aliorumque notis, nihil aliud restat quam ut repetitæ editioni adjiciantur notæ Alberti,⁹ et Lexicon Theophilinum¹⁰ a Reitzio evulgatum.

¹ Virg. Æn. 9. 311.

² In Bibliotheca Coisliniana p. 505-511.

³ Ad calcem hujus.

⁴ Prefat. ad Gloss.

⁵ Vid. Menag. in Anti-Baillet t. ii. c. 106.

⁶ Quas Albertius ad Hesych. v. ἀρετῆς; Du-Cangio tribuit.

⁷ In Lexico philologico hic illic sparsæ.

⁸ Exercitt. Crit. p. ii. l. iv. c. 12.

⁹ Vide Glossarium Gr. in sac. N. F. Libros p. 227-66.

¹⁰ Vid. Græca Institut. Cæsar. Paraphrasis.

His omnibus Glossariis præfigetur notitia literaria e Bibliotheca Græca Fabricii. Ita demum patebit cur Labbæi opus, cum sit uberius quam Stephanianum, recudi debeat.

Hæc supplementa ad calcem Thesauri reperientur. Sunt autem alia adjuncta, quæ non ad finem libri, ut solet, reservanda esse, sed in ipso limine congerenda, Editores statuerunt; de quibus, sive ad legendum jucundis, sive ad Græcam linguam intelligendam tantum non necessariis, minime abs re alienum fuit verbo uno atque altero præfari. Varia igitur opuscula, quæ in hac parte libri collocata sunt, recensere, itemque exponere cum singula inserantur, qui tot additamentorum sint fontes, quis usus, muneris esse sui duxerunt Editores.

- I. II. *Θησαυρος τῆς Ἑλληνικῆς Γλῶσσης*, Thesaurus Græcæ Linguae, ab Henrico STEPHANO constructus.
- III. Henrici STEPHANI Admonitio de Thesauri sui Epitome, quæ titulum Lexici Græcol. novi præfert.
- IV. Epistola Dedicatoria et Epigrammata duo de Thesaurio Gr.
- V. Catalogus Auctorum Græcorum, in quorum scriptis vocabula et loquendi genera, eorum item unde expositiones vocabulorum aut loquendi generum petite sunt in hoc Thesaurio Græcæ Linguae.
- VI. Scipionis Cæteromachi Pistoriensis Oratio de Laudibus Literarum Græcarum.
- VII. M. Antonii Antimachi de Literarum Græcarum Laudibus Oratio.
- VIII. Ex Comadi Heeresbachii Oratione in Commendationem Græcarum Literarum Excerpta.
- IX. Henrici STEPHANI ad Lectorem Epistola, seu Præfatio in ipsius Thesaurum Linguae Gr.
- X. Excerpta ex H. STEPHANI Epistola, a 1660. edita, quæ ad multas multorum amicorum respondet, de suæ Typographiæ Stato, nominatimque de suo Thesaurio Linguae Græcæ.
- XI. Excerpta ex J. A. Fabricii Bibliotheca Græca, Vol. vi. p. 651 --68. ed. Hæles.
- XII. Excerpta ex Vita H. STEPHANI secundi, a Mæ. Mantairio conscripta.
- XIII. De Verbis Græcorum Mediis L. Kusteri, J. Clerici, S. Clarkii, et E. Schmidii, Commentationes a Wollio, qui suam adiecit, recensite, una cum Dresgii et Bowyeri notis.
- XIV. Ogerius "de Linguae Græcæ Affinitate cum Hebraica."
- XV. J. A. Ernestius "de Vestigiis Linguae Hebraicæ in Lingua Gr."
- XVI. Lexicon Vocum Peregrinarum in Scriptoris Græcis obviarum -- in quo comprehenduntur:
 1. Excerpta e Chr. D. Beckii "Dissertatione de Lexicis Gr. et Lat. omnino, et recentissimis singulatum."
 2. P. E. Jablonskii Disquisitio de Lingua Lycaonica ad locum Actor. xiv. 11. *Ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες.* -- §. i. Status controversiæ proponitur. -- §. ii. Singulorum argumentis expensis, concluditur, ling. Lycaonicam non esse Gr. -- §. iii. Ad objectiones

quasdam generatioribus respondetur. — §. iv. De linguis gentium Asiae minoris generaliter probatur, eas Gr. sermone usas non fuisse, quia Barbarae vocantur. — §. v. Idem alius argumentis confirmatur. — §. vi. De ortu et progressu linguarum apud gentes Asiae minoris. — §. vii. De Lingua Phrygia. Eam non fuisse Gr. dialectum, contra Th. Ryckium ostenditur. — §. viii. Pauculae voces Phrygiae, post Bochartum, afferuntur et explicantur. — §. ix. De Lingua Lydorum. — §. x. De Lingua Carum. — §. xi. De Lingua Lycica. — §. xii. De Lingua Pamphylia. — §. xiii. De Lingua Pisidarum. — §. xiv. De Lingua Bithynorum. — §. xv. De Lingua Mariandynorum. — §. xvi. De Lingua Paphlagonica. — §. xvii. De Lingua Galataram. — §. xviii. De Lingua Lycæonice. Exeones eandem cum Cappadocibus habuisse linguam adstruitur. — §. xix. De Lingua Cappadocum, quam fuisse vetustam Assyriacam existimatur. — §. xx. Conclusio hujus Disquisitionis.

3. Fr. God. Sturzii De Dialecto Macedonica et Alexandrina Liber. — §. i. De tempore et occasione versionis V. T. Gr. — §. ii. De dialecto versionis Alex. — §. iii. De dialecti natura universa. — §. iv. De notis quibus nominis ἀλεξάνδρου. — §. v. De discrimine dialecti, linguae, et stili. — §. vi. De Egyptiorum studio linguae Gr. — §. vii. De dialecto Macedonico-Alexandrina. — §. viii. De dialecti Maced. natura. — §. ix. De dialecti Alex. ingenio. — §. x. De dialecto Egyptiae. — §. xi. De structura verborum Alex. — §. xii. De vocabulis probabiliter Alexandrinis.

Scriptorum profecto, quorum mentio facta est in praefati Catalogo, non nisi unum atque alterum oratione indiget prolixiori: reliqua sunt, sua quaque in serie, breviter tractanda.

I. H. Haec duo sunt, ut aiunt, Frontispicium, sive tituli, quorum alterutrum exhibere solet exemplar Thesauri: de cujus editione, utrum unica, an duplex fuerit, item duorum tam etiam composuit Krohnus, et citandis testimoniis, et argumentis conferendis, quorum omnia inter Excerpta ex Fabricii Bibliotheca Graeca [N. XI.] reperiet lector, et investigandum huiusmodi res minutatim attenditor.

III. IV. V. IX. Cum haec quatuor exstent in Thesuro, itemque tria illa VI. VII. VIII., Editoribus visum est ea septem denum imprimere, ne quod deesset operum istorum, quae in Lexico suo, honoris causa, ipse H. STEPHANUS typis mandare dignatus fuit.

X. Excerpta ex H. STEPHANI Epistola hac de causa ab Editoribus inserta sunt, ut Praefationis pars ea, in qua hujus epistolae mentio facta est, melius intelligi possit.

XI. In gratiam eorum, qui notitiam literariam cujuslibet scriptoris sibi praesto esse cupiunt, posita sunt quaedam Excerpta ex Biblioth. Gr. Fabricii: qui cum Richcio statuit unum tantummodo fuisse Thesauri editionem. Porro non autem τῷ παλαιῷ idem placuisse, aestis est Kiddius in Porsoni Miscell. Crit. p. 403. in Indice sub voce *Scapula*. Richcio profecto quibus argumentis sententiam suam stabilire conatus sit, Editores fatentur se nescire; etenim librum ejus, diu multumque a se quaesitum, nondum sibi comparare potuerunt. Ex eo tamen, si forte a se repertus esset, libenter exscripsissent, quicquid obijci putasset in Maittairium, cujus sententiam, a Krohno approbatam et

quidem defensam, continent Excerpta ex Vita STEPHANI a Maittaire olim conscripta. [N. XII.]

XIII. Cum STEPHANUS Thesaurum suum conficeret, Lexicographis ne suspicio quidem ulla fuit, nedum cognitio, rerum plurimarum, quas ad linguam Græc. condisceudam etiam in omnibus hodie nefas est ignorare. Harum profecto rerum, quæ neque inter aulas magistrorum, neque inter arces grammaticæ artem, difficilia illa quidem ad explicandum, sed periculis non laboris vix, aut ne vix quidem digna, recenseri solent, non potest alia repetiri vel non libenter, vel specie ornatior, quam sententia illa *ὁπλοποιεῖν* Kusteri, qui primus animadvertit incidenterque exposuit unam prædilectam "Verborum Mediorum apud Græcos, comanque differentiam a Verbis Activis et Passivis." Hinc reciprocam, ut aiunt, potestatem in cum STEPHANUS ignoraret, non est eor. quis e recitatione sua, hec SERVATIUS nimis ad doctas, mirari debeat, si citius ego in verbis istiusmodi ponendis identidem ipse deprehendere et corrigere possit. Sperant autem Editores neminem, qui vel mediocriter vel plane perfecteque in doctrina instructus sit, regre latum esse, quod Commentationes de Verbis Mediis, una cum observationibus, atque totum tam oppugnationum Kusteri, quam opitulationum, denno imprimendas esse duxerint. Ea scilicet mente hoc a se factum esse Editores continentur, ut quicquid de hac questione gravissima acutate eruditique scriptum esset, ad omne *τοὺς ποτὶ καὶ ἀναγκαῖον* hactenus proponeretur.

XIV. XV. Hic ex duobus opusculis de Affinitate Lingue Græc. cum Hebræa idcirco datus est locus, ut illi, quibus ex illis licet interas sacras cum lucis profanis conjungere et conferre, veretum ac materiam doctrinæ paulo uberiores habere possint. Editoribus quidem minime latuit, connotationem, quæ inter disquisitiones hujusmodi, et Lexicon verborum intercedat, aut nullum esse, aut pertinem. Quoniam vero Excerpta illa paucis sunt cognita, neque longa, haud fortasse deerunt, qui ea non omnino paritermissa esse patiantur.

XVI. De ceteris, præter Commentationes de Verbis Mediis, multa ut dicerentur, vix necessarium fuit. Atque notus esset ea silentio præterire, quæ et possunt dici et quidem debent de additamento illo, quod titulum præ se fert, LEXICON VOCUM PEREGRINARUM IN SCRIPTORIBUS GRÆCIS OBLIARUM.

STEPHANUM¹ nemo est nescius consulto retulisse in Indicem voces illas, quæ, licet non bene Græcæ sint, a Græcis tamen Scriptoribus aliquoties usurpantur tanquam ex ore Barbarorum editæ, vel de Barbaris ductæ. Quod hæc omnes colligerant, et in suo quamque loco disposuerint Editores, de Græcis literis se non male meruisse opinantur. In hoc igitur Lexico reperiuntur vocabula bene multa, quorum nulla ratio fuit habita ab iis, qui Græcam linguam in quatuor Dialectos² divisam esse voluerunt; multa porro non modo usitata apud civitates intra Peloponnesum et extra peninsulam usque ad Thessaliæ,

¹ Vide Stephanum Præf. ad Indicem Thesauri.

² Istas quatuor dialectos *generales gentilesque*, ceteras *locales et speciales vocat* Fischerus, in Annadvers. ad Gram. Græcam Velleri. p. 45. vol. 1. Nomina porro populorum atque civitatum, quarum linguas ab antiquis grammaticis et scriptoribus laudari videmus, recenset. p. 45 ad p. 57.

Epiri, et Macedoniae oras ultimas, verum etiam apud insulas Graecis subditas, coloniasque inde deductas, et per Aegaeum atque Ionium mare longe lateque dispersas; multa denique, quae primum putum barbarissimum redolent, qualia sunt Persica, Egyptiaca, Lydia, Scythica, Celtica, alia. Sylloge harum vocum peregrinarum duplex erit; altera vocum ipsarum una cum expositionibus, in ordinem alphabeticum digesta; altera ad nomina gentium, quibus illae attribui solent, ita accommodata, ut, verbi causa, Laconica a Creticis, Persica ab Aegyptiacis, distinguantur. Quoniam vero in vocibus peregrinis colligendis operam suam paulo negligentius collocavit STEPHANUS, eo diligentius Editores ad hanc partem officii sui incubuerunt, ut quae a STEPHANO praetermissa essent, accurate cumulateque in usum suorum lectorum proferrent.

E larga segete, quam unus Hesychius praebere potuit, quantum est STEPHANI spicilegium? Paulo quidem plenus est id quod Schneiderus confect.¹ Qui autem Lexicon illud manu diurna nocturnaque versaverit, idem ille exquisitus quiddam et multo uberius desideret necesse est. Editores, ne quid vitio sibi verti possit ob libros, quos perscrutari debuissent, neglectos, sedulo curabunt, ut peregrina vocabula, quae Meursius,² Valckenaeus,³ Maittanius,⁴ Mazochius,⁵ atque alii collegerunt, editioni huius novae Thesauri Stephaniani praefigantur.

Quod ad materiem attinet, e qua Lexicon illud Vocum Peregrinarum confectum fuerit, praemonendus est lector, futurum esse, ut, praeter Jablonsku Diss. de Ling. Lycanica, et Sturzo Librum de Ling. Maecdi. et Alex., alia etiam opuscula integra vel excerpta ex his denovo typis mandentur, e. g.

P. E. Jablonsku Voces Aegyptiacae.

L. C. Valckenaeri Dissertatio de vocabulo Βαρος.

Hadr. Relandi Dissertatio de Veteri Lingua Indica.

————— de Reliquis Veteris Linguae Persicae.

Lexicon Tarentinum a Jo. Juvene conscriptum.

His opusculis addi poterant fortasse et plura; verum Editoribus sedulo et anxie quarrentibus defuerunt libri J. G. Hauptmanni,⁶ Gabr. Laucelloti Castelli,⁷ Ign. Rossii,⁸ Bern. Aldrete,⁹ et aliorum. Horum

¹ In praestantissimo Lexico Graeco-Germanico.

² In libris suis editis nomine Creta, Cypius, Rhodus et Miscell. Lacon.

³ In Annotationibus in Theocrit. Adoniaz., et Epist. ad Roverum p. 58. et sqq. = t. i. p. 374. et sqq.

⁴ In libello de Graecae Linguae Dialectis, quem edidit et auxit Sturzus.

⁵ A quo Tabulae Heraclenses sunt edita et expositae.

⁶ Programma de Laconica Dialecto. Auctore J. G. Hauptmanno, Gerae. 1776. 4to.

⁷ In Prolegom. ad Nov. Collect. Inscript. Siciliae per Gabr. Laucell. Castellum, Principem de Torremozza. Panormi. 1784. fol.

⁸ Etymologia Aegyptiaca per Ignat. Rossium. Romae. 1811. 8vo.

⁹ Vide Bern. Aldrete, lib. ii. c. 2. Del Origen y Principio de la Lengua Castellana o Romance que oy se usa en Espana. Madridi. 1682. fol. Auctor, notante Reinecio de Ling. Punica p. 36. (Graevi Syntagma), "vocabula lingua

omnium neque idem esse apud viros doctos desiderium, neque eundem ab iis fructum esse reportandum equis ignorat? Dolendum est tamen Gorii¹ Lexicon Pelasgicum, et Henstadterii² Schedasma de Verborum Formis Dones, Lacomii, etc. aut ad mobilium non perducta esse, aut certe in lucem nondum protula.

Hinc *Vocum Peregrinarum Lexico*, quod libellus alter explebit,
Index locum tes mihi adhibetur.

Satis patet, superius dictum est de adductis. Editores autem finem imponere prelationi sua prius nequeunt, quam de rebus nonnullis, quas sibi obijci posse non timeant, prius responduerint. Si quis igitur roget, cum hic libellus non Theodori prius Stephaniani partem adeo per exhibeat, sed aliorum scriptorum et opuscula, quæ in tempore magis opportuna recevit, aut prius omitti potuissent, satis iam responsum habebat, cum intellexit rationes eas non leves, quæ Editori ad id agenda impulerint.

Necesse enim hoc quidem fagere archibit, editoribus esse opus longo tempore improbo, ut aiunt, labore, et impen- non exiguis ad Spartani hanc sœm recte ac prospere curandam. Huius porro omnes fatiebantur optandum fuisse, ut incommoda, quæ huiusmodi inceptum non possunt non conditari, ratione quavis honesta dimittantur. At vero aliter id fieri non potuit, quam opuscula ista, sive prælationis loco sive supplementi habenda sint, nunc temporis imperio in lo. Longa quidem verborum sylvæ ad Thesaurum conficiendum ab Editoribus dudum est compicata. Res tamen permultæ perque difficiles imperant, quominus ad Thesaurum ipsum imprimendum Editores, non non interposita, se conferant. Desunt enim libri nonnulli, quorum usus est necessarius, diu licet quesiti nondum tamen reperi. Supplementorum porro, quæ a se confecta Viri Docti suppeditare promiserunt, præ, vix dimidio major, huc usque ad manus Editorum pervenit. Nec vero satis fuit eis temporis ad Thesauri errata corrigenda, ad exempla, quæ citaverat STEPHANUS, perpendenda, ad verba scriptori, quæque suo, tribuenda, ad editiones, quibus STEPHANUS ipse aliquæ uti solebant, conferendas, ad vocabula, quæ tunc a STEPHANO omissa, colligenda, et ad innuquodque suo loco inserenda.

His arguentibus causam suam Editores, ut sperant, satis feceri poterunt, apud iudices æquos et bene cordatos: quorum sane munera non exigua esse probe sciunt, cum centum laudatorum suorum recensent. Quotquot inter illos ob doctrinam clarissimi sunt, non cum aliis, ubicunque fuerint, viis eruditus, eos omnes vehementissime atque rogant Editores, sponte et cito symbolam, quæque summa, conferre, quo denno impressum **SERPHANT** hoc opus magis plenius perfectumque exhibeatur, sitque non minus insigne hujus ævi decus, quam munus omni posteritati gratum atque utile.

Phoeniciae veteris et Punicæ apud scriptores antiquos occurrentia, diligenter collecta, et ad Syriacam Ebraicamque reduxit."

1. Ant. Franc. Goriun edere voluisse *Lexicon Pelagicum* Sturzius testatur, et dolet opus esse imperfectum, ad p. 12 ~ 137. not. 10. libri de Dial. Maced. et Alex.

² Schediasma MS. de Verborum Formis Doticis, Laconicis, &c. commemoratum est ab Albertio ad Hesych. v. Συγγραμμή.

No. II. is in the press, and will contain the remainder of the *Lexicon Vocum Peregrinarum*, and the first portion of the letter A.

" In January 1816. was published at Stuttgard, the first part of an Astronomical and Mathematical Journal, intended to promote the study of the higher branches of science. It will bear the title of " *Commentarii in quibus de rebus ad Astronomiam et cognatas cum ea literas spectantibus expouitur;*" and seeks to compensate for the discontinuance of a former work on the same plan, designated "*Mutue Literæ ad accuratorem terræ et cœli cognitionem evulgatæ, &c.*"

It will receive the contributions of many distinguished students, in the different countries of Europe, who have pledged their support to the work.

Euripidis Alcestis; ad fidem manuseriptorum ac veterum editionum emendavit et annotationibus instruxit J. H. Monk, A. M. Coll. Trin. Soc. et Gr. Lit. apud Cantab. Prof. Leg. Accedit Georgii Buchanani Versio Metrica. 8vo. 6s. 6d. in boards.

Clavis Virgiliana; or, a Vocabulary of all the Words in Virgil's Bucolics, Georgics, and Æneid; in which, 1. Each word is marked with an accent, to direct the pronunciation: and its part of speech, declension, conjugation, &c. are distinguished according to grammar. 2. The several significations of each word are ascertained, as near as the nature of the English language will admit. 3. These various significations are reduced into proper classes, in a different and better manner than in any dictionary extant. Compiled out of the best authors on Virgil, by several hands, in a method entirely new; for the use of schools, and the improvement of those who have made but a small progress in the knowledge of the Latin tongue. 8vo. 7s. 6d.

In our Literary Intelligence subjoined to the last No. of the Class. Journ., we had the satisfaction of announcing to our readers the publication of M. Gail's excellent editions of *Xenophon* and *Thucydides* in Greek, Latin, and French. We hope that some of the learned contributors to our *Journal* will in the next No. favor us with some observations on the manner, in which M. Gail has executed his task as an editor, and a translator. To this diligent and ingenious Frenchman the literary world is indebted for another valuable work, which bears the following title, and which is in fact supplementary to the above mentioned publications.

Recherches Historiques, Militaires, Géographiques, et Philologiques; spécialement d'après Hérodote, Thucydide, et Xénophon; avec Cartes géographiques, par M. Barbé du Bocage, et autres; Plans de Sièges et de Batailles; et Index des Matières; Pour servir à l'étude approfondie de l'Histoire ancienne. Tome premier. Paris, 1814. 8vo.

The volume of Maps, which are beautifully executed, is in 4to., with the following title:

Atlas pour servir à l'étude de l'Histoire Ancienne et à l'intelligence des Auteurs Grecs et Latins, contenant, 1. Les Tableaux chronologiques des principaux Faits de l'Histoire ancienne; 2. Des Cartes

Géographiques, Plans de Villes et de Batailles, etc. dessinés pour la Partie Géographique, par Mm. Barbié-Du-Bocage, Letronne etc.; et pour la partie militaire, par les plus célèbres Tacticiens. De l'Imprimerie Royale. 1815.

On several of these Plans M. Gail consulted the Generals Mathieu, Dumas, Dupont, Carnot (de l'Institut, Marescot, Solemy, and other Tacticians.

The Atlas costs to subscribers to the Xenophon 25 fr., to non-subscribers 36 fr., for the common paper, and 72 fr. pap. vélin. The 8^o Vol. is sold for 10 fr. Either of the two Volumes may be bought separately.

To give our readers a just idea of the novel and interesting matter contained in the Atlas, it will for the present be sufficient to enumerate the following articles: 15. Carte de l'Empire des Odryes. 16. L'Epithrace, la haute et basse Macedoine, la Thessalie, et l'Illyrie. 18. Carte de la presqu'île la Pallene et d'une partie de l'Epithrace. 22. Le détroit de l'Europe et ses environs. 24. Essai sur la Topographie de Platee. 33. Plan du Pirée. 37. Topographie de Colone, Hiéron et Dème de l'Attique, d'après Sophocle, habitant de ce Dème ou Bourg. Voyez Obs. hist. milit. geogr. t. i. p. 22. sq. 39. Bataille de Némee. Le premier volume des Obs. hist. milit. geogr. donne l'explication du plan de cette bataille. 43. L'Olympie et ses environs. Ce nouveau plan n'est rien en comparaison de celui que doit publier notre confrère illustre M. de Choiseul Gouffier. En attendant qu'il paroisse, il ne sera pas inutile d'avertir les amis de la vénérable antiquité qu'on les a trompés sur cette ville d'Olympie; qu'il n'a manqué à cette ville, si bien décrite par tant de géographes et si bien représentée par de savans burnus, que d'avoir existé. La locution grecque *ἡ Ὀλυμπία* se rencontre en mille passages. Comme en mille passages on s'est trompé en traduisant par *la ville d'Olympie* ce qui signifie *le territoire de l'Olympie*, ces observations ne peuvent être oiseuses. 46. Plan de la première bataille de Mantinée.

Literary Anecdotes of the Eighteenth Century; comprising Biographical Memoirs of Wm. Bowyer, Printer, F. S. A. and many of his learned friends; an Incidental View of the Progress and Advancement of Literature in this Kingdom during the last Century; and Biographical Anecdotes of a considerable number of eminent Writers and ingenious Artists; with a very copious Index. By John Nichols, F. S. A. Vol. ix.

At length the learned, ingenious, and excellent Editor has finished his work; and, when we recollect the labor, the difficulties, and the accidents, which have retarded its completion, we do not hesitate to say for him, what his modesty will not permit him to say for himself:

Jamque opus exegi, quod nec Jovis ira, nec ignis,

Nec poterit ferrum, nec edax abolere vetustas.

It is indeed a work, which will be in the hands of the Antiquary, the Historian, and the Scholar, as long as the literature of England shall exist. It is a store-house, from which the writer on every sub-

ject connected with the Eighteenth Century will draw a great part of his materials.

The editor has quoted a pretty couplet, Vol. ix. p. 577.

Inspetus hunc nostrum, Lector quicumque, libellum,

Sis placidus : neca nec capes, sed ede tu.

But we will predict that, with respect to this work, few will attend to this injunction : many will transplant the information it contains into their own publications : and we shall probably be among the number. So indefatigable have been the endeavours of our veteran author to investigate the truth in every particular, that this work will be considered as a sufficient authority for the accuracy of every fact, and the date of every event.

ANTIENf LITERATURE DISCOVERED. — *Heidelberg, Dec. 4.* — The University of Heidelberg possessed, until 1622, a collection of books and MSS. the most considerable in Germany, and which, in Joseph Scaliger's opinion, was at that time richer than even the Vatican library : this celebrated library, whose MSS. alone were valued at 80,000 crowns, was, in the above year, in consequence of the capture and plundering of the city by the army of General Tilly, sent as a present by Duke Maximilian of Bavaria to Pope Gregory XV. and conveyed from Heidelberg to Rome, by the famous scholar Leo Allatius. As much of it as actually reached Rome, for many of the manuscripts were torn, or dispersed among private hands, by the sacking of the city, formed since that time, under the name of "Bibliotheca Palatina," a division of the Vatican Library : and in most of the manuscripts, as a memorial, is a leaf with the Bavarian arms, and the following inscription : "*Sua de Bibliotheca quam, Heidelbergea capta, spoliuni fecit, et Papae Gregorio XV. tropaeum misit, Maximilianus utraque Bavariae Dux, et S. R. I. Elector. 1622.*" Thirty-eight of these MSS. forming part of the 100 MSS. of the Vatican, which the Papal Government ceded to the French Republic in 1797, by the treaty of Tolentino, were deposited in the National Library at Paris. The general restoration of works of art, of which the French had robbed other countries, offered the prospect of recovering not only the thirty-eight Heidelberg MSS. but the whole of the "Bibliotheca Palatina" carried to Rome. Professor Wilken, Protector of our University, was commissioned on the 24 of September, to proceed to Paris, to prosecute the claims. To the uncommonly active assistance of the Austrian Minister, Count Wessenberg, and the Prussian, Baron Humboldt, we have it to ascribe, that the Papal Commissioners, the brothers Canova and the Abbate Marin, agreed without any difficulty, to give up the thirty-eight MSS. to the University of Heidelberg ; the Pope's approbation being first obtained.

A letter has been received from Prince Hardenberg, acquainting the University that the Pope has given his consent to the restoration of the thirty-eight MSS. Thus a part of our once celebrated literary treasures returns to us, among which is the famous Codex Palatinus of the Greek Anthology, the MS. of small geographical works, the *Antoninus Liberalis*, which Bast, in his critical letters to M. Boissomade,

describes, and uses in so masterly a manner; four ancient and valuable MSS. of Plutarch's works, &c. We are also entitled to cherish the hope that the future steps taken for the recovery of those remaining in the Vatican, will be equally successful.

GREEK ANTIQUITIES.—Several artists and amateurs of different nations, united by a love of the Arts, succeeded in obtaining permission to search in the Temple of Phegdia, dedicated to Apollo, on Mount Cotyhus, in Arcadia. They had the extraordinary good fortune to find the complete frieze of the interior of the Temple. It is of marble, 96 feet in length, and upwards of two feet in height, of high relief, contains a hundred figures, and is but little damaged, except from the fall at the destruction of the Temple.

There are two subjects, one suite of fifty-three figures represents the combat of the Amazons with the Hellenians; the other, of forty-seven figures, the combats of the Centaurs and Lapithæ, at the marriage of Pirithous. Pausanias says, Arcadia, book viii. chap. 15, that the architect Ichmus, who, under Pericles, in conjunction with Callicrates, built the Parthenon at Athens, also built this Doric Temple, which was considered next to that at Fegea, as the most finished in the Peloponnesus. Pericles lived in the fifth century before Christ, it must therefore be about 2500 years since the erection of this Temple. The style which reigns in the work, and its execution, manifest better than history, the age of perfection of the Art of Sculpture. Nothing can be more noble and commanding than these Amazons. The air of the heads is at once imposing and graceful;—nothing can be more happy or more highly finished than the draperies. The figure of Theseus cannot be mistaken; it is most beautiful. A Virgin and a Youth form, with the two Centaurs who are bearing them away, a separate and distinct group. Other Centaurs are bearing away other females;—some with their children in their arms are flying from the head city of the Centaurs. This subject seems to finish with a group of female, one of whom is embracing the knees of a statue of Cybele, while the other, her arms extended to heaven, implores protection. One of the Centaurs, tearing the drapery from the kneeling female, is at the same time attacked by one of the heroes, while two divinities, guiding a car drawn by stags, arrive to their assistance.

The other composition describing the combat of the Amazons, offers groups equally varied: some on horseback, some on foot; the dying supported by their companions; others bearing away the wounded or slain. One, who appears to be the Queen, is in the act of raising her arm to destroy a youth already subdued, before her, while another implores his life. Some of the horses are in the most spirited action, and others are overcome. Among the heroes is Theseus, with his club and lion's skin; the Amazons are combating the heroes, who are protected by large circular shields, &c. &c.

The parts of the frieze, consisting of twenty-three pieces, were found indiscriminately mixed on the pavement of the Temple. Most of the fragments have been found. The relief of the figures

is in general very high. The heads, arms, and legs of several of the figures are entirely detached from the back ground. In addition to these principal objects, there have been found within the Temple and about it several points of iron lances, some ornaments of bronze and of silver, a little vase of bronze, a small statue of Apollo, clumsily executed in the Egyptian style, and in addition to these, a small armour for the leg, of copper, exactly the form which we see represented on Etruscan vases. This was without doubt an *Ex-voto*, for the God bore here the name of Apollo Epicureus: the Temple having been erected to him on this solitary mountain, by the Phlegians, for having succoured them in a plague, which, as it appears, ravaged Arcadia at the same time as Athens at the epocha of the Peloponnesian war.

The ruins of the city of Phlegia (still considerable) are at four miles' distance from the temple, to the west, on the right of the borders of the Neda. The village of Paolizza occupies but a small part of the site of Phlegia: at four hours' journey from thence the Neda falls into the sea. The temple is built north and south, and commands a splendid view. Here are remaining thirty six of the thirty-eight columns of the temple, which formed the peristyle, they are Doric, 19½ high, six in the front, and fifteen on each side, of a beautiful grey stone of the country, as is the rest of the edifice, except a part of the ceiling and the capitals, which are of marble. One of the singularities of this temple is, that it had triglyphs, and six sculptured metopes on each side over the autes, and the two columns of the pro-naos, and of the opisthodomus. The fragments which have been found of these metopes are of finished workmanship, but much injured by time. The subjects consist of dancing figures, in very rich and beautiful flowing draperies, a Silenus, &c.; among those who are playing on the lyre, is a figure supposed to be an Apollo Musagetes. The pediment at each extremity was surmounted by a beautiful fleuron, in a quarter of a circle, in marble; and, corresponding therewith, along the sides of the roof over the fifteen lateral columns, the ends of tiles were enriched in like manner with fleurons;—answering to these were others of the ridge of the roof, which were all of marble, as well as the tiles themselves; the latter are two feet broad, and the first or lower range not less than three feet nine inches long. The particularities, and other curious details of this building, will give additional information on the architecture of the ancients.

RELIQUIÆ SACRÆ: sive, *Auctorum fere jam perditorum Secundi Tertiæque Sæculi Fragmenta, quæ supersunt. Ad Codices MSS. recensuit, notisque illustravit, MARTINUS JOSEPHUS ROUTH, S. T. P. Collegii S. Magd. Oxon. Præses. Vol. III.*

We have noticed the appearance of the two first volumes; and we congratulate our *Classical* and *Biblical* readers on the continuation of this treasure of the venerable remains of some of the fathers of the Christian Church. The Editor, who is no less distinguished for patriarchal simplicity and piety, than for deep learning and accurate judgment, thus begins the introduction to this volume;

"Cum vita hominum tam caduca et brevis sit, ut omnia humana jure habeantur incerta, hoc Tertium Volumen aut Quartum et ultimum edere mihi visum est, ne forte orba demum pars operis prodiret, quæ ceteras e naufragio isto, ut ita dicam, tabulas, exceptis Latinis quibusdam Conciliis et Tractatibus, suo ambitu contineret."

The subjects of this volume are: S. Cornelius, Concilia Carthaginensia, Dionysius Romanus, Pierius, Theognostus, S. Victorinus, S. Pamphilus Martyr, S. Lucianus Martyr, Hymnus Asperctimus, Theonas, S. Petrus Alexandrinus, S. Phileas, Concilia Ancyranæ Canones, Concilia Neocesariensis Canones.

We are always pleased when we see men eminent for profound learning and intellectual endowments bestowing on each other a commendation, which is mutually honorable and beneficial. We are therefore delighted with these expressions at the conclusion of the Notes, "Magni ingenii vir, et ex eleganti doctrina splendidaque oratione clarus, meus fautor atque amicus," applied to Dr. PARK, whom to know as a man and as a scholar, is to admire.

A Letter to the Honorable and Right Reverend the Lord Bishop of Durham, on the Origin of the Pelusiac, and on the original Name and Pronunciation of the Folio Digamma: in Answer to Professor Marsh's Hora Pelusiacæ. By the BISHOP OF ST DAVIDS. Carmarthen, 1815. 8vo. pp. 12. 6s.

In our last Number we inserted a Notice of Professor Marsh's *Hora Pelusiacæ*, and in our next Number we shall lay before our readers some extracts from the revered Bishop of St David's Publication. In the mean time it may not be without its use to cite the opinion of Mr. Jones who in his *Latin Grammar*, p. 89, writes thus:

"In the oriental languages, gutturals abounded, which like other consonants, contained in themselves the vowel necessary to their pronunciation. But it is the tendency of every guttural, when become habitual, to soften down in the rapidity of utterance into a mere aspirate, till it at length vanishes. Thus *cornu* has degenerated into *horn*, and *χώρας* into *humus*, earth; and into *θεῶν*, a creature of earth, man. So in the Greek, the oriental *khaan*, a king, became *αυατσω*, to reign, which Homer pronounced *αυατσω*.

"This leads me to remark, that the aspirate, instead of vanishing, was changed into a labial letter, *w*, *v*, *b*, *f*, or *u*, and thus substitution of a labial for the guttural or an aspirate, is the origin of the much disputed DIGAMMA. This digamma prevailed in the age of Homer, when the language was chiefly oral. But his poems, as being *written*, preserved the guttural or aspirate, the true original character; which, being studied, caused the aspirate to prevail in time over the digamma; and thus it restored the language to its primitive purity. But the Latin having flowed from the Greek at an early age, when the caprice of oral sounds spread uncontrolled by written letters, and having no monument of genius like the *Iliad* and *Odyssey* to correct that caprice as was the case in Greece, adopted the digamma, and thus separated by a broad line of distinction from the parent tongue.

"It is necessary to illustrate this position by a few examples. The digamma, for the aspirate, takes place in the beginning of words; as

Platonis Opera, e recens. H. Stephani, adjectis Scholiis et Not. criticis, edidit C. D. Beck, vol. 1—9. 18mo. sewed, 8s. Lips. 1815.

Plutarchi Vitæ Parallele, Gr. cura Schæfer, 12 vol. 19mo. sewed, 1*l.* 16s. Lips. 1812—16.

Plutarchi Vitæ Tanolcontis, Græchorum et Bruti, cura Fabricii, 8vo. sewed, 1s. Lips. 1812.

Socratis et Socraticorum, Pythagoræ et Pythagoræorum que feruntur Epistolæ, Gr. edidit J. C. Orellius, 8vo. sewed, 1*l.* 8*d.* Lips. 1815.

Zosimi Panopolitani de Zythorum Confectione Tractat. æc. curâ Cruneri, 8vo. sewed, 3s. Solish. 1814.

Benedicti Commentum Criticum octo Thucydidis Libros, 8vo. fine paper, sewed, 7*s.* 6*d.* Lips. 1815.

Collectio Epistolarum Græcarum, Gr. et Lat. recensuit Not. prior. interp. auq. illustr. J. C. Orellius, 8vo. vol. 1, fine paper, sewed, 1*l.* 8*s.* Lips. 1816.

Enochian Symbolæ philologicæ critica etLECTIONIS varietatem continentes ad Interpretationem Psalmi Centesimi decimi, 4to. sewed, 4*s.* Lips. 1814.

Hodmanni Genera Plantarum umbelliferarum e nunique Characteres naturales seu num. fig. &c. &c. 8vo. plates, sewed, 15*s.* Lips. 1815.

Selectæ e profana Scripturibus Historiæ, cura Schæfer, 8vo. sewed, 1*l.* Lips. 1815.

Tholæi Prolegomena et Opuscula Academica Argumenti maxime philologici, 8 vols. 8vo. sewed, 1*l.* 1*l.* 1*s.* Havniæ, 1800—1815.

BIBLIA II.

The first volume of a work intitled, *The Doctrines of the Trinity and Incarnation considered and maintained on the Principles of Judaism*, by the Rev. J. OSLER, of Stonegrave, is on the point of being published. This volume, which contains the whole of what refers to the Trinity, is confidently asserted by the author to afford, in favour of that most important article of the Christian Faith, more authentic arguments, together with a greater variety of Targumic, Talmudic, Chabhalistic, and Rabbinical testimony, in the original, and at the first hand, than is any where to be met with, even in the learned languages.

The Connexion between the Sacred Writings and the Literature of Jewish and Heathen Authors, particularly that of the Classical Ages, illustrated. By Robert GRAY, D.D. Prebendary of Durham and of Chichester, Rector of Bishop Wearmouth, and Author of the Key to the Old Testament, &c.

Curious and Unique Ancient Manuscript—The Literati are likely to be highly interested with an original, ancient, and complete manuscript of the Pentateuch, now in the possession of Mr. Joseph Sams, of Durlington, Durham. This original copy is of leather; it is in two

volumes, about two feet wide, and measures six feet long; it is supposed of goat-skin leather, and is most excellently dressed, so as to have an exquisite softness to the touch. Each sheet of skin is divided into pages, five inches and a half in width. The letters are very large, and not only most excellently written, but ornamented with a number of Targum or Coronae, which is a thing peculiar to the most ancient manuscripts. Each sheet of leather is stitched very neatly to the others with a kind of substance, in appearance not unlike cat gut. The antiquity of this manuscript may be inferred by its being written on leather, a circumstance which would hardly have taken place after the invention of vellum was made. It was recently procured from the Continent under the most interesting circumstances. It is believed to be from 14 to 1500 years old, and in any case is the oldest copy of the law extant. There is reason to believe it has been above 800 years in one Jewish family on the Continent. It is well known to what degree the Jews venerate their sacred books, and with what care they preserve them; it will therefore, be easily believed, that nothing but the most affecting and expensive circumstances could induce a family, loving their law, to part with a treasure so precious. During the calamities which followed the train of Bonaparte's wars, a Jewish family of opulence was reduced to poverty, and compelled to emigrate. They came to Holland in their exile, and were there so reduced as to be obliged to pledge, as their last remaining resource, this manuscript of their law, at the expiration of a considerable time for its redemption. The tax expired, the pledge was not redeemed, and the property was sold in Holland to the person who led it his money on it. This valuable and important manuscript is now ready to be put to a public benefit. It has been procured with the greatest care, and a rich cover, bound with fine gold and red. The letters on which the manuscript consists are beautiful characters of iron wood. It has been seen by a number of Hebrew scholars and Jews, the former always expressing a literary collationism, and the latter treating it with the most solemn reverence. It has been collated by a very learned man, and its readings preferred to the most ancient copies we have, so that this may justly be thought to be an unique, as well as the most ancient copy of the five books of Moses in existence.

The Veracity of the Evangelists Demonstrated, by a comparative view of their histories. Dedicated, by permission, to the Bishop of Durham. By the Rev. ROBERT NARES, A.M. F.R.S. &c. In 12mo. Price 8s.

MR. SUMNER'S *Treatise on the Being and Attributes of God*, to which the premium of four hundred pounds was lately adjudged at Aberdeen, in two octavo volumes.

THE ORIGIN of PAGAN IDOLATRY, ascertained from Historical Testimony and Circumstantial Evidence. By GEORGE STANLEY FABER, B.D. Rector of Long Newton. 5 Vols. 4to. With three Plates and a Map. Price £6. 1s.

We do not know whether to class Mr. Faber's work among *Classical*, *Religious*, or *Oriental* publications; as it comprehends each of those descriptions. We shall however take a future opportunity of calling the attention of our readers to so important a work.

GERMANY. *Editions of the Bible.* From the year 1534 to 1587, there were printed *twenty two* different editions of the Bible in *Latin*; and from 1562 to 1599, *thirteen* editions in the *German* language. Soon after these dates, the sacred volume was freely and abundantly dispersed among the nation of *Europe*.

Barth Charles Hebenbrand, of Cassel, caused to be cast in 1712, such a number of types, that all the pages of the Bible might be kept *set up*, in composition, at the same time for a permanent. His *Biblical Establishment*, formed in the Orphan-house at Halle, in Saxony, produced in the space of thirty years, *one hundred and twenty-five thousand* copies of the Bible; and *one hundred and thirty thousand* copies of the New Testament. According to an exact calculation made at Halle, published in 1817, there had not yet, in the space of one hundred years, *one million nine hundred and forty three thousand and sixty two* complete copies of the Bible, also a proportionate number of copies of the New Testament, since with which is without the Printer. This establishment was the gift of the Land, and to this the Lord devoted his whole fortune. His funds of letter kept constantly standing could not properly be called *stereotypes*; but they certainly answered the purpose of the *literary edition*, and were derived from the *gold mine*.

NOTES TO CORRESPONDENTS.

The Answer to Dr. Grounau's Remarks on the Notes on our Gymnasia will appear in our next.

T. H. Barker's Epitaph See ad. G. H. Schaefferian, can't too late for mention; it will be given in No. 1884.

H. E. on English Sapphires, in our next.

The article on Epitaphs has been received.

We thank M. D. D. for the loan of *Edellus De Graecis N. L.* Accentsibus a G. Pasore, which we shall not neglect.

Having inserted Tittmann's Charges against Wyttenbach, we shall take an early opportunity of laying before our readers some extracts from the *Defence* of Wyttenbach, prefixed to Creuzer's Edition of *Plotinus de Pulchritudine*.

We shall record in an early No. the *Fables*, lately discovered by Angelus Mams, at Milan, and supposed to be written by Phadrus.

Our correspondent, D. G. W., shall be early noticed.

The translation of the Odes of Casimir possesses spirit and elegance, but is not admissible into our plan.

We thank our anonymous correspondent for his Observation on the name of *Etienne*. We must follow the usual mode of Anglicising it. To his objection to the word *vestro*, we can only oppose the passage in Ovid, *Epist. Her. Leand.* v. 62. in which the sense clearly demands *vestre* as applied to Leander. His play upon Latin words is carried rather too far.

Anxious as we are to show our regard and our gratitude to those who by their contribution enable us to gratify the public, we are not forgetful of their kindness and of their merit when they are no more. With the feelings, we wish to show our respect for the memory of the late learned and excellent Dean of Westminster. We shall therefore in our next No. endeavour, as far as we are able, to do justice to his character by an account of his life, of his writings, of his public service, and of his private virtues.

We shall insert Voltaire's observations on an article in our last No. If he will look it a week or two, he may form some judgment of our opinion on the subject.

The skippin' in caption of a letter need no mention.

Several articles have been received, but come too late for insertion.

THE
CLASSICAL JOURNAL.

NO. XXVI.

JULY, 1816.

NEUROLOGY.

OF DR. VINCENT.

BY G. C.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

WE are fully agreed in the opinion, that, some account of the late excellent Dean of Westminster will justly be expected in the *Classical Journal*, for which his pen was so often and so ably employed. Nor could any one be more willing to supply it than I am, who so long enjoyed the happiness of his friendship, did I not anxiously feel the difficulty of satisfying myself in the account. Were I to indulge my feelings, I might seem to deviate into panegyric, a style entirely repugnant to his character, who was of all men the least ostentatious. Yet to deny him his due praise would be the part neither of a true friend nor of a just biographer. My endeavour then shall be to draw up such a narrative as he could not in reason disapprove; aspring above all other merits, to that of giving a lively and faithful delineation of the man. His plain and simple honesty, in all things that regarded himself, will be the safest guide for the historian of his life.

William Vincent, who died Dean of Westminster, and Rector of Ely, Oxon, was born in London, Nov. 2. 1739. His father was a citizen of London, in a respectable mercantile line, first as a packer, and afterwards as a Portugal merchant: in which line he was prosperous and opulent, till he was ruined by the failures consequent upon the great earthquake at Lisbon, in 1755. He lost also his second son in that terrible catastrophe. He was for twenty-seven

years Deputy of Lane Street Ward, London. His eldest son, Copley, continued the business of a packer, and prospered in it; and by him William was assisted in his expenses at college. Of the family, and its connexions with the Guesleys in Lancashire, an authentic account may be found in Nichol's valuable History of that County, which History Anecdotes, vol. ix. p. 120. I shall confine myself to the personal history of the Dean.

His school education, excepting a more infantine instruction at Cavendish in Suffolk, was received entirely at Westminster; and so true a Westminster was he, that from seven years old, or still more, to the day of his death, he was never unconnected with the seminary, nor long personally absent from its precincts, except to the five years in which he was pursuing his academical studies. Passing through every gradation in the school, and collegiate foundation, he was thence elected Scholar of Trinity College, Cambridge, in 1755. At the regular period, he took his bachelor's degree in arts, and was chosen a fellow of his college; and after which (1762) he returned to Westminster, as a fellow, or assistant in the School. In that capacity, he proceeded ever the higher to the highest situation, so justly approved, in all respects, by the governors of the school, that, on the resignation of Dr. Lloyd, the veteran second master, he was appointed to that office. In the same year, he was nominated one of the chaplains extraordinary to his Majesty.

The office of second master at Westminster School, is a situation of much labour and responsibility. Besides the daily business of the school, which is not undoesing at least fatiguing, the person who holds that office has the whole care and superintendence of the scholars on the foundation, when out of school; that is, of forty boys, rapidly growing up into men, and yearly drafted off, by elections of from eight to ten, to the two Universities. Yet in this much occupied situation it was, that Vincent was prosecuting these studies, which gradually established his reputation at home, as a scholar, and a man of research; and finally extended his celebrity over the whole continent of Europe. So little are rapinelements regarded by a mind intent upon improvement.

Yet Vincent suffered under a natural disadvantage, which to a less ardent and persevering spirit would have served as an excuse for idleness. From an early period of life, he was subject to a weakness of the eyes, attended with painful inflammation, which never suffered him to read or write with impunity by artificial light. These attacks were so severe, that, to avoid yet more formidable consequences, he found himself compelled altogether to relinquish evening studies. But zeal can always find resources. As he could not read at night, he formed the habit of rising very early. Before the hours of school, in the interval between morning and evening attendance, and after both, when the length of the days

employed, he was generally to be found employed in his study. For exercise he made no allowance, and generally had no more than could be gained in walking to and from the school; or before the term, which he attended, like a captain on his quarter-deck. That he suffered occasionally in his health from this system, and probably owed to it the attacks of the gout, which otherwise he never described, can scarcely be a matter of doubt. But his constitution was robust; and of a man who completed seventy-six years, we confidently say that his days were shortened by his habits of life, or whatever kind they might be.

He had three principal objects of pursuit: theology, classical learning, and history in all its branches. To the two first he was impelled, we may think, but he was no less impelled by inclination, supported by a persevering determination to excel in whatever he undertook. His grand research was his regular delight, his chief pleasures, whether or not a man. Geography, navigation, commerce, and every subject connected with the progress of the human mind, were the favorite objects of his enquiry. Every thing, in a word, which contributed to a more complete and profound knowledge of the human mind, under all varieties of place and time, was sure to engage his curiosity, and would excite his curiosity. To these dispositions, persons very much indulged, and opportunities favorable or unfavorable, we owe his various works, particularly those on ancient commerce and navigation, on which his reputation chiefly rests. Nor was his mind ever abated. Even to the latest hours of life, the travels and researches of our countrymen in the East, and still beyond those of all other periods, engaged his eager attention, by confirming or extending the knowledge he had gained with scantier means.

Yet Vincent seems to have had no thought of fame, till it came to him, as the natural reward of his exertions. That fluttering desire of early reputation, which tortures many less capable minds, and stimulates them to premature efforts, had no place in his disposition. His desire was to do, and to deserve well, in those pursuits and occupations, which are worthy of the good and wise, and to gratify at the same time his own ardent thirst for knowledge, on all important subjects. From such studies, and such labors, if fame resulted as a consequence, he welcomed it, like other men, but it never was his primary object.

Hence it was, that, during the whole period of his being under-master, which was no less than seventeen years, he published nothing that was at all considerable. One small publication was a *Letter to Dr. Watson*, then Professor of Divinity, Cambridge, on the subject of a sermon preached by him, in 1780; a production neither then nor afterward publicly avowed, though it was

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Never was an individual more fully "New England" in his mind and habitual occupation of mind, and in his practical life, than the subject of this sketch. In all these respects, at Worcester, in his personal experience, where the talent of the mystic is called into exercise, as an example and encouragement of the scholar, of the composer, of the poet, there were sure to be instant results. The reason was that he had to be there himself, that he had, then, time and organized attention

And throughout the war of the

In particular, analogues of the physical \mathcal{I} -series and operators of the theory, \mathcal{S}_α ,

to poetry, which is denominated genius, but he possessed that lively relish for its genuine beauties, which, assisted by a faithful and exact knowledge of the best models, will always qualify a strong and versatile mind to think poetically, and to express its thoughts, always with propriety, often with felicity. In many different styles Dr A. proved his talent for Latin composition in verse and prose; and what he produced of any kind, it was not easy to surpass. On these multifarious objects was his attention employed throughout the seventeen years in which he continued to be in Italy.

MR. BELLAMY'S ANSWER.

19

THE BISHOP OF ST. DAVID'S.

“Reasons why a New Translation of the Bible should not be published without a previous statement and examination of all the material passages which may be supposed to be misinterpreted.”

THE Right Rev. the Lord Bishop of St. David's, having circulated — “Reasons, why a new translation of the Bible should not be published without a previous statement and examination of all the material passages which may be supposed to be misinterpreted,” — and the circular being intended to induce a delay of the publication of my new translation from the *original Hebrew only*, I wish to communicate to the public, through the medium of your *Journal*, a few observations in reply.

Every one, who has a sincere regard for the credit of the Bible, must see with regret the successful attempts which have been made in Europe, to propagate the principles of infidelity. This induced me, seventeen years since, to apply the knowledge I had obtained of the Hebrew to obviate, as far as lay in my power, the objections of infidels, who have indeed but too much ground, from the erroneous passages in the authorized versions, for advancing such objections; and I have ever since devoted the whole of my time to this important undertaking.

In the prospectus of the new translation, I have given fourteen pas

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For the analysis of the reaction, I used subjects that received con-
frasted pictures, as they stand in my perspective.

1998, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

1 Kings 17: 34-35. But's thing for Lord pardon thy servant, for when my master came into our house, he said to me, 'Thy brother is dead, and thou knowest it; and he has left me my food, and I have wept here, the fore of Rimmon, where he doth weep in the house of Rimmon; the Lord pardon thy servant in this thing.'

2. *1974-1975*

In the morning, when I left my apartment, I took a taxi. When the taxi came to the house, the driver told me that my father had been in my house and had said something about the house of Kinnam. Since I wasn't worried, I stayed in the house of Kinnam. And so, again, I pray that I can be a servant in this thing."

It is a common view that the 'new' social movements are a response to the 'old' social movements. We will focus on the way that women's movements have changed

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Amos. iii. 6. Shall a trumpet be blown in the city, and the people not be afraid? shall evil be in the city and the Lord hath not done it?

Isaiah ix. 3. Thou hast multiplied the nation and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

Prov. xvi. 4. The Lord hath made all things for himself, yea even the wicked for the day of evil.

1 Sam. xix. 9. And the evil spirit from the Lord was upon Saul.

Isaiah vi. 10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed.

Gen. vi. 3. And the Lord said, my spirit shall not always strive with man, for that he also is flesh.

Ver. 4. There were giants in the earth in those days, and also after that, when the sons of God came in unto the daughters of men.

Ver. 6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

1 Sam. xix. 24. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day, and all that night.

1 Sam. ii. 25. Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

Gen. xx. 16. Behold he is to thee a covering of the eyes to all that are with thee, and with all other; thus she was reproved.

Jer. iv. 10. Then said I, ah Lord God, surely thou hast greatly deceived this people, and Jerusalem, saying, ye shall have peace; whereas the sword reacheth unto the soul.

Ch. xx. 7. O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed.

Shall a trumpet be blown in the city and the people not be afraid? shall evil be in the city and Jehovah hath not requited it?

Thou hast multiplied the nation, hast thou not increased the joy? they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

Jehovah hath ordained all to answer him; thus also the wicked for the day of wickedness.

Now the spirit of Jehovah was displeased with Saul.

The heart of this people became gross, also his ears became heavy, because his eyes turned aside; he should see with his eyes, and hear with his ears, or his heart should understand and return, and be healed.

Then Jehovah said, my spirit shall not always strive with man, because of the transgressions of his flesh.

The apostates were on the earth in those days, and also afterwards, when the sons of the great came unto the daughters of men.

Yet Jehovah was satisfied that he had made man on the earth; though he idolized himself at his heart.

Then he took off his garment, and prophesied also the same, before the face of Samuel, but he supplicated artificially, all that day and all that night.

Notwithstanding they hearkened not unto the voice of their father, therefore it pleased Jehovah to cause them to die.

Behold he is to thee a covering of the eyes to all that are with thee, and with all; thus she was justified.

Then I said, ah! Lord Jehovah, truly to desolation thou hast desolated this people, even to Jerusalem, for saying, peace shall be among you; but the sword reacheth to the soul.

Thou hast persuaded me, O Jehovah, thus I was persuaded, strengthen thou me, for thou hast prevailed.

ing on such translations, should turn their artillery against the divine inspiration of the sacred Scriptures? But the original is very different. In the authorized version, we have three verbs translated in the future tense, but which in the Hebrew are in the past tense—viz. *אָבָהוּ* *bo, goeth, instead of came*; which should have been rendered as in 2 Chron. xxxi. 8—1 Sam. xxv. 26, 27, where it is connected with the past time. *נִשְׁכַּחְתָּ* *Nishkan, is rendered leant, instead of he leaned*, and *הִשְׁתַּחֲוִיתִי* *tehishtachaveti, I bow myself, instead of I bowed, or I worshipped myself*. The word

אָבָהוּ, *I pray thee*, the most expressive in the verse, is omitted. The passage in the original is simple and highly interesting. The Scribe general, convinced that Jehovah only is God, says, he will henceforth worship no other; but his conscience charging him with his former wicked idolatry, he confesses his sin, and asks the prophet—*Will Jehovah, I PRAY THEE, pardon such wickedness as I have committed?* Yea, says the prophet, *go in peace*. Intimating that God can and will pardon repenting sinners.

His Lordship says, p. 8. of his circular, "As to the first instance, there is no example in the Bible of בָּוֹא in the *simple form* as it is represented in the note; in the sense of *came*."

A reference to the following passages will show that the word בָּוֹא, in its simple form, occurs, "in the sense of *came*." See Gen. x. xiv. 16. *She laid up her garment until his Lord* בָּוֹא עָלָיו—ch. xlii. 25. *And they met roundly the present against Joseph* בָּוֹא עָלָיו—1 Sam. ix. 15. *Now the Lord had told Samuel in his vision, & they both* בָּוֹא CAME.—Ezek. i. xliii. 22. *Now the head of the Lord was upon me in the evening, afore he that was escaped* בָּוֹא CAME.

Thus we find, that our Lordship is not correct in saying "there is no example in the Bible of בָּוֹא in the *simple form* as it is represented in the note; in the sense of *came*." When I could do no more in a deep sense of respect for his Lordship's learned, benevolent, public and pious merit, I am bound to be true, and to be correct. He has said, without *qualifying* his statement, "Samuel and Joseph both *came* in the grounds of his objection to the author and version of the verse." It will perhaps appear to every learned and intelligent man, as well as to himself on further consideration, that, the new translation is *not* mistaken," but that he is supported by some of the first Hebrew scholars, that ever Europe produced, the learned Doct. Lightfoot, Doct. Dr. Roberts, Provost of Eton College, and others, who translate these verbs in the *preter* tense.

I will now, for the sake of giving his Lordship every advantage, take this word בָּוֹא, agreeably to his admission, Gen. xv. 12. when the sun was *going down*—Jud. v. 28. why is his chariot so long *in coming*—1 Sam. xxiii. 7. *by entering*—21. l. iv. 7. *the coming*. Now according to his admission, the compound word בָּוֹא may refer to the past sense. But taking it in that sense, the passage will even then read agreeably to the translation I have given, viz. *With my Lord coming to the house of Rammon, to worship there, then he leaned on my hand.*

If his Lordship thinks that the translators had any authority (taking into consideration, the idioms of the Hebrew and English languages) for thus translating בָּוֹא in the *future tense*, I refer him to the following passages, where he will find, that they have been impelled to translate it in the *preter*, 1 Sam. vii. 3. So the *Philistines were subdued*, and *they came no more*—2 Sam. xvi. 2. *And when any man that had a controversy* *came to the king*, ch. xix. 3. *And the people,* *came them by stealth into the city*—1 Sam. iv. 5. *And when the ark of the covenant of the Lord,* *came into the camp*, ch. v. 10. *And it came to pass as the ark of God came to Ekron.*

Now His Lordship may take which side of the question he pleases; he says, it is "applicable both to the future and the past." Very well; if the word be "applicable to the future and the past," it was certainly incumbent on his lordship, to have stated, by what rule of grammar we are to apply it to both tenses. But it makes no difference here whether we translate the word בָּוֹא, by the *preter*, or the *infinitive*, as to the sense of the following verbs in the verse.

His Lordship observes, "The future tense, which is here objected to, is expressed, not only in the vulgar version, but in the Septuagint,

Vulgate, Syriac, and Arabic." He might have said that it is also expressed in all the European translations: but certainly not any one of these translations is to be preferred to the Hebrew.

His Lordship takes it for granted, that the Greek Bible, which goes under the name of the Septuagint, to which he alludes, is the original Septuagint, which was translated in the time of Ptolemy Philadelphus; this is an error. It is a compilation from the translations of Aquila, Theodotion, and Symmachus, put together in the early ages of the first christian church, in which no one can distinguish the translation made in the time of Ptolemy, in consequence of the confusion introduced into it, after the time of Origen; where we find readings altogether inconsistent with the Hebrew, as I have shown in the *Classical Journal*, No. 16. p. 374. and No. 18. p. 395. on the integrity of the Hebrew text.

We know that the translations have been forced into the libraries and houses of all christian nations, by the terror of the inquisition, and the power of the sword: when no man dared to look at the beautiful form of truth, contained in the sacred Hebrew pages. The Hebrew is the unpolluted fountain—the pure record of the will of God to man, *who never deceived the people and Jerusalem*, Jer. iv. 10. *Who never deceived the prophet*, ch. xx. 7. *Who is not the author of evil*, Amos. iii. 6. *Who did not repent that he had made man on the earth*, Gen. iii. 6. *Who does not make the hearts of the people fat, their ears heavy, nor shut their eyes lest they should be converted*, Isa. vi. 10. And if the early translators were not critically acquainted with the Hebrew, as is very evident, and translated from the *modern* Septuagint, all have erred by following this imperfect translation; which has been shown by Bishop Usher, and other learned men, to be a modern translation, abounding with errors.

His Lordship allows that, "The three verbs are indeed in the preter form!" but adds, "every reader of the Hebrew text knows, that the future time is commonly expressed by the preterite, (sometimes without the γ conversive, but oftener with it) perhaps more commonly than by its own proper form. The last of the three preterites has the γ conversive prefixed to it, the second has it prefixed to its pronoun."

The future tense expressed by the preterite! "Without the γ conversive." Does then his Lordship suppose that the γ with shevah is conversive? there is no such power in the vowel shevah, as to convert the preter to the future: nor does any person of competent skill in the language contend for it. If the future time be expressed by the preter with γ conversive; why is the preter of verbs with this γ conversive, as it is erroneously called, found in every page of the Bible, and yet they still are in the preter tense? See Gen. xxx. 41. *וַיָּבֵר* and it came to pass—ch. xlvii. 22.—Exod. xxxiii. 7, 8, 9, 10.—Neh. xii. 39.—1 Sam. ii. 15.—2 Kings xiv. 14.—1 Sam. xvi. 23.—Eccles. iv. 4—ch. viii. 17.—Ezek. xxxvii. 8.—Dan. xii. 5. &c. &c. And on the contrary: if γ with Shevah had this converting power, where was the necessity for the verb to be written in the future tense, when this same γ is prefixed? Gen. ix. 27. *וַיֵּשְׁבֶן*, and he shall dwell.—Jer. xiv. 10.—Hos. viii. 13.—1 Kings xxii. 20.—Eccles. xii. 4. Thus it evidently ap-

pears that the γ with Shevah prefixed to a verb, either in the preter, or the future form, has nothing to do with the tense; and consequently γ with Shevah prefixed to the verb וְהָיָה עֲבָדֶיךָ , the last of the three preterites, is not conversive.

His Lordship allows that the verbs are in the "preter form," and as such I translate them, after the example of the first Hebrew scholars. But if "the future tense be often expressed by the preterite," it remains for his Lordship to show, by what rule in the language the γ with *shevah* acquires at one time a power to convert the *preter sense to the future*; at another, why the *preter sense* remains; and why there was a necessity for the verb to retain the *future form*, when the γ prefixed occurs with *shevah*. And lastly, to avoid a worse difficulty, as this would be inconsistent with all idioms, and the philology of all languages; what dependence could be placed on a language, which, with the same construction, might be twisted to any meaning, the translators later might choose to adopt, *preter, present, or future*.

The last remark his Lordship makes on the verbs, is, "The second has it," (viz. the γ with *shevah*) "prefixed to its pronoun;" which he supposes to be conversive. His Lordship is not content with supposing that γ with *shevah*, prefixed to a verb, converts it from the preter to the future tense; but finding that נָשַׁבַּח i. e. he *praised*, is removed from the γ , by the intermediate pronoun הוּא , he rejects the obvious sense, the *preter*, and carries the supposed effect of this supposed converting γ , over the *pronoun*, to the *verb*, so that whether this γ is prefixed to a verb, or to a remote word in the clause, he concludes, that it converts the preter to the future sense!

For another proof that his Lordship is mistaken in his conclusion that the γ prefixed to a *pronoun* has any effect on the following verb, I refer to Gen. 3. 16. where the γ with *shevah*, prefixed to the pronoun, has no effect on the following verb; for in that case, the sacred writer would not have written the verb in the future form $\text{וְהָיָה יֹשֵׁל בָּךְ}$ and he shall rule over thee.

But the γ with *shevah*, prefixed to a pronoun, cannot, even under the notion of that γ being conversive, convert the following verb in the preter, to the future tense; as his Lordship supposes, by its being prefixed to the pronoun הוּא . See where the same word, הוּא , and the γ with *shevah* prefixed, introduces the verb, and yet it is not converted into the future time, Gen. xxxviii. 11. $\text{וְהָיָה לָהּ נָתַנָּה לוֹ}$ and she was not given to him—ch. xxxiii. 3. וְהָיָה לוֹ and he lodged—ch. xxxiii. 3. וְהָיָה עָבַר and he passed. These are conclusive. But his Lordship may examine the following passages, so rendered in all the translations, and they will be found in agreement with my translation. Gen. xxi. 1. וְהָיָה יָשָׁב and he sat—ver. 8. וְהָיָה עָמַד and he stood, ch. xxxii. 32. וְהָיָה צָלַע and he halted—ch. xxv. עָיָה and he was faint—ch. xxiv. 6. for he dwelt.

The doctrine of γ *van* with *shevah* depends on a branch of Hebrew learning, to which it does not appear that his Lordship has turned the attention of his sagacious mind. Thus we find that in many instances, the translators have been impelled to do justice to the original; "If then, (says he) the subject of Naaman's petition require a

future rather than a past sense, if the idiom of the language admit it, and the interpretations of the most ancient versions, and even of the Jewish comments confirm it, it follows that the passage, as translated in our public version, expresses the true sense of the original." If these hypotheses could be admitted, it might admit of controversy; but even the preter tense of the verbs would not be converted to the future. But the subject of Naaman's petition does not "require a future rather than a past sense." Neither will "the idiom of the language admit of it." And as to the "interpretation of the most ancient versions, and even Jewish comments," confirming that which is inconsistent with the grammar of the Hebrew language, that **בבוא ידך** being rendered in the Septuagint by, *ἐν τῇ εἰσπορεύσει σου τὸν ἑσπέρα μιν*, and the Vulgate, *quando ingreditur Dominus meus*: it only shows, as I have stated in the Classical Journal, that the translators have been guided by the Septuagint, and the Vulgate, without attending to the grammatical construction of the Hebrew; which at once accounts for the same error in our authorized version. No interpretation of the most ancient versions, or Jewish comments, can confirm the translation in the authorized version; such materials will never be admitted by critical Hebrew scholars, by way of confirmation.

In page 9, his Lordship says, "The last objection which is made to the authorized version, is, 'that the word **אני** na, *I pray thee*, the most expressive in the verse, is omitted.' If **אני** continues his Lordship,) be the most expressive word in the verse, the authors of the public version must have been either very ignorant or very careless. But the new translator is certainly no taken. The only word, which the Septuagint has to correspond with **אני**, is *ἐγώ*, which cannot be the most expressive word in the verse. It is altogether omitted in the Vulgate." I do not wish to blame the translators; I believe they translated faithfully; but it should be remembered that they translated from the Septuagint, and the Vulgate; for it is well known that there was not a critical Hebrew scholar among the whole forty-seven translators. Therefore, as far as the word "ignorant" will apply to their deficiency in this primary branch of theological learning, it may be admitted.

It appears, however, that the Septuagint have been more faithful than the compilers of the Vulgate; the word *ἐγώ* is a very proper word for **אני**, and which indeed, taken in connexion, makes it one of the most expressive words in the verse. Naaman had experienced the goodness of the God of Israel in his cure, and the Septuagint have very properly translated the word **אני** by *ἐγώ*, which has been omitted by the translators of the Vulgate: Naaman therefore wished to know whether the God of Israel would add one thing more, whether he would pardon his past idolatry: and with this conjunction, it reads, *will Jehovah ALSO pardon thy servant in this thing.* The rejection of **אני** by the English translators shows that they attended more to the Vulgate than to the Septuagint.

What! "**אני** redundant and without meaning," how then came the Septuagint to translate it by *ἐγώ*? Again, "in the text," his Lordship observes, "it is distinguished by the Masoretic circle, and is accom-

joined with this note in the margin, נא כתיב ולא קרי, that is, נא is written, but not read." So then 500 or 1000 years after the dispersion of the Jews, we are to be told by a few Jews who knew no better, that "נא is written, but not read;" why then did the sacred writer insert it? and the Septuagint translate it?

But his Lordship says, "it is absent from two and forty of Dr. Kennicott's MSS." Allowed--he ought to know that many of these MSS. were faulty copies, made by necessitous Jews for Christians, in the early ages, and were never countenanced by the synagogue copies. Dr. Kennicott, who wished to alter the Hebrew bible where he could not translate it, might have easily increased his stock of such MSS.

Would it not have been fair if his Lordship had stated, that 113 codices were collated throughout, and consequently that 104 present נא: 12, were partially collated, and of these none are marked as excluding נא. Besides, is it surprising that common transcribers of modern copies should have used the freedom to exclude the word, when they found the Keri telling them that "נא is written, but not read?" From this we also learn an important fact, that the translator of the Vulgate followed the Keri. But if the Keri had been critical Hebrewists, they would not have dared to reject any word written by the sacred penman.

But, "He [Naaman] cuts off," (says his Lordship,) "that his *apparent* idolatry in his attendance on his master in the temple of Rimmon might be perceived." "Apparent idolatry" - what! ask to be allowed to commit an act which should be *apparently* idolatrous! and the prophet grant him permission? Where is the difference between *idolatry*, and *apparent* idolatry? No other construction can be put upon such conduct, but that of playing the hypocrite in the presence of his sovereign to avoid giving offence: surely his Lordship would not have his readers to consider this as "no small sign of grace in Naaman." And how does he propose to reconcile his wish to perform, "apparent idolatry," with his being "afraid even of the appearance of it in his future attendance on his master?" But in truth, there is not one word in the original to countenance that sense.

Again p. 11. "He could at once renounce the service of Rimmon, but not so easily the service of an absolute sovereign."

It is reasonable to conclude, that Naaman could more easily withdraw himself from the service of his master, than from the worship of Rimmon, in the land where this was the established worship. It appears, however, that the state did not interfere, and that every one was permitted without molestation, to worship in his own way, any God; and was even protected in his worship; as every sect is protected and allowed to worship God in England. This appears from the narrative; for the Syrian general solicits permission to take two mules' burden of earth from the land of Israel, to build an altar to Jéhovah in his own land.

That he was at perfect liberty to withdraw himself from the service of his master, appears also from another consideration. Had it not even been in his power to relinquish the service of his master,

in his own land, yet he could have remained in the land of Israel, where the king of Syria had no authority. He was a man possessing great riches, he brought ten talents of silver, and six thousand pieces of gold with him, as a present to the prophet; and therefore the emoluments arising from his office could have been no inducement for him to act the hypocrite. But when we consider that this cure was performed by the immediate power of God, to break in pieces the idols, and the idolatry of Syria; that it had this effect on the general, and that if Naaman had returned to his land, making the same profession of idol worship, although he had experienced this great cure by the power of God—instead of the desirable effect of abolishing idolatry, such a proceeding on the part of Naaman, countenanced by the prophet, would more firmly have established the nation in the worship of the idol.

But says his Lordship, "He by no means solicits to be allowed to worship Rimmon, even if the common punctuation of the passage be followed. But if the passage be expressed *interrogatively*, as in the Syriac and Arabic versions, in stead of a petition for indulgence, it becomes an anxious enquiry for direction in duty." Is it possible to suppose that the prophet could direct a worshipper of the God of Israel, as a mark of his duty, to bow before the idol Rimmon? According to the authorized version, it is an *indulgence* that Naaman is made to ask—an *indulgence* to commit sin—an *indulgence* to break the command of God—an *indulgence* to do that, which the Hebrews were brought out of Egypt to destroy—an *indulgence* to render the intention of his miraculous cure of no effect, which was to break in pieces the idolatry of Syria—in short, an *indulgence* to insult the God of Israel, by showing that his prophet directed Naaman to bow before the idol Rimmon; and thus to favor the enemies of God.

By the words *go in peace* no such excuse can be allowed, as his Lordship has put into the mouth of the prophet, viz. *If in your attendance on your master at the house of Rimmon, you neither partake of the sacrifice, nor bow down to the idol, you will do well.* But he should have recollected, that Naaman, according to the authorised version which he defends, solicits to *bow down in the house of Rimmon with his master*, and therefore his excuse for Naaman is foreign to the text. There is a command, however, which none of us can forget, a command which was most strenuously preached and acted on by the prophet. This divine command did not allow the Hebrews even to appear before an idol, by way of countenancing idol worship, and thus to serve them. **Exod. 20. Thou shalt NOT BOW DOWN THYSELF TO THEM, nor serve them.** From which it is evident that the prophet could not even sanction his request to *bow down* before the idol at his return, without breaking the divine command.

Such passages in the sacred pages are deserving of particular attention, not merely on account of the use which has been made of them by open enemies of revelation, but also of the abuse of them by its professed friends. This verse has been quoted by casuists to prove, that persons acting under the controul of others are allowed to commit acts in themselves contrary to the express laws of God; which is

to say in other words, that we are bound to obey men rather than God! In the time of Luther, a protestant prince of Saxony, who carried the sword before the Emperor at mass, was held guiltless, because it was supposed from the erroneous version, that the prophet allowed Naaman to bow with his master in the temple of Rimmon. And Dr. Schmidt, to please the King of France, when he took Strasburgh, argued from a corrupt translation of this passage, that a worshipper of the true God may be present at, and join in, idolatrous worship, when circumstances either of a civil or religious nature call for the unanimous voice of the nation.

"Reasons," says his Lordship, "why a new translation of the Bible should not be published without a previous statement and examination of all the material passages supposed to be misinterpreted." Reasons are already published; they have so often been given by learned and intelligent men, that there is no necessity for any thing of this nature.

I shall refer his Lordship to some of our learned writers, who were decidedly of opinion that a revision of the present translation was absolutely necessary; not only on account of the great improvement in our language, which is now certainly the most expressive of all the European languages; but because the translators have erred respecting things most essential. Those eminent men, who have left their testimony concerning the necessity of a new translation, have given a general opinion; and I have produced proofs which will carry conviction to every man learned, impartial, or intelligent, that they were correct in giving such an opinion.

"Innumerable instances might be given of faulty translations of the Divine original."—"An accurate translation, proved and supported by sacred criticism, would quash and silence most of the objections of pert and prophane cavillers." *Blackwall's Sac. Class. Pref.* 1731.—"Our last English version is undoubtedly capable of very great improvements." *Waterland's Scripture Vindicated, part iii.* p. 61.—"Nothing would more effectually conduce to this end, than the exhibiting of the Holy Scriptures themselves in a more advantageous and just light, by an accurate revival of our vulgar translation." *Dr. Lenth's Visitation Sermon at Durham, 1758.*—"It would still be acceptable to endeavour to give a more exact translation of the Bible, than any that has hitherto appeared." *An Essay for a New Translation of the Bible, 1727.*—"It [the common version] has many considerable faults, and very much needs another review." *Biblioth. Lit.* p. 72, 1723.—"The Old Testament has suffered much more than the New, in our translation." *Doddridge's Pref. to Family Expositor.*—"Many of the inconsistencies, improprieties, and obscurities, are occasioned by the translator's misunderstanding the true import of several Hebrew words and phrases, showing the benefit and expediency of a more correct and intelligible translation of the Bible." *Falkington's Remarks, 1759.* p. 77.—"The version now in use, in many places does not exhibit the sense of the text, so exactly as the version of 1759, and mistakes it besides, in an infinite number of instances. Frequently it expresses not the proper subject of the sen-

tence. It arbitrarily gives new senses to words; omits, or supplies them without necessity." *Durdell's Crit. on Job, &c. 1772. Pref.*—"That necessary work is a New Translation of the Holy Scriptures." *Louth's Prelim. Dissert. to Isaiah, p. lxi.*—"Whoever examines our version in present use, with the least degree of attention, will find that it is ambiguous and incorrect, even in matters of the highest importance." *Professor Simonds's Observations on the Expediency of revising the present Version, 1789.*—"At this time a New Translation is much wanted, and universally called for." *Green's Preface to Poetical Parts of the Old Testament.*—"Great improvements might now be made in translating the whole Bible, because the Hebrew and Greek languages have been much cultivated, and far better understood, since the year 1600." *Dr. Kennicott's Remarks, &c. 1787. p. 6.*—"It [the present version] has mistaken the true sense of the Hebrew in not a few places. Is it nothing to deprive the people of that edification which they might have received, had a fair and just exposition been substituted for a false one? Do we not know the advantages commonly taken by the enemies of revelation, of triumphing in objections plausibly raised against the Divine Word, upon the basis of an unsound text or wrong translation." *Blayney's Prelim. Disc. to Jeremiah, 1781.*

Your limits will not allow me to quote more of those learned writers, who have had but one opinion on this subject: there are some among these, however, whose knowledge of the language his Lordship will not attempt to call in question.

But he has himself given abundant "reasons" in the following, added as a note p. 8. "In the nine verses preceding ver. 18. 2 Kings, the *future tense* is used *two and twenty times* for the *past*, and *seven times* in the sense of its own proper form. In the same verses the *preterite* is used *seven times* for the future, *twice* for the *present*, and *twice only* in its own preterite sense, being *much oftener used for the future than for the past.*" That is, his Lordship finds this number of differences between the Hebrew and our vulgar version; and yet the English version is not to be improved, for fear of doing a disservice to religion!

There is another publication to which I will refer his Lordship, where he may find sufficient reasons for concluding that no other "statement, or examination" is necessary, of all the passages which are misinterpreted; I mean the present vulgar version, where he will find that the translators have erred in *mood, tense, person, gender, infinitive, imperative, participles, particles, &c.* and verses in abundance where nearly one half is comment and yet made a part of the text, of which I will give such proofs in my translation, as cannot be overturned. And with regard to the propositions, there is not a single chapter, where there are not abundant proofs of the first running into the second, the second into the third, &c. by which the meaning, of the sacred writer, in many instances, cannot be known. A consideration of this nature, applicable to the writings of any admired profane author, would soon produce a new translation of his works; but how much more important, when applied to *that sacred volume* which is

the common right of every Christian—that sacred volume to which we are referred by him *who spake as never man spake*; who said, *Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me*—that sacred volume, containing in the original the unadulterated record of the will of God, in which we all have the hope of eternal life? Surely we ought to hear it speak agreeably to its original dignity, elegant diction, correctness, and divine truth. Surely, Sir, a consideration of this important nature will show the absolute necessity of a new translation, more than if I were to write volumes on the subject.

It is true, as his Lordship observes, that a number of persons the most learned were chosen in the time of Elizabeth and James, to correct the authorized version; and it is also known that they were not Hebrew scholars; but that they translated from the Septuagint and the Vulgate. It is also well known that we have at this day far more able scholars than were to be found in the time of James, and that the English language is greatly improved in the last 200 years.

I agree with his Lordship, “that hardly any passage should be altered, that is not either contradictory to the original, or unintelligibly expressed in the translation.” This is all I wish—this has been my arduous and daily labor for seventeen years. But these contradictions, interpolations, or unintelligible expressions, are to be found in almost every page of the Bible. Hence that arch and ignorant infidel Voltaire took occasion to say, “it required twelve men to build up the Christian religion, but it only required one (himself) to pull it down.” His Lordship allows that there are passages in the authorized version, which appear to contradict the meaning of the original, to obscure the sense by ambiguous, obsolete, or incongruous expressions. The very circumstance of these contradictory and unintelligible passages in the authorized version is a sufficient reason why the new translation should be published, without a previous communication.

I beg, however, to differ from his Lordship, where he says, “The good proposed by Mr. Bellamy in his prospectus lately submitted to the public, viz. the refutation of the objections of Deists, would be more effectually answered by the notes to the Bible now printing by the *Society for promoting Christian Knowledge*, than by a splendid, expensive, and voluminous translation of the Bible.” I do not mean it to be more splendid than the Bible now printing, which his Lordship here recommends; and, I trust no one will be alarmed at the word “expensive;” I hope its merits will recommend it to the public notice, as I do not mean to embellish it with engravings. I believe—taking into consideration the time employed in the new translation, and the notes, containing reasons, agreeably to the grammar of the language, for any alteration—that it will be cheaper than any Bible published in this century.

His Lordship may be satisfied with Mr. D'Oyly's and Dr. Munt's collection of notes, sanctioned by the “*Society for promoting Christian Knowledge*,” but it is impossible for him at present to know, as his Lordship says, that “the good proposed by Mr. Bellamy would be more effec-

tually answered" by these notes, than by my translation—for the plainest reason: his Lordship has seen neither my translation, nor the notes with which it will be accompanied. And notwithstanding the deference due to his Lordship, when speaking of productions he has had an opportunity of comparing, it will not be conceded that he can form a judgment of that which he has not seen. The public in due time, however, will have an opportunity of deciding, as they may then compare. I must also add, that, in every direction where I have had an opportunity of gaining information, the opinion of the unbiassed learned and the unlearned is, that the Bible now printing by the Society for promoting Christian Knowledge, however ably and judiciously executed, is not eminently calculated to obviate "Deistical objections;" for the principal part of these notes were written before the writings of Voltaire, Volney, Bolingbroke, Paine, and other moderns, were published: and had they furnished such a refutation, these writers would not have been able to disturb the peace of every Christian community as they have done, by laying before the public the errors in the translation, as the genuine words of Scripture.

His Lordship says, "much more good may be done by the notes to the Bible now printing by the Society for promoting Christian Knowledge." But how is this to be reconciled with the following remark in the same page, "a new translation of the Bible is a work of no ordinary consequence, inasmuch as it may be productive of great service to religion, or great disservice." If *much more good* may be done by the circulation of the Bible which his Lordship so strenuously recommends, no "*great service to religion*" could possibly be expected from a new translation: as the "*much more good*," which his Lordship says may be done by these comments, in such case, would comprehend the "*great service to religion*;" which yet he allows may be done by a judicious translation.

His Lordship says, p. 13. "The preceding remarks are confined to the passage which Mr. Bellamy has chosen, as his *palmarian* proof of the incorrectness of the authorized version." I am sorry that his Lordship has confined himself to this solitary passage; offering only objections which have been made before by writers who were not critical Hebrew scholars, who have been guided by the modern Greek version and by the translations in the European languages. If his Lordship supports the authorized version, why has he not taken notice of the other passages in the prospectus? Why has he not shown in opposition to my translation of those passages; that, *if evil be in the city, the Lord hath done it*, Amos, iii. 6. *That he has multiplied the nation, and not increased the joy*—when the next clause positively says, *they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil*, Isa. ix. 3. *That, the Lord hath made all things for himself, yea even the wicked for the day of evil*, Prov. xvi. 4. *That, he commanded the prophet to make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed*, Isa. vi. 10.

That, it repented the Lord that he had made man on the earth, and it grieved him at his heart, ver. 6. That, Saul prophesied naked *all that day, and all that night*, in like manner before Samuel, 1 Sam. xix. 24. That, God polluted them in their own gifts, that he might make them desolate, to the end that they might know that he was the Lord, Ezek. xx. 26. And, that the prophet charged the God of all holiness with deception, saying, as it is said in the vulgar version, *Alh Lord God, surely thou hast greatly deceived this people, and Jerusalem, saying, ye shall have peace; whereas the sword reacheth unto the soul*, Jer. iv. 10. And ch. xx. 7. *O Lord, thou hast deceived me, and I was deceived*. And many others, as inconsistent with the original Hebrew, as they are with the HOLINESS, JUSTICE, and MERCY of God. This is what his Lordship should have attempted, had he opposed the remaining translations in my prospectus. His silence respecting these important passages is an acknowledgment that in the vulgar version they are incorrect; and for the cause of truth, the credit of the Bible, the honor of the Divine Giver of the sacred volume, and the prosperity of true and undefiled religion, it would have been just if he had acknowledged that I have been so far happy in silencing every objection to these passages in future. Should his Lordship, by finding fault with one passage, which I hope I may say without presumption that I have translated right, have cast his disapprobation over the whole?

I do not know what to understand by his Lordship's observation, where he says, "The preceding remarks are confined to the passage which Mr. Bellamy has chosen as his *palmarian* proof of the incorrectness of the authorized version." If, by giving a short note on this passage, his Lordship can suppose that I consider it as my *palmarian* proof of the incorrectness of the vulgar version, he has most certainly mistaken me: I hope it is לשון הקדש, *the holy tongue*, speaking in the English language. It is not possible to give a summary of the reasons for varying from the authorized version, in a prospectus.

• His Lordship is altogether indefinite, where he says, concerning the plan, p. 13. "It cannot answer the end proposed: the *end proposed* (the refutation of Deism) is wholly inapplicable to the undertaking." If his Lordship with me understands by the term Deism a denial of divine revelation, most assuredly the new translation is calculated to answer the end proposed, by refuting the objections of those men, who have been made Deists by the inconsistencies and contradictions exhibited in all the vulgar versions.

Let any man contemplate the early ages of Christianity, when the Gospel was planted. Where are the Churches of Asia and Africa now? and whence that pagan darkness which covers those once enlightened countries? Need we seek for any more causes for the production of apostacy, than those we have seen to be sufficient for the alarming extension of infidelity in modern times, namely, the erroneous translations put into the hands of the people? I am of the same

opinion as Bishop Usher, and other learned and impartial men, that the present Greek Bible contains accounts of many circumstances, altogether contradictory to the Hebrew verity. But in many places, where the Greek agrees with the Hebrew, the vulgar version is in direct opposition to both :

הנני משיב את־צל המעלות אשר ירדה במעלות אחו בשמש אחרנית
עשר מעלות ותשב השמש עשר מעלות במעלות אשר ירדה.

Ἰδοὺ ἐγὼ στρέψω τὴν σκιὰν τῶν ἀναβαθμῶν οὓς κατέβη τοὺς δέκα ἀναβαθμοὺς τοῦ οἴκου τοῦ πατρὸς σου ὁ ἥλιος, ἀποστρέψω τὸν ἥλιον τοὺς δέκα ἀναβαθμοὺς, καὶ ἀνέβη ὁ ἥλιος τοὺς δέκα ἀναβαθμοὺς, οὓς κατέβη ἡ σκιά.

See Isa. xxxviii. 8.

While both the Hebrew and Greek so pointedly contradict the authorized version, what dependance can there be on the Vulgate? or how should "the end proposed," which is to remove the objection, be "wholly inapplicable to the undertaking?" I should be glad if his Lordship, or any other eminent scholar, would attempt to give us the application of this passage.

If we take a view of the state of the Christian religion in Europe, it is lamentable to see, that, on the continent, the Bible is too generally thrown aside; because, say the people, the contradictions, which are recorded in our vulgar versions, are sufficient evidence that the Bible cannot be what it is said to be by the clergy. This was a primary cause of the French revolution, during which the very appearance of the Christian religion was banished, the floodgates of infidelity were set wide open, and the temples converted into "temples of reason!"

The old objections have lost nothing of their energy in the pages of Voltaire, Hobbs, Morgan, Tindal, Bolingbroke, Volney, and Paine. Let his Lordship examine the New Testament as it at present stands, and he will perhaps find some necessity for a new translation. Can any one for a moment suppose that the translation concerning the unjust steward is a correct translation? is it not surprising that the following passage should be put into the mouth of Christ himself, when no such meaning is in the original? viz. *And I say unto you, make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations.* I never met with a satisfactory translation of this passage. Indeed the true translation of it depends on a Hebrew phrase, which I hope to have an opportunity of laying before your learned readers, as well as other passages in the New Testament, which depend on Hebrew phraseology. Acts ix. 7. *And the men which were with him stood speechless, HEARING A VOICE:* but in the relation of the same circumstance it is said, ch. xxii. 9. *And they that were with me saw indeed the light, but they HEARD NOT THE VOICE.* Matt. x. 9, 10. *Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves:* but in Mark vi. 8.

And commanded them that they should take nothing for their journey, save a staff only. Mark xi. 13. And seeing a fig tree afar off having leaves, he came if haply he might find any thing thereon, and when he came to it he found nothing but leaves; for the time of figs was not yet. John i. 33. And I knew him not: but it is said, when the same transaction is recorded by Matt. iii. 14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

His Lordship continues, "But in what is said of the notes, we hear only of exemplifying the peculiar phraseology of the original languages from the writings of the Rabbies, and the Talmuds, which, whatever light they may throw on the Old Testament, are not authorities for the phraseology of the New." Well, Sir, and if any light be thrown on the Old Testament, will it not be worth the attention of Christians? Nay, I assert without the fear of being controverted, that, as the Old is the foundation of the New Testament, whatever light may be thrown on the one, must necessarily illustrate the other: and unless the customs, usages, and manners of the ancient Hebrews be understood, as well as the peculiar phraseology of the language, what information can we gain from such passages as the following, Matt. v. 39. *But whosoever shall smite thee on thy right cheek, turn to him the other also—If any man take thy coat, let him have thy cloke also—Whosoever shall compel thee to go a mile, go with him twain.*

I am confident that those, who have any feeling for the credit of the Bible and of religion, will be shocked to find that many passages are suffered to remain in the pages of the sacred volume, under a wrong impression that an attempt to correct them might prove a "disservice" to religion. "Disservice!" what! to give passages, which might be named, the delicate and modest sense they have in the original, but which in the authorized version make the virtuous matron blush, would be a disservice to religion! The greatest disservice, that can possibly be done in religion, is to suffer them to remain, held up to public view, and blazoned on the standard of Deism, as proofs of "the disordered state of the Bible." This language may be suitable in those countries where the semblance only of religion is kept up by terror, and the sword. It might pass unnoticed in the days of ignorance, in the time of James, when the state of the English language was an apology for the barbarous and indecent expressions, which to the pain of many a father and mother are crowded into the authorized version. But things are changed—the language is changed—the minds of men are changed—the love of modest expression is predominant in every circle; and the public who are well aware, that the translation is in a wretched state, [they are told so from the pulpits,] wish to see the sacred volume in a state worthy of its Divine Giver. And the imperious call of enlightened intellect, like the deluge, which swept falsehood from the earth, and left nothing but the unadulterated truth in the Ark of God, will sweep away the mighty mass of error exhibited in the translations of the sacred volume. Not a vestige will remain to point

out to posterity the ignorance of eighteen ages. It is truth only which can make a nation invulnerable, and raise it to the highest degree of excellence—the blaze of divine truth, which is contained in the real Ark of God, the hallowed oracles, will break forth over the dark mountains of error, bigotry and superstition; and men will be enabled to drink of the pure waters as they flow from the fountain of eternal truth.

The New Testament abounds with Hebraisms, nor could it be otherwise. The personages of the gospel history were Jews, their language Hebrew, or a dialect of that language; the manners, customs, ceremonies, and religious usages, referred to the descendants of the people, of whom the prophets were the preceding historians; nor could these peculiar phraseologies be transferred into another language, without exhibiting the features and idioms of the language of the country.

In the fifth chapter of Matthew, Christ says, that every part of the law shall be fulfilled, even the *least*; and he illustrates this by referring to י, the least letter in the Hebrew, or in any alphabet; for it cannot apply to the Greek *Iota*, nor to the Samaritan, in which it is one of the largest characters in the alphabet. The application is proper, for the י is only a point, and it must be obvious that our Saviour would not reiterate Hebrews, by way of illustrating his discourse, to a foreign language, of which they were ignorant.

His Lordship complains, that “nothing is said in the prospectus of those valuable sources of illustration—the Septuagint, the writings of Philo, Josephus, &c.” His lordship will find that enough will be said of the Septuagint, to show that it is not to be depended on, as having any authority; and as to the writings of Philo and Josephus, he will also find I do not neglect them.

I have said in the prospectus, “The original Hebrew is intended to be given to such subscribers as wish to have it. It is not intended to make any additional charge on the numbers with the Hebrew, except the bare expence of composing and paper.” His Lordship replies to this, by saying, “But the bare expence of composing and paper is the bulk of the expence. And the subscriber who expects to find this bare expence to be *inconsiderable*, as the term usually implies, must of course be disappointed.” Am I then already charged with an intention of disappointing the public, when I have said, I expect no profit on the Hebrew? But can his lordship point out a cheaper way of furnishing a Hebrew Bible than at the bare cost of paper and print?

“As to the meaning of the passage which is brought as a proof of incorrectness in the vulgar version,” says his Lordship, “it must be shown in contradiction to Greek, Latin, and Hebrew authorities, that נא is the most expressive word in the verse.” No, it is not incumbent on me to show any thing inconsistent with the Hebrew, however I may labor to prove that the sense put upon any passage by the Greek, Latin, or any version, is in contradiction to the Hebrew. His lordship has not ventured to exclude נא from the Hebrew text, though he has told us that in the text it is accompanied by the Masoretic circle or asterisk, with the note in the margin, נא כתיב ולא קרי, “written, but

not read." But this marginal reading in some copies written by a few Jews, who did not know what to do with the word, is of no more authority, than if written by the Jews of the present day; and of as much consequence as the Rabbinical whim of writing some letters larger than others. Will his Lordship say it ought not to be expressed in a translation, because the compiler of the Vulgate has omitted it?

Now if I were to admit that it was not the most expressive word in the verse, this objection would be of no weight. The question is, whether my version will be the better or the worse, for giving a translation of a word, omitted in the vulgar version? and not whether it be the most expressive word in the verse. I think I have satisfactorily shown, that it is the most expressive word in the verse, as it proves the sincerity of Naaman, --viz. *I pray thee*; for without a heartfelt conviction, all pretension would have been mockery in the sight of God.

His Lordship concludes his remarks by saying, "It will not be sufficient to show, that a preterite form may have a preterite sense, which is given in the new translation, but it must be proved that a preterite form *cannot have* a future sense, that is, cannot have a meaning which it has in almost every page of the Old Testament, and in the Greek, Vulgate, Syriac, and Arabic versions, as well as in the vulgar translation of this passage."

"The preterite form a future sense in almost every page of the Old Testament! There is not a single instance in the whole Old Testament, *in the original*, where the simple preterite has a future sense; nor does the compound preterite ever change its radical meaning. It remains however for his lordship to show, by what rule in the language he thinks transformation is produced; for in such case it must be regular; it cannot be the *preter* in one place, the *present* in another, and the *future* in a third.

I have now, Sir, examined the objection made by his Lordship to my translation of this passage, and I have shown that in the original the verbs are in the preter tense, (and he has acknowledged the fact) and have been so translated by the best Hebrew scholars, and that the future time is inconsistent with the grammatical construction of the passage, that they cannot be translated in the future tense, without implicating the prophet as acting in direct opposition to the express command of God. And after his Lordship has, in the most positive manner, said, "The new translator then is mistaken in the grounds of his objection to the authorized version of this verse:" and again, p. 2. where speaking of my note on this verse, he says, "If the reflection on *such translations* be meant to affect the general character of the public version, (which the proposals for a new version imply) it is most unjust; if it extend only to the particular passage, it is erroneous." I say, notwithstanding his Lordship's positive conclusions, that *I am not mistaken*, and that "the reflection on the particular passage" is not what his lordship has declared it to be, either "unjust" or "erroneous." No, Sir, I have given that proof concerning the 1 with Shevah not being conversive, which cannot be subverted.

Thus by confining myself to the grammar of the Hebrew language, I have given a translation which is consistent with the commands of God. But the translation which his Lordship endeavours to confirm, because it stands thus in the Vulgate, English, and in all the vulgar translations, can never aid the cause of the Bible; for it has long been a formidable argument with the Deists, who, on this view of the subject, have said, the prophet could accommodate himself to please a party: while, at other times, he could declare, that *bowing before an idol* was punishable with death.

In conclusion, I trust that I have said nothing inconsistent with the respect which I sincerely entertain for every part of the private and public character of the Bishop of St. David's; but I must declare that I see no reason for altering my plan, which is to give the work to the public, as soon as a sufficient number of subscribers shall enable me to meet the expense.

J. BELLAMY.

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R. BENTLEY EMENDATT. MSS.

*In Sophoclem, Theocritum, Bionem, Moschum,
Nicandrum, et Callimachum.*

THE following emendations of Dr. BENTLEY are appended to the improved edition of *Morell's Thesaurus* by Dr. MALTBY. We have no doubt that they will be very acceptable to such of our readers as have not the opportunity of consulting that excellent work. We suppose, that to the emendations on Sophocles, the very learned and excellent Mr. KIDD refers, when, in his preface to the *Tracts and Miscellaneous Criticisms of the late R. Porson*, p. LXXXVII., he thus writes: "I beg leave to tender my grateful acknowledgments to the Rev. Dr. S. PARR, the champion of ancient literature and humanity,* who honored me with a copy of emendations, for which I had languished more than 18 years.

ὥσπερ γὰρ ἵππος εὐγενής, καὶ ἡ γέρων,
ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,
ἀλλ' ὀρθὸν οὐς ἴστησιν· ὡσαύτως δὲ σὺ
ἡμᾶς τ' ὀτρύνεις, καὐτὸς ἐν πρώτοις πάρει."

Morellus: "Καινοπαθής, insperatus:

πολλὰ δὲ πῆματα καινοπαθῆ.

Sophocles Trach. ad fin."

"Ad versum supplendum," says Dr. Maltby, "inserit Heathius τὰδε, quod utcumque otiosum magis probo quam Brunckii καὶ in versus Anapestici fine, ante vocalem in initio sequentis. Ex exemplari Sophoclis, olim Bentlei, nunc vero Parrii, legisse virum illum celebrissimum reperio:

πολλὰ δὲ πῆματα καὶ καινοπαθῆ.

Notavit olim Bentleius varias quasdam lectiones et conjecturas in Sophoclem ad oram editionis H. Stephani, MDLXVIII. Ceteras Viri Magni conjecturas, Parrii benevolentia mecum communicatas, libet hic subungere: nonnullas etiam, quas ad Theocriti, Bionis, et Moschi duo exemplaria Vir idem alleverat; unum in Museo Britannico conservatum, alterum apud quendam e Kiddii amicis. Horum enim notitiam atque usum Kiddio me debere gratus agnosco."

Lectiones Stephanianas adhibui: numeros vero Brunckii.

IN AJACEM.

<i>Ed. Steph.</i>	<i>Bentl.</i>
v. 60. Brunck. εἰσέβαλλον	εἰς τ' ἔβ.
205. ὀμοκρατῆς	ὦ μοκρῆ.
210. Τελευτάντες	Τ=λλ.
216. ἡμῖν	ἡμῖν
235. σφάξ.	ῥσφξ
305. ἐπαίξας	ἐπαῖξ.
308. θάυξεν	ῥθαῦξεν
331. δεινὰ	δεινοῖς
443. κάρτος	κράτος
524. γένειτό ποθ' οὔτος	γένειθ' οὔτος ποτ'
535. φύλαξα	φύλ.
579. καὶ δᾶμ' ἀπάκτου	καὶ δῶμα πάκτου
679. ὅτ' ἐχθρὸς ἡμῖν	ὅ, τ' ἐχθρὸς ἡμῖν vid. Suid. v.
	ῥΕχθραντέος.
725. κᾶνθεν κοῦτις	κᾶνθε· κ.
1008. ἦπου Τελαμῶν,	ἦπου γε Τ.
1028. τύχην	τὴν τύχην
1085. ἀν' ἡδόμεθα	ἀν' ἡδ.
1296. φυτεύσας	φίτύ.
1337. κράτησα	κρά.
1392. τὸν ἄνδρα	τόνδ' ἄ.
1416. καὶ οὐδενί κ. λ.	notam damnatorium adp. B.

IN ELECTRAM.

- v. 45. Φωκέως
93. οἴκων
232. ἀνάριθμος

Φωκέως
οἴκτων (*dubium an Bentleyi sit*)
Schol. notat variam lectionem
ἀνάνομος quæ glossa optima
est: νόμος v. est numerus,
mensura.

852. Ἀχαιῶν
1272. δ. σε λ.
1492. ἀγῶν

ἀχέων
θ adposuit Benti.
ᾠγῶν

IN ŒDIPUM TYRANNUM.

- V. 17, 18. γῆρα βαρεῖς
ἱερεῖς, ἐγὼ μὲν Ζηνός·
18. ἱβέαι
248, 256, 261, 2.

leg. γῆρα βαρεῖς,
ἱερεῖς ἑ. μ. Ζ.
ἡ.
notam qs. dubitationis aut dam-
nationis adposuit B.

258. ἐπισχυρῶ
332. ἐγὼ τ'
333. πίθοιό μοι
375. βλάψαι
380. τύραννοι
442. τύχη
1166. εἰρήσσομαι
1375. ἐφήμερος

leg. ἐπισχυρῶ
ἐγὼ 'ὅτ' '
πίθοιό μοι
βλάψαι
τύραννι
τέχνη
ἐρήσσομαι
ἐφήμερος.

IN ANTIGONAM.

- V. 2. οἷσθ'
4. ἄτης ἄτερ
33. μὴ εἰδῶσι
128. εἰσιδῶν
156.
158. τίνα
196. ἀφανίσαι
287, 9.
457. φάνη
524. νῦν
539. κοινωσάμην
545. θ' ἀγνίσαι
546. θίγες
645. φυτύει
648. φρένας ὑφ'
836.
966. πετρῶν
1217. τὸ Αἴμονος
1352. ἀποτίσαντες

ἴσθ'
notam, uti supra, adp. B
οὐκ εἶδ.
ἑσιδῶν
notam adp. B.
τίνα
ἀφανίσαι, vid. p. 236.
notam adp. B.
'φάνη
νῦν
'κοιν.
notam adp. B.
'θίγες
φυτύει
notam adp. B.
idem
πελαγέων
τὸν A.
versum efficit ap. B. nempe Βα-
σιν Anapaesticam.

· So Dr. M. has printed, but Bentley's emendation was, we presume, ἐγὼ ὅτ', as Mr. Elmsley has edited the words.

IN ŒDIP. COLON.

V. 312. ἄσσουν ἡμῶν	ἡμῶν ἄσσουν
454. ἄ μοι	ἄ μοι
731. μὴ ποτ' ἐκνεῖτε	μὴτ' ἐκν.
735. τηλικόν	τηλικόνδ'
769. aut pot. 438. καὶ	καί μ' ἀνθάνον
μάνθανον	
1119. ὦ ξεῖνε, κ. λ.	notam adp. B.
1407.	idem.

IN TRACHINIAS.

7. ὄκνον	notam adp. B.
85. ἢ πίπτομεν, κ. λ.	dele hunc versum
160. ὥς τις ὀράσων	ὥς τιδ.
395. ταχέας	ταχέας
513, 4. ἀλλεῖς ἴσαν	θ adposunt B.
526. ἐγὼ δὲ μάτηρ, κ. λ.	notam adp. B.
549. τῶν	τῶν δ'
662. ὅς κα' μὲ, τάν κ. λ.	notam adp. B.
738. μητέρα σ', ἢ	μητ'ερ, ἢ
900. ἔτλη	ἔτλη τις
1098. ὑπεύροχον	ὑτέροχον
1279. πῆματα καίνεπαλῇ	πῆματα καὶ καίν.

IN PHILOCTETEM.

35. φαυλούργου	leg. φλαυρούργου ut ap. Suid.
228. καλούμενον	forte, Πωλ. vel μ' ἀλώμενον
381. ἐκπλεύσεις	ἐκπλεύσεις
547. πλίων γὰρ ὁ ναύκλη- ρος, κ. λ.	notam adp. B.
582. διαβάλλης	διαβάλλης
691. σφφ.	ἴν' αὐτὸς ἦν πρόσουρος, οὐκ ἔχων βάσιν, οὐδὲ τιν' ἐγχαρων κακογειτονα, παρ' ὧ στόνον ἀντίτυπον βαρυβρῶτ' ἀποκλαύσειεν αἱματηρόν. Schol. παρ' οὗ ἀ- μοιβαῖον λόγον στενάζων ἀκού- σεται.
830. ὄμμασι δ' ἀντίχοις	notam adp. B.
916. τῶν Ἀτρειδῶν	τὸν Ἀτρ.
1028, 9. ἄτιμον ἔκβαλον, κ. λ.	notam adp. B.
1128. ὦ τόξον φίλων	ὦ τ. φίλον
1333. Ἀσκληπιαδῶν	notam adp. B.

* Hæ lectt. Brunckianis ad amussim respondent. Stephanus ad ἐγχαρων interpungit, et versus, sicuti in edd. vulgatt. ordinat.

1415. τὰ Διὸς φράσων, κ. λ. *notam adp. B.*

1443. ἡ γὰρ εὐσβεῖα *idem*

1469. ἀολλέες *ἀολλεῖς.*

Theocr. ' ed. Valck. L. Bat. 1781.

Id. l. 10. σακίταν ed. 12. H. St. 1579. *Ilego σακίταν. Sic Epigr. iv. 17. ἄρια τὸν ἰσχω Σακίταν. Hesych: Σηκί· αἱ μάνδραι, καὶ ἐταυλεῖς.*

86. Βούτας πρὶν ἐλέγ·ν· non μὲν.

II. 95. Lucret. iv. 1115. *Nec reperire, malum id possunt quæ machina tincat. Incaute doctissimis Palmerius Obs. p. 795. substituit τί μ' ἔκος—quod lex carminis non patitur, et quod illud μοι—ω'. An viro ingeniosissimo somnus obrepit? Eun. Hipp. 478. Nutrix ad Plædriam: Εἰσὶν ὃ' ἐπαθεῖ καὶ λόγοι βελκτῆρι μ. Φανήσεται τί τῆςδε φάρμακον νόσου. *Hr' ἄρα γ' ὄψε γ' ἄνδρες ἐξεύρουεν ἄν, Εἰ μὴ γυναικες μηχανὰς εὐρόσομεν. Idem in Alceste (221.) ἐξευρε*

*The mention of Theocritus has brought to our mind the following conjecture of Eichstaedt. "Ad Theocr. Eid. ii. 83.

Καὶ μοι χρὴ, μὲν ἔρωϊς ἐγὼ ποικίλῃ θάψω.

Schol hæc adnotavit: 'Ομοίως θαψῶ, χαλεπῶ, ξανθῶς—ὡς φησι καὶ Σαπφώ. J. Chr. Wolfius, quum sedem vocabuli in superstitibus poetrix carminibus haud reperisset, locum ei non valde honestum concessit in fragmentorum farragine p. 98. Quid vero, si in eo poemate, quod Longinus nobis servavit, glossema lateat? Expelle illud ope istius scholi; exquisitam agnosces ac genuinam poetrix scripturam. Cecinerat Sappho:

*Καὶ δ' ἔρωϊς ψυχρὸς χυταί, τῆμος δὲ
πᾶσαν ἀγρίν, χαλεπότερα δὲ θάψω
ἐμὰ· πεθαμένη δ' ὀλίγῃ πτεῦσα
φαίνεται αἰτίας.*

* In nostris libris male legitur, χαλεπῶ καὶ τῆμος. Languidum hoc interpretamentum quis diutius ferat?" H. Car. Abr. Eichstaedtii Quæst. philolog. Spec. Lips. 1796. p. 61. The fragments of Sappho have been diligently collected and ably illustrated by Mr. Blomfield in the Mus. Crit. I. p. 1--32. II. p. 250--52., and published in a separate volume by H. F. M. Volger ("Sapphus Carmina et Fragmenta recensunt, Commentario illustravit, Schemata musica adiecit, et Indices confecit, Lips. 1810. 12.") Mr. Blomfield's opinion of Volger's performance is thus expressed—"Volgeri sub auspiciis nuperrime prodit Sappho, commentarius instructus, seu potius onerata, rerum vulgarium plenis, styloque longe putidissimo conscriptis: inutilis fere sartago." Be this as it may, Volger is certainly correct in the following remark, which occurs in p. 24. "Eichstaedus pro πικρῇ, emendavit θαψῶ ex Theocr. Schol. ad Id. II. 83. Ipsum hoc primo nihil ita arripit ut θαψῶ in textum recipiendum statuerem. Exactius vero Sappho inspiciebat, mox in aliam rursus mentem inclinavi; sensi enim, Schol. verbis ὡς φησι καὶ Σαπφῶ nihil aliud dicere voluisse, quam Sapphum quondam thapsum Σκυθικὸν ξύλον nominasse, illumque ideo locum poetrix a nostro prorsus diversum innuere. Qua de causa potius libenter intactum reliqui. The words of the Scholiast autem—θάψω· ἐστὶ ξύλον τι, ὃ καλεῖται σκυθάριον, ἵσθον σκυθικὸν ξύλον, ὡς φησι καὶ Σαπφῶ τούτῳ δὲ τὰ ἄρια βράπτουσι, καὶ ποιῶσι μέλινα, καὶ τὰς τριχὰς ξυμβιβάζουσιν.

μηχανάν τιν' Ἀδμήτωρ κακῶν. Idem in Androm. (537.) ὦ, μοί μοι τί δ' ἐγὼ Κακῶν μῆχος ἐξανύσαιμι (sic, calami lapsu, ni animi fallor) ἄν;

XVIII. 48. Σέβειν.

XX. 38. ἔλαυνε.

Epigr. III. 6. κατεγρόμενος.

Bion. Id. I. 55.

Ald. Edit. Εἰς σὲ καὶ Ἀθρ. tibi et Marti. Recte. Interpretantur, Omne pulcrum ad te devolvitur. At Vulcanus ingeniose corrigit, εἰς σὲ καὶ Ἀθρ. Non tamen usque adeo vere; nam certe legendum, εἰς σὲ καὶ Ἀθρ. Ἀθρ. dixit Homerus in Batrachom. 263. (sic) alias Ἀθρα., interdum Ἀρην. Sententiam facile probō ex Sophoclis Philoctete (136, 7) πῆλμος οὐδ' ἐν ἄνδρ' ἐκὼν Αἴρει πονηρὸν, ἀλλὰ τοὺς χρηστὸς αἰεί. Idem Phrygiibus, Τοὺς εὐγενεῖς γὰρ καγαθούς, ὦ παῖ, φιλεῖ Ἀρης συναίρειν; [ἐναίει. Br. a Grotii Flor. Stob. p. 50.] οἱ δὲ τῇ γλώσσει θρασεῖς φεύγοντες ἄτας, ἐκτός εἰσι τῶν κακῶν. Ἀρης γὰρ οὐδὲν τῶν κακῶν λογίζεται. Æschylus Canthos, Stob. 51. ἀλλ' Ἀρης φιλεῖ Ἀεὶ τὰ λωστὰ πάντα τ' ἀνθρώπων στρατοῦ. Ita citat Grotius Fl. Stob. 169, sed vide Stobæum.

XV. 7. Casaub. MSS. ad Marg. ap. R. B. ἐφεύσατο, non ἐγύετο. Hunc emendationem non semel laudavit R. B.

9. ὀσπαστὸν, vel ὀσστηνον.

14. φέρων τίσιν Ἀτρεΐωνι, vel ὀσστηνον Ἀθρα.

24. Τὸ στόμα καλὸν αἰεὶς Casaub. ap. R. B.—ἐπίνει.

41. Lego, donec aliquid certius habeam, Ἥγ' οἱ υἱὸς δάμαρ ἔ. (sic), vel ἡγε οἱ ἔνυος ἔσκει υἱὸς quid sit vide Eustath. p. 511. et de ἔνυος vide Pollucem (III. 32.) Imo οὗ vel εὐ, ut illud ἀγλαῖος εἰς ἀγαθόν, φίλον τέκος, Od. Δ. 611. aut Ἥ οἱ ἀφ' οἴμ. ut Apoll. [iv. 1589.] Casaub. ap. R. B.

79. Κρύψε θεῶν leg. Κρύψεθ' ἔον. Casaub. ap. R. B.

86. ὑπο γλαίκοισ κε lego ὑπο γλαύτεσκε—Callim. et Apoll. utuntur, hic p. 62. (I. 1281.) ille p. 15. (II. ad Di-an. 54.) Casaub. ap. R. B.

MOSCH.

III. 91. Quid si Τηῖον ᾄσῃ; ut poeta sit Anacreon.

116. Corrigo εἰλες.

IV. 66, 67. ἀριμήσειεν respondeat, condoleat, συνθρηγήσειε.

V. 2. Rectissime Sim. Bossius, μοι γὰρ.

5. μακρὰ in margine exemplaris penes Rev. Edvardum Moïses.

VI. 3. φέγειν.

Mr. Kidd p. lxxxix—xcv. of his amusing publication, *Tracts and Miscell. Crit. of Prof. Porson*, has given what he calls a “Synopsis of emendatory criticism,” submitted to R. P.’s inspection in April, 1808, and which is reported to have drawn tears of joy from the Professor’s eyes. It appears from this synopsis that Porson, in his conjectures on Aristophanes, has more than seventy times been anticipated by Dr. Bentley, of whose MS. notes on Aristophanes a great part has already been published in this Journal. It is gratifying to our best feelings, as Mr. Kidd observes, to see mind conspiring thus with mind in the great work of emendatory criticism. In p. 189, it is stated that Tyrwhitt had anticipated five restorations, which occur in R. P.’s Appendix to “the Critic of Cornwall.” Mr. Kidd adduces several instances of coincidence in the conjectures of Tyrwhitt and Schrader, and mentions that twenty of Tyrwhitt’s conjectures on Pseud.-Orpheus de Lapidibus were completely confirmed by Musgrave, (who bequeathed to Mr. Tyrwhitt his copy of Gesner’s edition) five corroborated in part, and one anticipated by Koen.

Bentley’s MS. notes on Nicander’s *Theriaca* have been published in Mus. Crit. III. and IV. In the notice prefixed to them occur these words: “Lautissima copia librorum Bentleyi notas complectentium in potestatem ejus nepotis R. Cumberland v. cl. devenerat. Is vero totum illud *καμάρτισον*, jam senex, surdente, ut videtur, rei inopia, bibliopolæ cuidam Londinensi vendidit. Quod ubi compertum erat nobilissimis et ornatissimis viris, qui cum summo patriæ sæe honore, Scientia Literisque plaudentibus, Museo Britannico præpositi sunt, hanc illi omnem librorum suppellectilem statim ære redimendam, et in ædibus suis deponendam curavere.” While we cordially unite with the author of this notice in praising the Trustees of the British Museum for making so valuable an addition to its treasures, let us not forget to bestow our tribute of thanks upon Mr. Kidd, who, with a holy “zeal in the good old cause,” represented to those Trustees the inestimable worth of the MSS. They were purchased from the House of Lackington and Co. and it seems from Mr. Kidd’s statement in p. lxxxviii. of the *Tracts and Miscell. Crit. of Prof. Porson*, that this House “behaved most handsomely on the two occasions,” when part of Bentley’s Library fell into their hands, in allowing themselves to be prevailed upon to make the first offer of them to the Trustees of the British Museum, and that they *knowingly* disposed of the volumes for less than a moiety of the sum, which they could have gained for them from other quarters.”

Schneider, in the year 1792, published at Halle, Nicandri *Alexipharmaca*, “cum Scholiis Gr. et Eutecni Sophistæ Paraphrasi Gr. & Libris Scriptis emendata, Anecdotionibusque et Para-

phrasi Lat. illustrata." In the preface p. xvii. Schneider writes thus:—"Latere suspicor alicubi in Belgii Bibliothecis collectionem variarum lectionum ex scriptis Codicibus excerptarum a T. Hemsterhusio, quam commemoratam ab eo legi in notis D. Rubinkenii ad Timæi Glossarium p. 71. ed. sec. Has viri in re critica summi copias utinam precibus his meis permoti viri docti, qui latentes indagare iisque potiri potuerint, subsidiis meis adungere conatusque meos adjuvare dignentur. Simili desiderio jam diu exquirebam Nicandrum, a R. Bentleio notis marginalibus multis distinctum, quem ex Bibliotheca Askewiana Museo Britannico illatum fuisse narrat liber periodicus, *The Gentleman's Magazine* Ann. 1785. Aprili, p. 285." But there certainly appears to be some mistake. The Magazine says that Bentley's Nicander passed from Askew's Library into the British Museum in the year 1785, while the author of the notice prefixed to Bentley's MS. Emendations on Nicander asserts that it passed into the British Museum from the Library of R. Cumberland, who sold it with Bentley's other books to the house of Lackington, Allen, and Co. The catalogue of Askew's books, which were sold by Baker and Leigh in the year 1775, is now lying before us, and in it we find two copies of Nicander mentioned—the one Col. ap. Soter. 1530.; the other Venet. ap. Ald. 1523: but nothing is there said about any MSS. notes by Dr. Bentley. We shall be glad to have this question settled by some of our correspondents, better informed on these subjects than ourselves. Mr. Kidd states that the House of Lackington and Co. on two occasions made the first offer of a part of Bentley's books, which had fallen into their hands, to the Trustees of the British Museum. But we know not the date of either offer. We should be glad to know through what source Valckenacr obtained a copy of Bentley's Emendations on Nicander. "*Το τρίφυλλον* (Nic. Ther. 520.), sic *τρίφυλλον* corrigit, cujus penes me sunt emendationes, Bentleus." Valck. ad Theocr. Adoniaz. p. 220. But Bentley has been anticipated by Salmasius. "Leg. ap. Nicandrum,

καὶ μὴν καὶ τρίφυλλον ὁπάξω.

*

Versus gratia *τρίφυλλον* pro *τρίφυλλον*, ut *μελίφυλλον* pro *μελίφυλλον* Virgilio: *Trita melisphylla*." Salmasius in Solin. p. 172.

In the Catalogue of Dr. Gosset's books, No. 1054. occurs "Callimachus, MSS. notes by Dr. Bentley, Plantini, 1584." At the sale of those books the Callimachus passed through our hands, and we observed that it contained the autograph of Dr. Farmer. We know not the name of the purchaser: it was sold for 14s. Mr. Blomfield, in the preface to his edition of Callimachus, makes no mention of Bentley's copy with MS. notes. Perhaps this notice may lead him to make some inquiry about the fate of that copy.

We shall conclude this article with a pleasant anecdote related by Mr. Kidd in p. lxxxviii. of *Porson's Tracts and Miscellaneous Criticisms*, when speaking of Bentley's books being deposited in the British Museum:

"I had almost forgot to mention that in conversing with a North Briton concerning this *national acquisition*, R. P. pourtrayed the prominent features of Bentley's literary character with a justness and familiarity, which so warmed the plain, honest hyperborean, that, before they parted, he ventured to inquire if Dr. Bentley were not a *Scotchman*."

CLASSICAL CRITICISM.

I observe that Mr. JONES, in his Greek Grammar, endeavours, in opposition to the opinion of Professor MONK ad Hippol. 1. to prove that *κέκλημαι* is not taken in the sense of *sum* but rather has the force of *celebror*. The observation of Mr. J. is ingenious, and seems in general to hold good; but, Sir, there is one passage, in which it does *not* appear to hold good,—I mean the 923d line of Æsch. Sept. Theb. ὅπως τεκνόγονοι κέκληνται. Professor Monk ad Hippol. f107. has the following annotation, "Notandum est quod chorus mulierum de se loquens, masculina participia κεύθων et λευσσων usurpat; et hoc quidem credo *prorsus insolenter factum esse*." Now, Sir, it appears to me that there is another instance of this violent construction, which the professor has not noticed. It is in the Sept. Theb. 560. Where we read Τριχὸς ὄρθιος πλόκαμος ἴσταται | Μέγαλα μεγαληγόρων κλύων | ἄροισιν ἀνδρῶν. How harsh and violent is the prosopopeia, if the participle be applied to πλόκαμος. Such a figure quite "out-herods Herod," nor would Æschylus, however bold and desirous of surpassing the common bounds of imagery, have thought of attributing the sense of hearing to the inanimate lock of hair. What then should hinder it from being applied to the chorus in the same manner as in the above mentioned passage of the Hippolytus?

April, 1816.

A. N.

* We are somewhat surprised that our Correspondent has taken no notice of Professor Dunbar's excellent observations on this very passage of the Hippolytus, inserted in *Class. Journ.* xxv. p. 79. Ed.

AN INQUIRY

*Into the Nature and Efficacy of Imitative Versification,
Ancient and Modern.*

"The best in this kind are but shadows, and the bad are no worse if imagination amend them." *MALCOLM. NIGHT'S DREAM.*

No. III. (*Continued from No. XXIV. p. 339.*)

IF Dionysius be in fact the earliest writer on this subject, it will seem less strange that they, who think the versification of Virgil equal in imitative harmony to that of Homer, have not referred to classical authority as the foundation, or at least as the support, of their opinion.

Had a period of eight hundred years been allotted in this as in the former case, a second Dionysius might probably have illustrated the beauties of the Roman Homer; but the duration of the Latin language did not afford so extensive a scope; and in the sixth century from the death of Virgil, the arms and language of the barbarians were alike predominant in Italy.

Modern times however have furnished what antiquity could not supply, and among the various authors of repute, who have admired and descanted upon the imitative powers of Virgil, the elder Vossius, Scaliger, Vida, Rollin, and Clarke deserve to be particularly mentioned.

I have thought myself justified in selecting the observations of the last critic, because Scaliger is far too diffuse for my contracted limits. Vida is naturally less circumstantial and accurate than a prose writer. Vossius confines himself to the power of particular letters, and on a careful perusal of the 2, 3, and 4 Sections of the 2 chapter of the 14th lib. *Institut. Oratoria.*, his remarks will appear more curious than decisive.¹ And

¹ Bartholomæus Maranta (with whose "*Lucullianæ Quaestiones*" I have not been able to meet) is praised very highly by him, and referred to as the most original and copious writer on this topic. I will mention one instance, however, in which Vossius dissents from his favorite author. "*Itaque Virgilius quoque hac usus est littera, [E]—cum inducit Sinonem miserum aut sane miseriam simulantem: Heu quæ nunc tellus, quæ me aquora possunt accipere?*" Neque enim adsentiri possum Bartholomæo Marantæ, qui id a poeta factum scribit ad exprimendum Sinonem metum: nisi forte dixeris, timorem quoque miseriæ subjici posse, quia sit dolor ratione mali futuri." It appears also that some 'vir clarissimus' differed from Vossius himself. "Porro is, quæ de S supra diximus, litem intendit vir quidam clarissimus,

Rollin¹ has so "craftily qualified" his observations, that the difficulty of combating what is originally inconclusive, is heightened by our imperfect knowledge of his real sentiments.

Clarke is well known as the editor and translator of Homer, whose imitative versification he frequently extols; and as he was well acquainted with the criticisms of Dionysius and Eustathius, I see no reason for supposing that he was more liable to error than the others.

The observations themselves are sufficiently explicit, and occur in his note upon the 363 v. of *I' Iliad*.

In Virgil the swiftness of the passing time is very beautifully represented by dactyls :

'Sed fugit interea, fugit irreparabile tempus.' 3 *Geor.* 284.

But time is lost, which never will return. 448.

Also the running of a horse :

'Quadrupedante putrem sonitu quatit ungula campum.'

8 *Æn.* 596.

And shakes with horny hoofs the solid ground. 790.

The dignity of Juno by spondees :

'—Quæ Divûm incedo regina.' 1 *Æn.* 50.

But I, who walk in awful state above,

The majesty of heaven.

The majesty of the gods by a spondaic verse :

'—Penatibus et magnis Diis.' 8 *Æn.* 679.

Magnum Jovis incrementum. 4 *Ecl.* 49.

O foster-son of Jove.

In like manner wariness and circumspection :

'—Oculis Phrygia agmina circumspexit.' 2 *Æn.* 6*

He stared, and rolled his haggard eyes around.

And the distance of one following far behind :

'Longo sed proximus intervallo.' 5 *Æn.* 320.

But, tho' the next, yet far disjoined.

The motion, rather slow at the beginning, and then accelerated, as a falling stone :

qui S suavissimam esse literam censet, ut quæ in suavissimis quarumque rerum vocabulis insit, atque adeo ipsum suavitatis nomen et ordiatur et terminet. Nos nec antiquos hæc in parte reprehendere audeamus, nec viri præstantissimi judicium plane damnamus. Siquidem tum sonum ejus agnoscimus in amantium, fluviorum, et arborum susurris; tum in serpentum sibilis, atque hostili exsibilacione."

¹ De la cadence des vers.

Le vers spondaic a quelquefois beaucoup de gravité.

Les vers terminés par un monosyllable ont souvent beaucoup de force.

L'Elision est une des choses, qui contribuent le plus à la beauté des vers. Elle sert également pour rendre le nombre doux, coulant, rude, majestueux, selon la différence des objets, qu'on veut exprimer.

‘Jamjam lapsurâ cadentique

Iniminet assimilis.’ 6 *Æn.* 602.

That promises a fall, and shakes at every blast.

The tottering of old age :

‘Sed tarda trementi

Genua labant.’ 5 *Æn.* 432.

He staggers to and fro.

Heavy and regular hammering :

‘Illi inter sese multâ vi brachia tollunt

In numerum.’ 8 *Æn.* 452.

By turns their arms advance in equal time,

By turns their hands descend and hammers chime.

An unintermitted and lengthened sound by the hiatus of long vowels :

‘Gemituque, et ferminco ululatu.’ 4 *Æn.* 667.

With shrieks, laments, and cries

Of mixing women.

‘Et longum formosæ vale, vale, inquit, Iola.’ 3 *Ecl.* 79.

Adieu ! she said, my dear, a long adieu !

Also, very great exertion :

‘Ter sunt conati imponere Pelio Ossam.’ 1 *Geor.* 281.

With mountains piled on mountains, thrice they strove.

A sudden fall, by a verse ending in a monosyllable :

‘—Insequitur cumulo præruptus aquæ mons.’ 1 *Æn.* 109.

‘—Procumbit humi bos.’ 5 *Æn.* 481.

Down drops the beast, nor needs a second wound,

But sprawls in pangs of death, and spurns the ground.

Or any thing very diminutive and despicable :

‘—Sæpe exiguus mus.’ 1 *Geor.* 181.

And sometimes on the contrary, what is particularly eminent :

‘—Divûm pater atque hominum rex.’ 1 *Æn.* 69.

The magnifying of a portent by the harshness of the words :

‘Monstrum horrendum informe ingens.’ 3 *Æn.* 658.

A monstrous bulk, deformed, deprived of sight.

The horror of civil war by studied cacophony :

‘Neu patriæ validas in viscera vertite vires.’ 6 *Æn.* 833.

Nor stain your country with her children’s gore.

Sudden terror, by the unusual prosody of a word :

‘—Steteruntque comæ et vox faucibus hæsit.’ 2 *Æn.* 714.

Like bristles rose my stiffened hair.

Loss of life, by an unaccustomed placing of the cæsura :

‘Et cum frigida mors animi seduxerit artus.’ 4 *Æn.* 385.

When death has once dissolved her mortal frame.

The softness of a prop, by the fifth foot beginning with a short syllable.

‘—Molli fultus hyacintho.’ 6 Ecl. 53.

While on a flowery bank.

The boiling over of a liquid, by a redundant syllable at the end of the verse :

‘Aut dulcis musti Vulcano decoquit humorem.’ 1 G. 295

Or boils in kettles must of wine.

As most of the preceding passages are generally quoted and admired, we may without injustice consider Clarke’s opinion as that of many others, and conclude that, both in Homer and Virgil, we not only possess the materials of their success, but have also a critical knowledge of the imitation itself. The importance of this knowledge is obvious, for if the accuracy of the imitation is such as we are told, and if it is capable of so various and powerful an application, misconception must be dangerous, and may be fatal.

But Dionysius has so clearly distinguished the several gradations; and the whole of the theory, from the elementary sounds to the matchless poetry of which they are the medium, is so fully detailed, that his meaning cannot be mistaken; and as the verses which he selected, and the beauties which he admired, remain unaltered, no confusion can arise, as long as the validity of his reasoning is acknowledged.

The wild reveries indeed and fantastic hypotheses of some, who rank high among the Grecian philosophers, might authorise us to suspect the judgment of our critic : but he has usually been accounted “the sinew and the forehand” of all who maintain the efficacy of this adaptation, and the theory itself might be endangered by disavowing or discrediting its ablest and earliest advocate. On the other hand, if it be allowed, that duration of time, bulk of body, stillness of position, &c. can be represented by the arrangement of syllables, the assignment of such effects to such a cause may be allowed to excite our suspicion, if it does not justify our incredulity. Much importance therefore must be attached to our possession of the very verses which are so highly extolled, and the opportunity of ascertaining by comparison the superior degree of art and labor, with which they were composed, will not be the least of our advantages.

To collect from the 48 books of Homer all the verses which are similar in sound or cadence to those which are quoted by Dionysius, is a task, which I have declined, not because it is laborious, but because the largeness of the collection would defeat the object of making it, and fatigue the most patient reader. The collection which I have made from Virgil will hardly be thought deficient in copiousness, though much has intentionally been omitted, and the *Bucolics*, *Georgics*, and *Æneid* are far inferior in quantity to the *Iliad* and *Odyssey*.

The versification of Virgil is not unusually thought more skillful than that of Homer. The opinion of Johnson on this subject has been already quoted, and the following are the words of Cowley.—“The disposition of words and numbers should be such, as that, out of the order and sound of them, the things themselves may be represented. This the Greeks were not so accurate as to bind themselves to; neither have our English poets observed it, for aught I can find. The Latins, (*qui Musas colunt severiores*) sometimes did it, and their prince, Virgil, always: in whom the examples are innumerable, and taken notice of by all judicious men, so that it is superfluous to collect them.”

Since then the preference is thus given to Virgil, I have not acted unfairly in confining myself for the present to him, and deferring my remarks upon the peculiar excellences of Homer to the conclusion of this inquiry.

Sed fugit interea, fugit irreparabile tempus.

Quadrupedante putrem sonitu quatit ungula campum.
are said to be instances of the imitative use of dactyls.

If Clarke means that the concurrence of five dactyls is rare, or only used to denote swiftness, he is contradicted by Terentianus Maurus, who tells us,

Hoc sat erit monuisse, locis quod quinque frequenter
Jugem videmus inveniri dactylum.

And by Virgil himself, as is proved by numerous single lines and by the following passages :

Nam frigore mella

Cogit hiems, eademque calor liquelacta remittit;
Utraque vis apibus pariter metuenda, neque illæ
Nequequam, &c. 4 G. 35.

Ne tenues pluvie, rapidive potentia solis
Acrior, aut Boreæ penetrabile frigus adurat; 1 G. 92.

Scilicet is superis labor est, ea cura quietos
Solicitat. Neque te teneo, neque dicta refello.

4 Æn. 380.

If one dactylic line is so characteristic of rapidity, these passages, in which two are found in immediate succession, should consequently be most powerfully descriptive of it, unless we suppose that Virgil purposely obstructed his own endeavours.

The Edinburgh Reviewer says, that “when Virgil wished to produce a rapid dactylic verse, he used three accents on short syllables.”

Quadrupedante putrem sonitu quatit ungula campum.

But under favor, (for it is hazardous to meddle with Reviewers) this frequently happens where no such adaptation is intended, as will appear from the *Bucolics* alone.

Nescio quis teneros oculus mihi fascinat agnos.

3 Ecl. 103.

Me tamen urit amor, quis enim modus adsit amori. 2. 68.

Ulla dolum meditantur, amat bonus otia Daphnis. 5. 61.

Aret ager, vitio moriens sitit æcis herba. 7. 57.

It may also be observed that the first syllable of putrem is common, and consequently longer than the generality of short syllables. In another place, Virgil substitutes a spondee for sonitu.

Quadrupedumque putrem cursu quatit ungula campum.

11 Æn. 875.

The usage of spondees is liable to the same remarks, for we find,

Tunc agni pingues, et tunc mollissima vina.

Tunc somni dulces, densæque in montibus umbræ. 1 G. 341.

Æneas celsâ in puppi jam certus eundi

Carpebat somnos rebus jam rite piratis. 4 Æn. 554.

Irim de cælo misit Saturnia Juno

Audacem id Turnum, lupo tam forte parentis

Pilumni Turnus sacratâ in valle sedebat.

The last instance is very remarkable, and ought to possess peculiar dignity, for it comprises fifteen spondees, and only three dactyls.

The majesty of the Gods, wariness and circumspection, and the distance of one following far behind, are imaged by spondaics, and the distinguishing feature has, of course, a peculiar propriety in each instance. The sense however is very dissimilar, although the termination is the same, and it may easily be shown, that the mere occurrence of a spondaic line proves little or nothing.

Pro molli violâ, pro purpureo narcisso. 5 Ecl. 38.

Ante tibi Eoæ Atlantides abscondantur. 1 G. 221.

Saxa per et scopulos et depressas convalles. 3. 276.

Cecropiumque thymum, et graveolentia centaurea. 4. 270.

Atque Getæ atque Hebrus et Actias Orithyia. 4. 463.

Pilumno quos ipsa decus dedit Orithyia. 12 Æn. 83.

Armatumque auro circumspicit Oriona. 3. 517.

Cornua velatarum obvertimus antennarum. 3. 549.

Et lucus late sacer additur Anchisio. 5. 761.

Aut leves ocreas lento ducunt argento. 7. 634.

—Chlamydemque auro dedit intertextam. 8. 167.

Nec non et sacri monstrat nemus Argileti. 8. 345.

Quod fieri ferro liquidove potest electro. 8. 402.

Quæ quondam in bustis aut culminibus desertis. 12. 863.

Pallantis proavi de nomine Pallanteum. 8. 54.

Æncadas magnos et nobile Pallanteum. 8. 341.

—Ad muros et mœnia Pallantæa. 9. 196.

Quæsitum Ænean ad mœnia Pallantea. 9. 211.

In Catullus we find three spondaic lines together.

Electos juvenes, simul et decus innuptarum.

Cecropiam solitam esse dapem dare Minotauris.

Quæis angusta malis cum mœnia vexarentur.

Nupt. Pal. et Thet. 78.

All these verses are spondaic, and the reader may determine what relation they can have to majesty, wariness, or distance.

In --j ugi n lapsura, cadentique

Imminet assimilis,

and,

—Sed tarda trementi

Genua labant,

the cause of the assumed effect is not specified. The first instance is remarkable for a hypercatalectic syllable, and the second for synæresis.

It seems not unlikely that Clarke alludes to these, but as I have no authority for supposing so, I shall at present only observe, that

—Sed tarda trementi

Genua labant.

is applied to Turnus as well as to Entellus, and cannot therefore have particular reference to age.

Illi inter sese multâ vi brachia tollunt

In numerum,

which occurs next, is similar to

Illi inter sese multâ vi vulnera miscent. 12 Æn. 720.

Illi alternantes multâ vi prælia miscent

Vulneribus crebris. 3 G. 220.

and,

Illi inter sese duri certamina belli

Contulerant. 10 Æn. 145.

The two first examples describe an engagement between two bulls, the first relates to the assault of the Rutuli, and defence of the Trojans.

The instances of a single hiatus are numerous, and occur principally before proper names :

Ante tibi Eoæ Atlantides abscondantur. 1 G. 221.

Et succus pecori et lac subducitur agnis. 3 Ecl. 6.

—Lauri et suave rubens hyacinthus. 3 Ecl. 63.

Amphion Diræus in Actæo Aracyntho. 2 Ecl. 24.

¹ Valerius Probus, lib. 1. De positionibus syllabarum, Putschius, p. 1432. says, "Hic sane modus positionis apud Virgilium non superior exemplo tantum, sed in multis versibus invenitur."

- Ut littus Hyla, Hyla, omne sonaret. 6 Ecl. 44.
 Credimus? an qui amant ipsi sibi somnia fingunt? 8 E. 108.
 —Neque Aoniæ Aganippæ. 10 Ecl. 12.
 Aut Atho aut Rhodopen. 1 G. 331.
 Glaucæ et Panopææ et Inoo Melicertæ. 1 G. 437.
 Orchites et radii et amara pausia bacca. 2 G. 86.
 Ætas Lucinam, justosque pati Hymenæcos. 3 G. 60.
 —Flerunt Rhodopææ arces. 1 G. 461.
 Atque Getæ atque Hebrææ. 4 G. 463.
 Posthabita coluisse Samo, hic illius arma. 1 Æn. 20.
 Et vera incessu paruit Dea, ille ubi matrem. 1. 409.
 —Dardanio Anchisæ. 1. 621.
 Ibid. 9. 647.
 —Sub Ilio alto. 5. 261.

Te, amice, nequivi

- Conspicere. 6. 507.
 Antiqua e cedro, Italusque paterque Sabinus. 6. 178.
 Ardea Crustumerique et turrigeræ Antemnæ. 7. 631.
 Hanc sine me spem ferre tui, audentior ibo. 9. 291.
 Inclusum buxo aut Oricia terebintho. 10. 136.
 —Parthasio Evandro. 11. 31.

Those of a double hiatus are rare:

- Stant et juniperi et castanæ hirsutæ. 7 Ecl. 53.
 Nereidum matri et Neptuno Ægæo. 3 Æn. 74.

As the monosyllabic termination is said to have a threefold character, the number of my examples will not be thought unnecessary.

Phœbo sua semper apud me

- Munera sunt. 3 Ecl. 62.
 —Per ego has lacrymas dextramque tuam te. 4 Æn. 311.
 Pugneque parent se. 10 Æn. 259.
 —Furit Æneas tectusque tenet se. 10. 280.
 Sponte sua, dum ferre moror, cinis ipse, bonum sit. 8. Ecl. 106.
 Illic ut perlūbent, aut intempesta silet nox. 1 G. 247.
 Vertitur interea cœlum, et ruit Oceano Nox. 2 Æn. 250.
 —Vel cum ruit imbriferum ver. 1 G. 313.
 —Cum rapidus sol. 2 G. 321.
 Ipse ruit, dentesque Sabellus exacuit sus. 3 G. 255.
 Littoreis ingens inventa sub ilicibus sus. 8 Æn. 43.
 —Viridique in littore conspicitur sus. 8. 83.
 Tum pietate gravem si forte virum quem
 Conspectere. 1 Æn. 155.
 —Aversa deæ mens. 2 Æn. 170.
 Agnovit longe gemitum præsaga mali mens. 10 Æn. 843.

- Inde lupi ceu. 2. 355.
 —Deûm rex. 3. 375.
 Ibid. 12. 551.
 Massylique ruunt equites, et odora canum vis. 1. 132.
 —Furiꝝ intus aquæ vis. 7. 461.
 —Summâque evertere opum vi
 Certabant. 9. 532.
 —Nituntur opum vi. 12. 552.
 —Aperit si nulla viam vis. 10. 864.
 —Etiam tu, siqua tibi vis. 11. 373.
 —Nunc tempus agi res. 5. 638.
 Unus, qui nobis cunctando restituis rem. 6. 846.
 —Sævæ nutu Junonis eunt res. 7. 592.
 —Nunc ipsa vocat res. 9. 320.
 —Qui casus agat res. 9. 723.
 —En hæc promissa fides est! 6. 846.
 —Quam quisque secat spem. 10. 107.
 —Vigilasne, Deûm Gens. 10. 228.
 —Densusque viro vir. 10. 361.
 —Seque viro vir. 10. 734.
 —Legitque virum vir. 11. 632.
 —Mole suâ stat. 10. 771.

Examples ¹ of alliteration are very frequent; as

- Et sola in siccâ secum spatiatu'r arenâ. 1 G. 389.
 Ascensu supero atque arrectis auribus adsto. 1 Æn. 303.
 Mæoniâ mentum mitrâ crinemque madentem. 4. 216.
 Hinc exaudiri voces et verba vocantis
 Visa viri. 1. 460.
 Se causam clamat crimenque caputque malorum. 12. 600.
 Aut vocem mutare viros aut vertere vestes.² 12. 825.

I have here given a specimen instead of a collection, but lest this should be imputed to a want of materials, I shall add a few instances, not of single, but of double, and even triple alliteration.

Collapsos artus atque arma cruenta cerebro. 9 Æn. 753.

¹ I have met with no line similar in the number of elisions to
 Monstrum horrendum informe ingens,
 but if the 'Verborum asperitas' relates only to harshness,
 Sylvestris raris sparsit labrusca racemis, 5 B. 7.
 will perhaps be thought equally grating.

Catullus uses more elisions in fewer feet;
 Quam modo quæ me unum atque unicu'm habuit. 71st Epig.
 not to mention the well known distich,

Troja nefas, commune sepulchrum Asiae Europæque,
 Troja virum et virtutum omnium acerba cinis. Ad Mauc. 91. v.

² See *Class. Journ.* Vol. ix. p. 588.

Pan primus calamos cerâ conjungere plures. 2 Ecl. 52.

Pastorem, Tityre, pingues

Pascere oportet oves, deductum dicere carmen. 5. 5.

Quo maxima motu

Terra tremit, fugere fera. 1 G. 330.

Signa sequantur

Atque animos aptent armis, pugnaeque parent se.

10 Æn. 259.

¹ Diomedes, the elder Vossius and the authors of the Portroyal Grammar maintain that the penultimate syllable of steterunt, tulerunt, &c. is common. Numerous instances may be produced, but as the slight difference in point of spelling between tulerunt, tulerunt, and tuleram, has frequently been thought to justify the substitution of the one for the other, ² I shall confine myself to one passage, in which all must allow that any change of tense or mood would destroy the force and beauty of the expression.

Magni sæpe duces, magni cecidere tyranni,

Et Thebæ steterunt, altaque Troja fuit.

Propert. L. 2. E. 8. V. 10.

Clarke tells us, that in

Et cum frigida mors animâ seduxerit artus,
loss of life is imaged by an "*inuitata cæsurae dispositio*." A cæsura may be omitted, but I am not aware that its situation may be changed. If, however, he only alludes to the break after frigida, there is a similar disposition in the following and several other lines.

Addam cerea pruna, et honos erit huic quoque pomo.

2 Ecl. 53.

Sed tu desine plura, puer : successimus antro. 5. 19.

Daphnis me malus urit, ego hanc in Daphnide laurum.

8. 84.

Arcades, O mihi, tum quam molliter ossa quiescant. 10. 33.

Scilicet omnibus est labor impendendus, et omnes. 2 G. 61.

Sed tu desine velle. Deum præcepta secuti. 4. 448.

Per connubia nostra, per inceptos hymenæos. 4 Æn. 316.

Spargens humida mella, soporiferumque papaver. 4. 486.

Talis se sata nocte tulit, terrasque petivit. 12 860.

There are numerous passages in which a tribrach or Iambic is used, but as Clarke expressly mentions the fifth foot, I shall confine myself to the following :

¹ De arte Grammatica, l. 2. c. 21. p. 314—315. English Edition.

² The old Hermit of Prague is reported to have said "that, that is, is," but then it is expressly mentioned by the historian, that the good man had never seen pen and ink. Vide Twelfth Night.

Tibi pampineo gravidus autumnno
Floret ager. 2 G. 5.

—Ac natæ Turnique canit hymenæos. 7 *Æn.* 328.
Grius homo infectos linquens profugus hymenæos.
10. 720.

Seu mollis violæ, seu languentis hyacinthi. 11. 69.

As the lines ending in *alveo*, *aureo*, *baltei*, &c. seem referrible to a synæresis, they have been omitted in the subjoined list of hypercatalectics.

Nec tantum Rhodope miratur, et Ismarus Orphea.
6 *Ecl.* 30.

Inseritur vero ex fœctu nucis arbutus horrida. 2 G. 69.

Si non tanta quies iret frigusque caloremque
Inter 2 G. 344.

Navigiis pinos, domibus cedrosque cupressosque. 2. 413.
Otia agunt terrâ, congestaque robora, totasque
Advolvere focis ulmos. 3 377.

Et spumas miscent argenti, vivaque sulfura. 3 449.
Ignari hominumque locorumque. 1 *Æn.* 326.

Ærea cui gradibus surgebant limina, nexæque
Ære trabes. 1. 452.

Quem non inCUSAVI amens hominumque Deorumque. 2. 715.
Omnia Mercurio similis vocemque coloremque. 4. 558

Magna ossa, lacertosque
Exuit. 5. 422.

Navigiis aptant remosque rudentesque. 5. 752.

—Quin protinus omnia
Perlegerent oculis. 6. 33.

Jamque iter emensi turres et tecta^{*} Latinorum
Ardua cernebant. 7. 160.

Præferimus manibus vittas et verba precantia. 7. 257.
Se satis ambobus Teucrisque venire Latinisque. 7. 470.

Aderat Tyrynthius omnemque
Accessum lustrans. 8. 223.

Sternitur infelix alieno vulnere, cœlumque
Aspicit. 10. 781.

Clamore incendunt cœlum Trœsque Latinique.¹ 10. 895.
—Subito crumpunt clamore, frementesque

Exhortantur equos. 11. 609.

¹ Is not this "referrible to a Synæresis?"—Ed.

ON THE ANCIENT ZABII.

THE *Zabii*, or *Zabians*, were a sect of Idolaters who flourished in the early ages of the world, considerable in their numbers and extensive in their influence. Maimonides, whom Scaliger designates as, “*omnium Judæorum doctissimus et acutissimus*,” assures us, in his celebrated *Morch Nebochim*, or “Instructor of those who are perplexed,” that a very principal object, in the Ceremonial Institutions of Moses, was, the eradication of their idolatrous principles and practices; and has supported his position by “an excellent exposition of the grounds and reasons of the Mosaic Laws.” Spencer in his work *De Legibus Hebræorum* has adopted a similar principle; and has also most learnedly defended the opinion, that many of the rites and ceremonies enjoined by the Jewish legislator, were derived from the rites practised by the Egyptians and other Heathen nations. This conjecture first noticed by Maimonides has been maintained, not only by Spencer, but by Sir John Marsham, in his *Chronicon*, and Bishop Warburton in his *Divine Legation*; it has however been powerfully combated by Witsius in his *Ægyptiaca*, and by Dr. Woodward in his *Discourse on the Wisdom of the Antient Egyptians*.

When, therefore, these Zabian Idolaters are regarded as connected with the Mosaic Institutions, they become a serious and interesting subject of enquiry; and every attempt to collect the scattered rays of information concerning them, and to converge them to a point, will probably be received with candor. I shall therefore offer some remarks on their name,—their origin, and the country they inhabited,—their opinions,—their idolatrous and superstitious practices,—and their present descendants.

I. NAME. The denomination of *Zabii*, given to these idolaters, appears to have been derived from the Hebrew צָבָא *Tzaba*, a Host; with reference to the צְבָא הַשָּׁמַיִם, or Host of Heaven, which they worshipped; though others have derived it from the Arabic *Tsaba*, to apostatise, to turn from one religion to another; or from צָבִי or *Arab. Tsabin*, Chaldeans, or Inhabitants of the East. Vide Pocockii Specimen. Hist. Arab. p. 189. Spencer, *De Legibus Heb.* Lib. 2. cap. 1. sect. 1. Hyde, *Vet. Pers. Hist.* cap. 3. p. 84. Castelli *Lex. Hept.* sub voc. צָבָא and צְבָה.

II. ORIGIN and COUNTRY. Lactantius, in his book *De Origine Erroris*, considers Ham, the son of Noah, as the first seceder from the true religion, after the flood; and supposes Egypt, which was peopled by his descendants, to have been the country in which Zabaism, or the worship of the stars, first prevailed: “At

ille (sc. Cham) profugus, in ejus terræ parte consedit, quæ nunc Arabia nominatur: eaque terra de nomine suo Chanaan dicta est; et posterî ejus Chananzæi. Hæc fuit prima gens, quæ Deum ignoravit; quoniam princeps ejus et conditor cultum Dei à patre non accepit, maledictus ab eo: itaque ignorantiam divinitatis minoribus suis reliquit. Ab hac gente proximi quique populi, multitudine increscente, fluxerunt. ----- Sed omnium primi, qui Ægyptum occupaverunt, cœlestia suspicere, atque adorare cœperunt. Lactantii *Opera*, Lib. II. p. 103. edit. Cantab. 1685. It is worthy of remark, that one of the grandsons of Ham was named Sebi, from whom it is probable Arabia Felix was formerly called Sabæa. The predatory excursions of the Sabeans are also noticed by the Author of the book of Job. ch. 1. v. 15.

That the worship of the Heavenly Bodies prevailed in the East, at a very early period, is certain from the words of Job, who thus exculpates himself from the charge of idolatry: "If I beheld the sun when it shined, or the moon walking in brightness: and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity to be punished by the judge: for I should have denied the God that is above." *Job*, ch. 31. v. 26, 27, 28. Maimonides in *Morch Nebochim*, Pars 3. cap. 29. expressly affirms that Abraham was educated in the faith of the Zabii, "Abraham Patrem nostrum educatum esse in fide Zabæorum;" he maintains the same opinion also in his book *De Idololatria* § 6. "In Ur Chaldæorum submersus erat inter fatuos idololatrias. Pater autem, ac mater ejus, omnisque populus, idola colebant, et ille una cum iis." It would appear therefore, that the idolatrous opinions of the Zabii originated with the posterity of Ham at a very early period after the flood, in Egypt or Chaldea, but spread so rapidly and extensively, that in a very short time nearly the whole of the descendants of Noah were infected with their pestiferous sentiments and practices: "Quæ Gens (sc. *Sabaistæ*) totum Terrarum orbem impleverat." Maimon. *Mor. Neb.*

III. OPINIONS.

1. Their first and principal adoration was directed to the Host of Heaven or the Stars. ----- "Statuerunt, Nullum esse DEUM præter Stellæ;" are the words of Maimonides, who adds, ----- "expressè dicunt Stellæ esse Divinæ, (vel, *Deos minorum Gentium*) et Solem esse Deum magnum. Ita dicunt quoque, reliquos quinque Planetas esse Deos, sed duo Luminaria esse Majores. Invenies quoque, illos clarè dicere, Solem regere Mundum superiorem et inferiorem:" Maimon. *Mor. Neb.* P. 3. c. 29.

2. They were also *Ignicolæ*, or Worshippers of Fire. The city of UR in Chaldea seems to have had its name from its inhabitants being devoted to the worship of fire. Vide Vossii *Not. in*

Maimon. De Idololat. § 8; and Menasseh Ben Israel in *Genes. Quest.* XL. Maimonides also in *Mor. Neb.* P. 3. cap. 37. calls them "Cultores Ignis."—Vide P. 3. c. 30. & Selden *De Diis Syris*, Syntag. II. c. 8. p. 321.

3. They dedicated Images to the Sun, and the other celestial orbs, supposing that by a formal consecration of them to those luminaries, a divine virtue was infused into them, by which they acquired the faculty of understanding, and the power of conferring Prophecy and other gifts upon their worshippers. These images were formed of various metals, according to the particular star, to which any of them was dedicated. They also regarded certain trees as appropriated to particular stars, and when idolatrously dedicated, as possessing very singular virtues. "Porro, secundum sententias illas Zabiorum erexerunt Stellis Imagines, et Soli quidem Imagines aureas, Lunæ verò argenteas, atque ita Metalla et Climata Terræ inter Stellas partiti sunt. --- Deinde Sacella ædificaverunt, Imaginesque in illis collocârunt, arbitantes vires Stellarum influere in illas Imagines, easque Intelligendi virtutem habere. Hominibus Prophetiæ donum largiri, ac denique, quæ ipsis utilis ac salutaria sunt, indicare. Ita dicunt de Arboribus quæ sunt ex portione Stellarum illarum: cùm Arbor quædam Stellæ alicui dedicatur, nomini ejus plantatur, et hoc vel illo pacto colitur, quod virtutes spirituales Stellæ in Arborem illam infundantur, ita ut secundum modum Prophetiæ cum Hominibus, ut prophetent, loquantur, et in Somnis etiam illos alloquantur." Maimonides *Mor. Neb. cœm.* Pars 3. cap. 29.

4. From these opinions sprang the adoption, by them, of Astrology in all its varied forms. "Quod si perlegeris omnes illos Libros, quorum mentionem apud te feci, patebit, quod Astrologia vel Magia fuerit opus Zabiorum, Casæorum et Chaldæorum; frequentior tamen inter Ægyptios et Cananæos." Maimon. *Mor. Neb.* P. 3. cap. 37.—Selden *De Diis Syris*, Syntag. I. cap. 2. p. 103, edit. Lugd. Bat. 1629.

5. They maintained the doctrine of the Eternity of the World. "Ideo omnes Zabaistæ crediderunt Antiquitatem Mundi, quia Cœli juxta illos sunt Deus." Maimon. *Mor. Neb.* P. 3. c. 29. The Zabian authors also relate that Abraham was banished out of Chaldaea, for opposing their sentiments, and in particular for asserting that there was another Creator beside the Sun. Vide Maimon. *Mor. Neb.* P. 3. c. 29. and *De Idololat.* cap. 1. § 6, 7, 8. Hyde. *Vet. Pers. Relig. Hist.* cap. 2. pp. 68—72. edit. Oxon. 1760.—Menasseh Ben-Israel. *Conciliator*, in *Genes. Quest.* XL. and Stanley's *Hist. of Philosophy*, Part 18. p. 797.

6. Holding the Eternity of the World, they easily became Preadamites, affirming that Adam was not the first man. They also

fabled concerning him, that he was the Apostle of the Moon, and the author of several works on Husbandry. Of Noah, they taught, that he was an Husbandman, and was imprisoned for dissenting from their opinions; they also speak of Seth, who, they say, was another of those who forsook the worship of the Moon. “*Insuper existimârunt, Adamum primum fuisse virum ex viro et femina, sicut reliqui homines, progenitum. Sed tamen magnis laudibus ipsum everserunt: dixerunt illum fuisse Apostolum Lunæ, vocâse Homines ad cultum Lunæ, et Libros composuisse de Cultura Terræ. Sic de Noah dicunt Zabaistæ, quod fuerit Agricola, neque ipsi cultus Imaginum placuerit. Inde invenies, omnes Zabios vituperare Noam, et dicere, quòd nullas coluerit Imagines. Item, quòd in iudicium vocatus, carcerisque inclusus fuerit, eò quòd Deum Opt. Max. coluerit: et alia. Schethum existimant discessisse à sententiâ patris sui Adami in cultu Lunæ.*” Maimon. *Mor. Neb.* P. 3. c. 29. p. 422.

7. They held Agriculture, also, in the highest estimation, regarding it as intimately connected with their worship of the Heavenly Bodies. On this account, it was deemed criminal, by the major part of them, to slay or feed upon Cattle. “*Causa, propter quam Idololatræ magnitacunt Boves et Armenta, est, quòd magnam utilitatem præbent in Agricultura: ita ut dixerint, Non esse permissum illi mactare; quia magnæ virtutes et commeda ex illis ad Homines redeant ab Astris propter Agriculturam.*” Maimon. *Mor. Neb.* P. 3. c. 30. p. 428.

Goats too were reputed sacred animals, because the demons whom they worshipped were said to appear in the woods and deserts in the form of goats or satyrs: “*Ad hunc modum ex Zabii quidam fuerunt, qui demones colebant, et existimabant, quòd formam Hircorum hibeant; unde etiam demones Scirim, h. e. Hircos appellabant.*” — “*Ex erroribus enim illis antiquis fuit et hoc, quòd demones in desertis habitent, loquantur et appareant, in urbibus verò et locis habitatis nequaquam conspiciantur.*” — Maimon. *ut sup.* P. 3. c. 45. p. 480, 485. — Vide et Selden, *de Brâs-Syris*, Proleg. cap. 3. p. 38. edit. Lugd. Bat. 1629.

IV. IDOLATROUS and SUPERSTITIOUS PRACTICES.

1. Some were *dangerous*, as the sacrifices of lions, tigers, and other wild beasts: “*Offerebant leones, ursos, tigros, aliasque feras bestias.*” — Maimon. *ut sup.* P. 3. c. 46. p. 481.

2. Certain of their rites were *cruel*, as the passing of their children through the fire; — branding themselves also with fire; — and, if credit may be attached to the relation of *Mahumed Ben Isaac*, slaying and eating a new born infant annually in the 5th month. “*Ita notum est in genere ex natura hominum, quòd nihil æquè timeant et horreant, ac facultatum et liberorum suorum amissio-*

ven; and sometimes used as a general term for all those who dissent from the doctrines of Mohammed. The most probable opinion is, that they are the remains of a Jewish sect, since they receive the *Psalms of David*, as a sacred book; and profess to be the followers of John the Baptist. They also use frequent ablutions. But, future intelligent and observant travellers only, can decide the point. See Fabricius, *Lux Evangelii*, cap. 5. p. 119 and cap. 37. p. 636. and the authors to whom he refers.

Macclesfield, June 23rd, 1815.

J. T.

C. A. KLOTZII

LIBELLUS DE FELICI AUDACIA HORATII.

NO. I.

WE are happy to give a place in our Journal to the following work, written by C. A. Klotzius, and inserted in "C. A. Klotzii Opuscula varii Argumenti, 1766, 8vo." In our XXth No. p. 309, we gave a brief notice of this book, and announced our intention to adorn our miscellany with two or three of the articles, which it contains. We shall redeem our pledge. With respect to the "*Libellus de felici audacia Horatii*," we beg leave strongly to recommend it to the perusal of our readers as a performance of great merit. Indeed every thing, which bears the signature of this very learned and enlightened scholar, deserves to be read.

Prefatio.

CUM mihi non minorestitutoque majorum specimen aliquod ingenii et doctrinae edendum sit: neque inutilem rem neque a studiis meis alienam facturus tuius esse videor, si poetices atque humanitatis studiosos ad poetarum artes carminumque elegantias intelligendas examinandasque acuire studeam. Sunt enim duæ artis criticæ partes. Altera,

[*Ars critica duplex.*]

subtilior illa et quæ plus laboris, quam ostentationis, habet, in verbis constituendis atque vera locorum lectione contrinenda versatur: altera, nescio an nobilior illa, certe jucundior, ipsam poetarum artem examinat, de ingenio scriptoris judicat, venustatem et elegantiam carminis explicat, sententias, figuras et verba ad leges veri et recti judicii vigit. Hæc est illa ars, quæ magis a natura donatur, quam doctrina et diligentia acquiritur, sed quæ polienda tamen est et conformanda doctrina et præceptis, quam in multis, etsi hi altera illa bene instructi sint, consideramus, quæ sensum pulchri et venusti acuit, et quæ merito laudatur commendaturque a Damahe Heinsio in *Aristarcho* p. 685. Etsi vero plerumque poetæ ante oculos veniant, minimumque meum alieiant: nullius tamen in carminibus examinandis meorum virum periculum facere malo, quam in Horatio. Nam et ab ineunte ætate me hujus inprimis poetæ suavitatis nutrice cepit et delectavit, et si viris quibusdam doctis (nisi fortasse illi nimis acrius de me judicaverint) fides habenda, non infeliciter illum imitatus sum. Certe me secutum hunc poetam, quantum diversitas ingeniorum, maximi et minimi, passa sit, atque amulatum esse, novi et fateor.

Jam cogitanti mihi varia criticorum de Horatio judicia, et perpendiculari egregias laudes, quibus certatim viri docti illum extulerant, probatur inprimis judicium optimi dicendi magistri, Quintilianus. Haec

enim in recensendis Græcis et Latinis scriptoribus: *At Lyricorum,*
[*Quintiliani iudicium de Horatio.*]

dicit, *idem Horatius tere solus legi dignus. Nam et insurgit aliquando et plenus est iuventutis et gratiæ, et variis figuris et verbis felicissime audax. Inst. Orat. X. 1.* Elegans vero iudicium et præclaro Quintiliani ingenio dignum! Sed videamus primum de verbis, deinde ipsam sententiam copiosius explicemus.

[*Barthii emendatio.*]

Displicuit vehementer in hoc loco Barthio verbum *aliquando*, nam in *commentario ad Statii Theb. X. v. 700.* indecoram et inscitam Horatii laudem esse putat, *si aliquando insurgat*: Quintilianum Horatium omnibus reliquis præferentem, insigni aliquo encomio eum vulgo et omnibus eximere debuisse: sibi quidem Quintilianum scripsisse videri: *nam et assurgit aquilæ modo et plenus &c.* Equidem, ut libere meam de hac Barthii conjectura sententiam dicam, nihil malum, quam ut ea codicis alicujus auctoritate confirmetur. Est enim ingenuissima, et pulchrum sensum efficit. Burmannus in animadversionibus ad Quintilianum, ut locum nulla emendatione egere ostendat, sic illum explicat: et insurgere aliquando Horatium, si deos, Augustum, heroes et alios illustres viros canat, et aliquando tenuem esse, cum convivium virginum aliaque amo mora memoret. Videtur vero mihi nescio quomodo coacta, difficilis et intricata hæc interpretatio. Quod ipsum Burmannum non ignorasse, inde apparet, quoniam in altero membro *τὸ aliquando* repetit, quod tantummodo semel a Quintiliano positum fuit. Miror etiam, quomodo *τὸ aquilæ modo* tanquam a nemine dictum Burmannum offendere potuerit. Nam sic ipse Horatius, *II. 2. ego apud Matine mere modoque, et Tacitus. An. II. 2. pecorum modo trahi, occidi, capi, atque Hist. II. 15. vagos et pacis modo et fusos liras*; et sic sæpius. Ipse Horatius, dum in optima illa atque ad verbum ediscenda epistola ad Pisones, quam vulgo *Artem poeticam* dicunt, poetæ lyrici partes commemorat, sicut Quintilianus hoc loco, *duplicem* ei materiam subjectam esse docet.

Musa dedit fidibus divos puerosque deorum,

Et pugilem victorem, et equum certamine primum,

Et juvenum curas, et libera vina referre.

Hæc sunt iuventutis et gratiæ, illa sublimitatis.

[*Audacia et felicitas sæpe scriptoribus tributa.*]

Porro audaciam et felicitatem sæpe poetis et oratoribus a scriptoribus bonis tribui meminimus. Sic optat Lyricorum princeps, *Ol. IX. εἰρη-
εὐρηστικῆς ἀναγεῖσθαι πρόπορος, ἐν Μοισῶν δὴ φῶρ' τόλμα δὲ καὶ ἀνδρα-
φῆς δύναμις ἐσποιοῦτο* atque *Ol. XIII. ἔχω καλὰ τε φράσαι, τόλμα τε με-
εὐθείᾳ γλῶσσαν ὀρνέει λέγειν* et Longinus de Euripide aliquoties: *S. 15. ὁμῶς αὐτὸν ὁ Εὐριπίδης κἀκεῖναις ὑπὸ φιλοτιμίας τοῖς κενδύρεσι προσ-
βηλᾷ—οὐ μὲν ἄλλα καὶ ταῖς ἄλλαις ἐπιθεῖσθαι φαντασίαις οὐκ ἀπολα-
μοις, et de Æschylo, τοῦ δ' Αἰσχύλου φαντασίας ἐπιτολμωντος ἡρω-
μοστάταις, atque S. 28. legimus τόλμην μεταφορῶν et εἰ διὰ παλαι-
δουρικώτερον λέγει.* Notante etiam Dacierio ad *IV. 2. Horat.* apud

Eustathium *δολοπαγδικὸν θράσος* occurrit. Atque ipse Horatius nos-
ter de Romanis suis Græcos imitantibus, *Epist. II.* 1, 106.

Nam spirat tragicum satis et feliciter audet,
et *IV.* 2.

Seu per *audaces* nova Dithyrambos
Verba devolvit.

Statius vero Capanei pugnam cum Jove cantaturus, sic incipit: *X.*
824.

Non mihi jam solito vatias de more canendum,
Major ab Aonis sumenda *audacia* lucis.
Mecum omnes *audete* Deæ.

et idem *L. IV. Silv. c. 7.* ad Maxima.

————— Nostra
Thebais multa cruciata lima
Tentat *audaci* fole Mantuare
Laudia fano.

Sic etiam Cicero *de Orat. XII.* 9. Isocrateia aut Theopompum ex-
sultantem verborum audacia repressisse, et in *Orat.* 60. *Nam et trans-*
ferunt verba cum ex brius, tum etiam audacius. Denique Quint. de
Aschme, *XII.* 10. *nonne his latior et audentior et excelsior?* et *X.*
5. *nam et sublimis spiritus attollere orationem potest et verba poetica*
libertate audaciora. *IX.* 2. *Illa adhuc audaciora, et majorum (ut*
Cicero existimat) laterum, fictiones personarum. *X.* 1. *Sed datum*
abunde spiritum et audaces sententias deprehendas etiam in iis etc.
XI. 1. *In juvenibus etiam uberiora paullo et pene periclitantia ferun-*
tur: et ibid. *Ipsam etiam eloquentie genus alios aliud docet: Nam*
neque tam plenum et erectum, et audax, et præcullum scribibus contene-
rit, quam pressum, et mite, et limatum, add. *Faventi Paneg. in Con-*
stantium c. 8. quanquam illa regio — (ut cum verba periculo loquar) terra
non est. vide præclare de his agentem beatum Gesnerum ad *Quinti-*
lian. II. 11, 3. Hanc audaciam Pindaro plerumque tribuunt Critici.
Ita enim præter Tanaqu. Fabrum in *Vitis poet. Græc. p. 64.* judicat
Boirichius: *figura ejus, ut magnifice, ita aliquando dithyrambicæ et*
præcipites. Hæc audacia nostris moribus inter vitia censetur. Pin-
daro ævo et succedentibus illis sæculis haud dubie inter virtutes nu-
merata fuit. v. *diss. de poetis Græcis II.* §. 60. Felicitatem vero
Quintilianus non semel in scriptoribus laudat. Sic *I.* 5. *feliciores fin-*
gendis nominibus Græci: *IX.* 4. *Feliciissimus tamen sermo est, cui*
et rectus ordo, et apta junctura — contingit: *X.* 1. de Cicerone:
oratio præ se fert felicissimam facilitatem.

Similj fere ratione extollit Horatium Petronius c. 118. et in eo
curiosam felicitatem observat: quo loco addit; *ceteri enim aut non*
viderunt viam, qua iretur ad carmen, aut visam timuerunt calcare.
Nonne his docet, Horatium eminere audacia ingenij, reliquos autem
nimio timore repressos, non potuisse eandem carminum vim et præ-
stantiam assequi?

Duo igitur in Horatii carminibus Quintilianus laudat, jucunditatem et dulcedinem, atque nobilem quandam et audacem sublimitatem. Atque etiam his duobus virtutibus ingenium nostri poetæ omnium [Horatii ingenium.] sibi admirationem et laudem conciliavit. Nam quod III, 29. de flumine dicit :

— — — Cætera fluminis
Ritu feruntur, nunc medio alveo
Cum pace delabentis Etruscum
In mare, nunc lapides adæsos,
Stirpesque raptas, et pecus, et domos
Volventis una,

idem de ipso dici potest. Modo enim lento et molli gressu incedit; modo incalcescit subito et ore profundo ruit. Vides eum nunc tanquam apem circa rivos et flores volitare, nunc ut aquilam magnis alis in sublime ferri. Modo dulcibus numeris et mollibus Leuconœon, Mæcenatē, Telephum ad lætitiā excitat: modo amores suos et prælia virginum cantat: modo severiori carmine optima virtutis præcepta tradit: modo abreptus, sacro quodam ardore eum petit, posteritatem spectat, deus animo contemplatur, aternitatem infuetur. Quæ tum spiritus magnificentia! quæ sententiarum nobilitas! quæ verba! quæ figura! Tum vero plenus ille magnarum rerum contemplatione animus, omni humana contemnit, divitias spernit, honorum titulos ridet, ipsius fortunæ iram minasquæ negligit, atque cuncta infra se posita esse existimat. Tunc proveniunt illæ magnæ, illæ admirabiles sententiæ, quas cum legimus, ipsi incendimur amore virtutis, ipsi res humanas et fragiles spernimus, quidquid evenerit securi, pectus constantia munimus, divitias et opes oculo irretito adspiciamus, atque eam lauream et coronam, quam sapientia imponit, adhamamus. Hinc verissime et elegantissime Lipsius noster de Horatio iudicat: *Horatio in lyricis merito illud Homericum dabimus: εἰς κοίτας ἔστω, nemo illi proximus, nemo secundus, Quasit. Epist. II, 20. Quas in singulis Græcorum poetarum admiramur, in nostro conjunctas atque consecratas videmus virtutes. Est in illius carminibus dulcedo Anacreontis, nobilitas Stesichori et Alcæi, sublimitas et magnificentia Pindari, et vigor Sapphus. Neque tamen ut Sappho et Anacreon solum vinum et amorem, neque ut Pindarus solos victores, neque prælia tantummodo, ut Alcæus, canit. Nam et magnorum virorum laudes, et amorem, et virtutis decus carminibus suis immortalitati consecravit. Præterea in nostro est profunditas sine obscuritate, simplicitas sine negligentia, elegantia sine affectatione, jucunditas sine arte, copia sine redundantia, sublimitas sine timore. In sententiis est nobilis et magnus: in figuris jucundus modo, modo audax: in verbis aptis, magnus et valde inveniendis deligendis, felicissimus. Hæc quidem imago Horatii, hæc indoles carminum illius esse videtur, quam in parva fabula depingere conati sumus. Nam immensas etiam regiones, immo totius orbis ambitum exigua charta sæpe exhiberi videmus. Nunc dicamus de felici audacia poetarum in universum.*

[*Audacia poetis necessaria, et quid sit?*]

Poetae lyricos a reliquis sublimitate sententiarum verborumque splendore maxime differre, atque quo sublimior quisque sit, eo majorem admirationem mereri, non opus est multis docere. Quod de alia re Terentius ait: *non fit sine periculo facinus magnum et memorabile*, idem etiam de illis dici potest. *Non potest grande aliquid et supra caeteros loqui, nisi nota mens. Cum vulgaria et solita contempsit, instinctuque sacro surrexit excelsior, tunc demum aliquid cecinit grandius ore mortali.*—*Desciscat oportet a solito et offeratur et mordeat fraenos, et rectorem rapiat suum, coque ferat, quo per se ipsum timuisset descendere*: optime dicit Seneca de *Tranquill.* c. 7. Non proferet ille admirabile aliquid, non componet aeternitate dignum carmen, qui vel natura timidiusculus sit, vel sibi ipse vim faciat, ardoremque restinguat. Humiles aliquos scribit versiculos, tenuis, omni vigore destitutos.

Serpit huui tutus nimium timidusque procellae.

Cui vero major vigor est, cui mens diviniore, cui illud *os magna sonaturum*, quod cui sit, cum demum Horatius poetae nomen mereri dicit, *S. l.* 4, 44. ille se altius tollit, relinquit humum, praecipitia adit,

Viamque affectat olympo.

Recordatur ille nobilissimam Senecae sententiam: *Humilis et inertis est tuta sectari, per alta virtus it, de Prov.* c. 5. Inde etiam Boilavius malle se ait Pindari audaciam imitatum, quasi Icarum aliquem, labi, quam cum Perralto humi serpere. Versus notissimi sunt.

Jam si animus poetae contemplatione alienius rei vehementer movetur, si vel laetitia excitatur, vel dolore percellitur, vel ira exacerbatur, vel admiratione impletur, tum vero verba non diu et anxie quaerit et sententias, quibus sensum animi exprimat. Vulgaria verba illi non sufficiunt, ad res magnas exhaustiendas, inde non tam ex legibus linguae loquitur, quam potius, sicut animus ardens et vividum ingenium dicere jubet. Eleganter Seneca, *ubi se animus*, dicit, *cogitationis magnitudine beavit, ambitiosus in verba est, altiusque ut spirare, ita eloqui gestit, et ad dignitatem rerum exit oratio: oblitus tum legis pressiorisque judicii, sublimis feror et ore jam non meo; de Tranquill.* c. 1. Haec ultima verba pungunt nobis quasi poetam, qui sibi ipse amplius imperare nequeat, qui jam non suus sit, sed quodcumque ingenium dietet, eloquatur aut scribat. Majorem se tum putat, quam quilibet legibus Grammaticorum aut Philosophorum adstringi possit:

Jura negat sibi nata, nihil non arrogat:

audacter progreditur, nova verba fingit, communia et vulgaria transfert, rebus sensu carentibus actum et animos dat, a recepto verba collocandi ordine recedit, dat vela irae, dat indignationi, dat dolori: tum

• totum spirant praecordia Phoebum.

Ipsa sentiens ardorem, et conscius sibi coelestis hujus vigoris, sibi temperare nequit: exclamat cum optimo poeta:

Dicam inique, recens, adhuc
Ind et a ore alio — — —
Nil parvum aut humili modo,
Nil mortale loquar:

nos audaces, figuras, nobiles comparationes, abruptas sententias, verba gravia, plena, somnia, translata, grandia, quæ ex inflammato tantum pectore provenire possunt, videmus conjuncta. Tum vero jure exclamari debet: Deus ecce Deus! tum existit carmen, in quo exultemus, quod stupefacti legimus aut audimus, in quo exclamamus, cupis auctoriam deum, ut ita dicam, inter homines putamus. Quod Causimus in *Eloquent. sacr. et humana* l. I. c. 22 de Platone dicit, optime ad talem poetam transferretur: *Aquilam dixeris, quæ supra nubes, pluvias et grandines, supra nubes et tonitrua, et supra id omne, quod mortale est, pennarum remigis erecta, in illo puriori æthere suspensa conquiescit, et nunc solum defixis intuetur oculis, nunc ad Jovis altitudinem fulminat.* Hæc nobilis audacia poetis et oratoribus commendatur a Plinio l. IX, ep. 26, quæ epistola bonæ frugis plenissima est et e qua sæpius excerpimus: *nihil peccat, nisi quod nihil peccat: debet enim ex terra vixi, attolli, interdum etiam efflorescere, et fieri et sæpe accedere ad pæceps. Nam plerumque altis et crebris eductæ et abruptæ: tutæ, per planam, sed humilis et depressus iter.* Non ut possideat ceteros, et ob hoc etiam nihil magis, quem incipit commendant. Sunt enim natura mirabilia, quæ maxime insperata, maxime periculosa atque citati magis capiunt παράβολα. His Plinius veritas nostram de hac re disputationem egregie illustravit.

Verum et hæc audacia maxime periculosa. Nam sermotes aut ob pusillum nimium sublimitatem aspera neque non altius progreditur, quam par est. Adhuc est difficilius, quæ vere sublimem esse. Non semel hoc monuit Longinus, quæ a pueris æque cum eo melius rectiusque de sublimitate judicat. Hic vero S. 3, dicit ὁδὸς δὲ τοῦσεύ εἶναι τὸ αὐτὸ καὶ τὸ μέγιστον, εὐσπλαγχνότατον, et S. 29, monet, τὰ μέγιστα ἐπιστραφῆναι ἐπὶ αὐτὸ τὸ μέγιστον. Sunt vitia, in quæ scriptor audax et sublimitatem affectus facilius potest incidere. Vicinum est sublimitati τὸ μεγαλοδυνάμεια, vicina ἡ δοξολογία, vicinus ὁ παρηγορησμός, de quibus, quoniam jam Longinus in S. 2, doctissime disputavit, non oportet etiam quidquam addere. Nam qui accuratius hæc orationis viam cognoscere cupiant, petant hanc doctrinam ex uberissimo illo et hauridissimo fonte. Porro igitur primum naturam in tribuendis animi dotibus fautricem nactus sit, atque ab illa motus illos ingenii et ad excogitandum coherens et ad explicandum uberes acceperit, oportet. Hæc illi donaverit, necesse est, quasi alas, quibus se humo tollere, atque alta petere valeat; hæc ei dederit aium nobilem et magnarum cogitationum capacem. Ad eximiam hanc et illustrem naturam accedat ratio quædam conformatioque doctrinæ. Verissime enim Longinus in S. 2, docet: ὅτι ἡ φάσις, ὥσπερ τα πολλά ἐν τοῖς παθητικοῖς καὶ διαρρηνοῖς ἀντόνομα, οὕτως οὐκ εἰκάζειν τι καὶ παντὸς ἀμέθοδον εἶναι βέλαι, quæ sententia doctissimorum virorum auctoritatibus confirmatur, vid. Langbaine ad Long. p. 29. Nota sunt aurea verba nostri:

— Ego nec studium sine divite vena,
Nec rite quid possit video ingenuum : alteras sic
Altera poscit opem res et conjurat amice.

Natura dat animum, qui attempta alicujus rei contemplatione facile moveatur, inardescat et deinde grandia et sublimia cogitet, eaque audacter eloquatur. Doctrina vero fines præscribit, quos si egredimur, peccamus, ostendit vitia, a quibus nobis caveamus, viam docet, quam inire debeamus. Est igitur attentione opus, ne nimium indulgeamus ingenio, ut teperemus calori, quantum liceat, ut, quamvis poetice, humane tamen etiam loquamur. Sed quidni, totam rem Longini verbis explicemus? Non pariter certe memorabilem locum ex S. 2. adscribere, e quo, quam audaciam felicem dicere debeamus, optime apparebit. Est vero locus hic: *ὡς ἔπεισι δυνάστερ' αὐτὰ ἐν ταύτῃ δόξα ἐκαστήμῃς ἀόρηται καὶ ἀπορραίστα ἐκέρχεται, οὕτω καὶ μεγάλα ἐπιμύρη τῇ σοφίᾳ καὶ ἀμύθητα ὀλίγη λιπομεναι. δὲ γὰρ αὐτοῖς, ὡς κερταὶ π' ἄλλοις, οὕτω δὲ καὶ χ' ἄλλοις.* "Ὅτι οὐ γὰρ ὁ Δημοσθένης ἐπὶ τῶν κοινῶν τῶν ἀλλοτρίων ἀεὶ παύεται φησὶν, μεγίστων μὲν εἶναι τῶν ἀγαθῶν τὸ εὐπύχεον, δεινῶν δὲ καὶ ἐκ ἐλαττοῦ, τὸ εὖ ποιητέον, ὥστε οἷον μὴ παρὲς, οὐκ ἔστι τοῖς πλείστοις καὶ θάλασσαν, ταῦτ' ἂν καὶ ἐπὶ τῶν κοινῶν εἰπαίμεν κ. ἄ." Quem igitur feliciter audacem dicemus? nempe eum, qui cum a natura optimo ingenio instructus, tum doctrina confirmatus, in magnis et sublimibus sententiis proferendis, in figuris audacibus excogitandis, in verbis fingendis audacter et ordiandis, ita versetur, ut vitia his virtutibus opposita feliciter evitet.

Quæ jam de felici audacia poetarum in universum diximus, nunc ad Horatium transferamus. Est vero Quintilianus, nostrum factum *causis figuris et verbis felicissime audacem* esse, dicat, nobis tamen hæc iudicia multo latius extendenda, atque in tota Horatii poesi querenda esse videtur. Dicemus igitur primum de ipso carminum genere, audacter a nostro e Græcia in Latium translato, atque audaci, qua in scribendis multis versatus est, ratione: deinde audaces sententias excerptimus et explicabimus: ubi etiam de imaginibus, quis vocant, agemus: deinde quæ in ipsa elocutione sit audacia, exponemus.

[*Horatius et Lyricorum Latinorum primus, et in Lyricis carminibus scribendis audacter versatus est.*]

Atque primum quidem in ipso carminum genere, quod elegit Horatius, nobilis audacia apparet. Magnum est aliquid, magnorumque et nobilium ingeniorum proprium, non aliorum vestigia premere, non trita via incedere, non leges accipere, sed dare aliis. His illud poetæ perpetuo ante oculos versatur:

Juvat ire jugis, qua nulla priorum
Castalium molli devertitur orbita chivo.

Jam nullum divinæ poetices genus neglectum magis est a Romanis, ex quo se ad imitationem Græcorum dederunt, quam lyricum. Inde usque a primo bello Punico (nam hoc erat illud tempus, quo se literis dederunt: *post Punica bella quietus quærere capit, quid Sophocles et Thespis et Æschylus utile ferrent*, aut ut Porcius Licinius apud

Gellium N. A. XVII. cap. extr. dicit: Punico bello secundo, Musa pinnato gradu intulit sese bellicosam in Romuli gentem feram.) usque ad Augusti seculum nullum probabilem habuerunt poetam lyricum, nisi fortasse Salios velis poetas lyricos appellare, qui cantes carmina, ut Livius ait, I, 20. cum tripudiis solemnique saltatu per urbem ibant, et de quibus Quintilianus Inst. Orat. I, 10. Versus quoque saliorum habent carmen, aut huc ea carmina referre, quæ de virtutibus clarorum virorum ad tibicinis modos in epulis cantabant. Nam sic Varro apud Non. II, 70. v. Assa. In convivis pueri modesti ut cantarent carmina antiqua, in quibus laudes erant majorum, et assa voce et cum tibicine. add. Cicer. Tusc. Quæst. I, 2. et IV, 2. atque Valer. Max. II, 1. Catulli enim nullam prope in hoc carminum genere rationem habendam esse, arbitror. Primum pauca scripsit carmina lyrica, et deinde, quemadmodum unum totum e Græco Sapphus in Latinum sermonem transtulit, ita etiam tria reliqua aut Sapphici sunt generis, aut non ejusdem cum Horatiis indolis. Tandem vero aureo illo Augusti seculo exstitit is, qui felicissimo ingenio instructus Græcorumque poetarum lectione nutritus et excitatus, vulgarem viam deseruit:

Pindarici fontis qui non expalluit haustum.

Hic Alcæi carminibus delectatus, hoc carminum genus Romanam transtulit, princeps lyricorum Latinorum et primus. Hunc

Juvat integros accedere fontes

Atque haurire: juvatque novos decerpere flores,
Insignemque suo capiti petere inde coronam.

Raro accidit, ut, qui primus aliquid incipiat, ei hæc res feliciter succedat: rarius vero eundem et incipere et perficere rem valemus. Noster autem incepit atque perfecit etiam. Quare non semel gloriatur, se primum Græcorum modos Romanos docuisse, Latineque intulisse. Sic ait III, 30. *Dicar— princeps æoliæ carmen ad Italos deduxisse modos: IV, 9. Non ante vulgatas per artes verba loquor, socianda chordis: VI, 6. Spiritum Phæbus mihi, Phæbus artem carminis amenque dedit poetæ; et docilis modorum vatis Horati: IV, 4. Quod monstror digito prætereuntium Romanæ fidicen lyæ: II, 16. Spiritum Græcæ tenuem camœnæ Parca non mendax dedit. Neque mirari aut indignari quisquam debet, sæpius gloriatum esse de hac re potant. Nam et cuivis novarum rerum inventori hoc licere arbitror, et noster non ignorare poterat, non solum quantam rem suscepisset, sed quam feliciter etiam eandem perfecisset.*

[*Cur Latini paucos habuerint poetas lyricos.*]

Hic vero sæpius miratus sum; cum Horatius Romanis suis præclarissimum, quod imitarentur, proposuerit exemplum, paucissimos tamen fuisse poetas lyricos. Pervenerunt ad nos vix nomina, nedum carmina eorum (si pauca Statii exceperis) atque si attente varia loca Quintilianiani consideramus, vix plures quatuor lyricis Latium habuisse videtur. Nonne vero miretur aliquis, tanto temporis spatio, populum et magno nobilique animo præditum et ea lingua usum, cui neque magnificentia, neque dulcedo doesset, tam paucos ostentare posse poetas lyricos!

Mihi vero in hanc causam sæpe inquirenti videtur illa, si a perpetua in omnibus et maligna fidi lege discerem, ut ad summam perducta rursus ad infimum relabantur, præsertim ab extincta libertate repetenda esse. Libertas profecto summa semper ingenia protulit, servitus *[Servitus ingenia opprimit.]*

tus depressit. Illa nobis Demosthenem, illa Ciceronem dedit: hæc multa fortasse ingenia, quæ ad illorum laudem pervenissent, exstinxit. Liber animus et ingenuus nescio quomodo attollitur semper: nobiliores sententias parit, atque ejusmodi opera edit, quæ non imitari, sed admirari possis. Servitus sensim homines ad adulationem et timorem adducit, quæ ubi vitia sensim animum occupaverunt, tum ille jacet, tum nihil magnum et admirabile profert. Præclara est de hac re Philosophi ejusdam sententia apud Longinum in *cap. cetr.* ὡς ἡ δημοκρατία τῶν μεγάλων ἀγαθῶν τῶν ἡρώδων, ἢ μόνῃ σχεδὸν καὶ συνήκμασιν αἱ περὶ λόγους δεινὰ καὶ σπουδαίοντα. Θρίψαι τε γὰρ, φαίνει, ἵκανῇ τὰ προσημασμένα τῶν μεγαλοφρόνων ἢ ἐλευθερία καὶ ἐρελευσάαι κ. λ. Atque etiam ipse Plinius, non recordatus tum, se quoque non liberum esse, se quoque magis egregium adulatorum, quam verum oratorem et præconem laudum Trajani sui esse, *L. III, ep. 14.* ingenia *hebetata, fracta, et confusa* esse ait, sublima e medio dicendi libertate. Nam quamquam natura nonquam sterilis est, sed semper se munificam, semper liberalem in dotibus tribuendis atque in formandis ingenis benignam præbet: tamen si quando egregium ingenium existit, primum non libere, quæ sentiat, loquitur, mox ad adulationem, blanditias, assentationem delabatur. Hæc labe infectus animus nihil egregium parit. Non extinguuntur quidem indita a natura semina, sed corruptumta tamen: ideoque homines potius *μεγαλοφρονεῖς κόλαες*, ut Longinus dicit, quam nobiles poætæ et magnifici oratores fiunt. Cogita scriptores illos, qui sub Caesaribus vixerunt, et me vera dixisse avenes. At, inquit, ipse tuus Horatius, quem principem poetarum existimas, cui magnum et generosum animum tribuis, nonne sub Augusto vixit? Non ignoro, verum idem etiam scio, enim fuisse Augustus *[Augustus dicendi libertatem non sustulit.]*

- tum principem, cujus de divitie aut fera natura non queri debebant viri docti et poætæ, quorum consuetudine et amicitia delectabatur. Nonne Noster in eodem carmine, quo Augustum laudat, *I, 12.* *Tarquini superbos fasces et Catonis nobile lethum* memorat? (Nam Bentleianum *anne Curti nobile lethum* auctori suo relinquemus) nonne potius debebat sedulo effugere nomen viri, qui libertatem Romanam usque ad vitæ finem defenderat, et liber viverat, mortuus erat liber. vid. Gesnerus, heu! non noster, in *Addend. ad Horat. p. 637.* Eadem libertate poeta *II, 13.* *exactos tyrannos* nominat. Sed in viam redeamus. Neque enim solum primus Romanorum lyrica carmina scripsit, sed ad imitationem Alcæi aliorumque Græcorum adhibuit etiam in his magna cum audacia licentiam omnem, lyricis præ aliis poetis concessam. Nam et abrupta amittit initia, et longius evagatur,

[In ipsis carminibus lyricis inest audacia.]

et summa celeritate a proposita re ad aliam transit, et a communi et recepto collocandorum verborum ordine recedit. Videamus de singulis.

[*I. Abrupta carminum initia.*]

Lyricum poetam non eo, quo orator aut Philosophus, ordine procedere, nec sensim preparare animum lectoris, sive auditoris, ad ea, quæ dicturus est, nemini mirum videri debet. Poeta aut gaudio elatus, aut dolore, aut ira, aut amore excitatus, diutius illum igneum vigorem compescere nequit. Arripit lyram, nec querens verba, quibus ordiatum carmen, non sollicitus, quam fortunatam primo loco ponat, quodcumque ii, quibus excitatur, motus verbum suggerunt, eloquitur. Quo vehementiores igitur illi sunt, eo vehementius erit carminis initium: quo illi leniores et molliores, eo dulcius leniusque hoc. Possis illum vehementiori animi motu accensum comparare cum fluvio, qui graviter intumescens summa vi aggerem disrumpit. Non aliter enim ille incensus ardentia verba effundit: non abiter vis, non jam amplius comprimenda, e pectore erumpit. Sic poeta admiratus egregia facta Augusti, atque plenus hac cogitatione, Augustique magnitudinis excitatus sibi a Baccho abripi videtur. *III, 25.* Hoc cestro percitus exclamat: *Quo me, Bacche, rapis tui plenum?* Atque etiam alio tempore, quasi plenus numine, eundem deum, quem etiam musices deum antiquitas esse voluit, sibi videtur in remotis rupibus vidisse. Obstupefactus hac re animus et recens ab angusto spectaculo tranquillitatem omnem abiecit, statimque erumpit: *Bacchum in remotis carmina rupibus Vidi decentem: II, 19.* mox rem tam magnam elocutus atque rara hominis felicitate commemorata, ad ipsam posteritatem convertitur, eamque alloquitur: *credite posteri*; statim ad Bacchum redit, cujus numen sentit: *Evoe, recentis mens trepidat metu* sed nondum quietus, nondum illum furorem pectore demittens vehementem, dicit: *Evoe! parce, Liber, parce.* Incidunt saepe tempora et felicissima quædam momenta, quibus facillime animus poetæ inflammatur, quibus videre credit, quæ nullus alius, immo quæ ipse alio tempore quietus videre nequit. Hac si temporis opportunitate poeta utitur, non potest non magnificum aliquid et nobile provenire. Conferat lector cum duobus his Horatii carminibus hymnum Callimachi in *Iacrum Palladis* et in *Apollinem*, ubi eodem calore incensus esse videtur. Qualia enim videntur hæc!

- Οἷοι ὁ τ' ἀπόλλωνος ἐπίστατο θαφνίος ὄραξ,
 — — — — — ὅσα δ' ὄλον τὸ μέλαθρον, ἕκας, ἕκας, ὅστις ἀντρέει.
 Καὶ δὴ που τα θέρπτρα καλῶ ποδὶ Φοῖβιος ἀράσσει.
 Οὐχ ὀρέας; — ὁ γὰρ θεὸς οὐκετὶ ρακρεν.

Transeamus ad alia. Quintilius mortuus erat. Horatius, audita morte, considerat, quantam jacturam fecerit; reputat, quantum amicum amiserit. Videt sibi virum justum, veritatis studiosum et fidum obisse. Hac cogitatione plenus incipit: *Quis desiderio sit pudor aut modus Tam chari capitis. I, 24.* Si brevitatem vitæ considerat, et cuius moriendum esse videt, grave et queribundum ponit verbum: *Eheu fugaces, Posthume, Posthume, Labuntur anni, II, 14.* Ubi etiam repetitioni verbi, *Posthume*, magna vis inest, sed quæ sentiri magis, quam explicari potest. At ubi post Actiacam Augusti victoriam plenus gaudii atque lætitiæ quasi exsultat, alloquitur sodales:

Nunc est bibendum, nunc etc. I, 37. Similiter Alcaeus p. 14. (edit. Stephan. a. 1600. qua editione lyricorum poetarum in hoc libello scribendo usi sumus.) *Πίνωμεν. τί τοι λύχρον ἀμύρομεν;* et ibidem: *Νῦν χορὴ μεθύσκειν καὶ τίνα πρὸς βίαν πίειρα;* atque Anacreon, p. 174: *Ἰαπερὶ πτόμεν οἶνον, Ἀραμύλλωμεν ἢ δὲ Βάκχον.* Ubi porro Augusti res gestas atque de Romano populo merita intuetur, tanta hæc esse videt, ut nulli honores, nulla eis digna præmia decerni atque excogitari possint. Admirabundus igitur querit: *Quæ cura Patrum, quæve Quiritium Plenis honorum muneribus etc.* II, 14. Quando se jam pertæsum amorem, jam ea ætate vitium, quæ lu us tenuit, tamen amore tentari sentit, quasi et miratur et timeat, canit: *Intermissa diu, Venus, Rursus bella mores? parce, precor, precor, etc.* IV, 1. quod eleganter imitatus est mollesimus poeta, Marpillus, p. 56.

Quo mel. vive, tace, puer?

Intermissa diu bella iterum mores,

Et truces renovas minas? etc.

Unde vero animus letus et simul inenitissimus magis apparet, quam e carmine, quo Lyce, vetulam meretricem, irridet? II, 13. *Audire, Lyce, Di mihi cota, Di Audire, Lyce, sis anus et tamen Vis formosa videri etc.* Hæc profecto ipsius lætitiae verba sunt. Videt Horatius eum Lyce, a qua olim spreus erat, et cui vindictam et poenam imprecatus erat, vetulam. Abiit venustas et pulchritudo pristina, et, quod popus est, ea deformis et vetula Lyce more tamen puellitiae lascivit. Lætitiae poeta, deos preces suas audivisse: hoc illi primum in mentem venit, hoc primum eloquitur: neque semel dicit, sed quæc, quando nimium lætamur, facimus, eadem verba repetit: et denique duobus verbis omnem lætitiae suæ causam exprimit: *sis anus*. Magna est hujus loci pulchritudo. Denique cum omnia bello civili et intestino cederent, cum Cleopatra et Antonius omnia miscerent, indignabundus et iratus poeta in populum Romanum vehementer invehitur. *Epod. 7.* Videtur sibi totum Romanum populum præsentem, gladiis vagina extrahentem atque rudentem in bella, in prelia, videre. Quid igitur poeta? nunc mollire conatur civium furorē leni oratione? *nam placido dicendi genere utitur!* immo vero vehementissimo. *Quo, quo, scelsti, ruitis? aut cur deasteris aptantur enses conditi? etc.* Hic primum magna est vis interrogationis, et major etiam repetiti *Quo, quo?* maxima vero verbi, *scelsti*. Nihil præcesserat, nulla increpatio, nulla accusatio: repente e pectore poeta erumpit verissima vox *scelsti*, in medium rem lectorem adducit: nos ipsi populum furibundum et tumultuantem cernimus et acclamamus: *Quo quo scelsti?* Admirabile profecto totum est carmen et summo ardore conscriptum. Sic ubi multum populum interrogavit, tandem non tam verba fundit, sed fulmina vibrat. Totus populus poetam audire videtur: hic querit: *Furorē cæcus, an rapit vis acrior? An culpa? responsum date.* Attende repetitionem verbi *an*, quæ orationis vehementiam augeat: attende imperatoriam et nobilem brevitatem: *responsum date*. Quid populus? quid respondet? *Tacent: et ora pallor albus inficit, mentesque percussæ stupent.* Hic primum audaciam

poetae nota, qui populum Romanum circumstantem atque illam accusationem audientem fingit. Deinde hoc silentium, hic pallor et stupor quam admirabilem vim habent! Conscientia sceleris percellit ac perturbat animos: ne verbum quidem proferre valent: non audent se defendere: immo pallent, quemadmodum scelesti solent, et stupent: hoc silentio, pallore, et stupore scelus suum fatentur. Silentium vero quavis eloquentia saepe superius esse non ignorabunt, qui e Longini doctrina de virtutibus scriptorum judicare didicerunt (vid. Sect. IX.) Addamus etiam hoc. Vix facta hac territi populi descriptione, poeta eum relinquit: non cum eo loqui pergit: sed inciso quasi filo orationis breviter addit, Remum mortem suam ulcisci. *Sic est, acerba fata Romanos agunt etc.* Longius in hoc loco morati sumus, quam nobis initio erat propositum. Sed retinuit nos summa hujus carminis praestantia, quam sicut nos primos observasse letamur, ita aliis explicare volumus. Præterea non opus judicamus, reliqua exempla copiosius exponere. Digno tantum præcipua ostendere lubet. Evolvant igitur poetices studiosi I, 8. 32. II, 13. 17. III, 20. 28. *Epod.* 5. 8. 9. 17. Hæc vero inexpectata et abrupta orationis initia proveniunt, ut Longinus ait: τῆς ἐκβολῆς τοῦ δαιμονίου πνεύματος ὁρμῇ, ἢ ὑπὸ νόμον τάξαι δύσκολον.

[II. Longæ digressiones.]

Altera pars audaciæ in scribendo carmine lyrico est, quod poeta saepe propositam rem relinquere videtur: de rebus, quæ ad argumentum non pertinent, multa verba facit: longius evagatur, descriptiones et imagines conjunctas quidem aliquo modo cum materia, sed non necessitudine propiori, intexit. Exemplis rem illustrabimus. Horatius I, 9. Thaliarchum aliquem ad letitiam adhortatur, additque *Permitte divis cætera*. Hic desinere poterat poeta. Ad sensum nihil requirebatur amplius. Poetae vero vividum ingenium, dum deos cogitat, statim descriptionem aliquam inmensæ potestatis deorum præbet: *qui simul strare vultus aqore fervido depreciantes, nec cupressi nec veteres agitantur arvi*. Maluimus enim hunc locum sic interpretari, quam cum Dacierio mysteria nescio quæ quærere. Nam quod hic dicit, irridere Flaccum doctrinam Stoicorum, qui deos vel minutissimarum rerum curam agere putarent, mihi non probatur. In sermonibus et epistolis, non in carmine eoque lætioris argumenti, in Stoicos satyram quæro. Et quid, ubi omnia facillima sunt, ipsas difficultates excogitem? Sed multi, qui poetæ nostri interpretationem aggressi sunt, sæpe nodum quærunt in scirpo, et allegorias, Philosophiam Stoicam et Epicuream somniant, ubi nihil opus est, similes illius, qui in Homeri carminibus Chymiam latere sibi alisque persuadere voluit. Nobis sententia hujus loci videtur esse hæc: Dei mari et vento imperant: si jubent, tum omnia tranquilla et quieta sunt, ut Virgilius de Neptuno dicit: *Hæc ait, et dicto citius tumida æquora placat*. Idem peccatum commisisse nobis videtur Dacierius ad I, 34. ubi magnificos versus: *Quo bruta tellus – concutitur*: ad Stoicorum sententias irridendas a poeta positos esse dicit. Sed illuc redeamus: unde digressi sumus, I, 2. ubi diluvii Deucalionis mentionem facit, per quinque versus illud describit: *Piscium et summa genus hæsit ulmo etc.*

ubi vetus Scholiastes notat: *Leviter in re tam atroci et piscium et palumborum meminit, nisi quod hi excessus lyricis concessi sint.* Sic *I*, 34. ubi currum Jovis memorat; *I*, 22. ubi lupum, qui ipsi pepercerat, nominat; *IV*, 2. ubi se recepto Casare vitulum immolaturum esse dicit, omnia hæc per tres pioresve versus describit. Porro *IV*, 4. comparat Drusum cum aquila, et cum satis fuisset, illa tantum posuisse: *ministerium fulminis alitem*: vagatur tamen latius, additque: *Cui rex deorum regnum in aves vagus Permisit, etc.* De aquila similiter, ut Horatius, Callimachus *hymn. in Jov.* v. 68. *θήκυο δ' οἰωνῶν μέγ' ἐπιπόχον ἀγγελιώτην Σῶν τράων*, et Æschylus in *Prometh.* 1020. *Διὸς δέ τοι Ἡτρώς κίων, δαφνοῖδὸς αἰετός*; et Pindarus *Pyth. I.* ἀρχὸς οἰωνῶν. *III*, 14. postquam Lamiam allocutus est: *Æli retuato nobilis ab Lamo*: per octo versus evagatur, majoresque Lamiæ commemorat: *Quando et priores etc.* quos versus non resecare debebant nimis delicati homines; non profecto magis, quam *IV*, 4. 18. ubi cum Vindelicos nominat, addit se nescire, unde dextra securim gestent: *Quibus mos unde deductus etc.* Huc etiam referatur: *III*, 4. 60. descriptio Apollinis: *I*, 7. oratio Teuceri *III*, 1. descriptio victoriae, quam Dei a gigantibus reportaverunt: *I*, 16. commemoratio malorum, quæ ab ira oriuntur, atque orationes *III*, 5. Reguli, et *III*, 11. Hypermnestræ ad Lynceum suum: talis etiam est *III*, 27. historia Europæ et *I*, 3. execratio primæ navis inventoris. Est vero hæc nostra observatio necessaria et perutilis ad aliquot loca Horatii a Criticorum quorundam importunitate defendenda.

[*III. Saltus in carmine ab alia re ad aliam.*]

Porro quando animus poeta inflammatus est, incredibile est, quot res simul in mentem veniant. Jam præ festinatione nequit omnia, quæ in animo versantur, exprimere, atque, omissis multis, præcipua tantum eloquitur, reliqua tacet. Sunt quidem sententiæ illæ inter se conjunctæ, sed vincula, ut ita dicam, quibus connectantur, non apparent. Facile tamen lector, qui poetico ingenio instructus est, ea, quæ poeta omisit, assequitur. Ita etiam Horatius (noluit enim methodo mathematica, aut, quod pulchrius, *scientifica*, scribere hic philosophus et magnus quidem, hec elen! nullum compendiolum scripserit, philosophus) ille igitur sæpe ab aliqua re ad aliam tam celeriter transit, nulla ut inter sententiæ conjunctio esse videatur. Quam tamen, si recte attendimus, facile invenimus. Videtur poeta propositam rem relinquere velle, et novum carmen ordiri. At si accuratius rem tecum consideres, optimus ordo, nempe talis ordo, qui in inflammati potest poetæ animum cadere, adest. Sic, *I*, 7. postquam varias urbes memoraverat, easque dixerat aliis, non sibi placere, addit tandem, nullum sibi locum magis arridere, quam villam Tiburtinam: *Quam domus Albuncæ resonantis. Et præcæps Anio et Tiburni lucus et uda Mobilibus pomaria rivis.* Nunc vero vide saltum poetæ! *Albus ut obscuro deterget nubila cælo Sæpe notus*: Sic tu sapiens finire memento *Tristitiam ritæque labores Molli, Plance, mero.* Nulla videtur esse hujus sententiæ cum præcedenti conjunctio, atque etiam novum hic carmen quidam incipiunt. Verum omnia bene cohærent. Tu, mi Plance, ait poeta, in exilium abire vis, teque in Græciam conferre? Crede, neque Rhodos, neque Mitylene, neque alia urbes tantas sua-

vitates habent, quantas Tiburtina tua villa. Hic igitur maneat, velim, atque curas et agitudines vino pellas. Nam quemadmodum notus non semper pluvius est, sed cælum etiam serenat, sic quoque etc. Hic quidem cado est sententiarum, quem secutus fuisset Horatius, si epistolam scripisset aut orationem. Verum lyricus poeta has leges rejicit liberiorque exsultet. Longum foret, pluribus exemplis hoc illustrare, præsertim cum, nisi totum carmen perlegimus, res recte intelligi nequeat. Notabimus igitur loca. II, 16, inter v. 16.^o et 17. et v. 27. 29. III, 1. 17. III, 3. III, 5. 5. et 27. III, 29. 29. 40. III, 1. 35. etc. Huc etiam refer III, 2. ubi Regulus (nam antea poeta locutus est,) præter opinionem, ipse nobilem orationem pronunciat, ad quem locum vide Dacierium. add. III, 2. illum ex manibus hosticis Matrona etc. Transeamus ad reliqua.

[IV. *Turbatus verborum ordo.*]

Meminimus enim, nos supra in iis, quæ felicem Horatii in contexendis carminibus lyricis audaciam indicent, etiam ponere turbatum verborum ordinem, de quo præclara sunt, quæ monet Longinus in S. 29. Turbatus animus cogitationes suas frastu eo ordine proferre laborat, quem leges Grammaticæ postulant. Quotidie in iis, qui aut irati, aut læti aut tristes sunt, animadvertimus, eos verborum ordinem sæpe negligere atque invertete. Ita etiam Lyrici poeta. Illustre exemplum est apud nostrum II, 15. *Phæbus volentem prælia me loqui Victus et urbes increpuit lyra.* Nam verborum ordo est: Phæbus me, volentem lyra loqui prælia et victas urbes, increpuit. Interpretatio atque explicatio Dacierii valde jucunda est. In versione posuit: *Apollon me donna un coup de sa lyre*, atque suavius etiam in notis: *Apollon lui donna un coup avec sa lyre, et ce coup étoit pour le rendre attentif à ce qu'il lui disoit.* Nempe Apollo, tanquam morosus aliquis ludimagister aut sævus Orbilius, lyram manu tenens Horatio adstint. Poeta incipit prælia, pugnas et victorias dicere. Tum Apollo iratus Lono poete lyram capiti impingit, ut mirum sit, ut, ut isti apud comicum, colapho tuber sit totum caput. Elegantem vero Apollinem, elegantiorum Horationem, qui tam bellam historiam excerptaverit, elegantissimam vero Dacierium! Ejusdem prope argumenti carmen est apud Propert. III, 2. ubi, posteaquam narravit, se heroici carminis fontes attingisse, addit. v. 13.

Cum me Castalia speculans ex arbore Phæbus,

Sic ait aurata nixus ad antra lyra:

Quid tibi cum tali, demens, et flumine? quis te

Carminis heroi tangere possit opus!

Addamus alia exempla: I, 19. *Pastor cum traheret etc.* III, 8. *Justum et tenacem etc.* I, 17. *Sic tibi cepia etc.* I, 14. *Cui pudor etc.* III, 24. *Intactis opulentior etc.* III, 29. *Tyrrhena regna etc.* IV, 4. *Qualem ministrum etc.* ubi in tota comparatione Diusi cum aquila verborum ordo a communi consuetudine recedit. De his notanda sunt verba Longini, S. 17. *ἐν τότοις το ἡμῶν, ἐν ἀταξίᾳ δὲ τῷ πάθος, ἐπεὶ φορὰ ψυχῆς καὶ συγκινήσεως ἐστίν.* et Demetrii Phalerei *de eloc.* S. 266. καὶ ἡ τὸν ἑαὸς σχεθὲν ἀνὰ τὴν ἡ ἀνάσσει πολλὰ καὶ δευόσκει

ἐστὶ, atque S. 257. Ποιεῖ δέ τινα καὶ ἡ βία κατὰ τὴν σύνθεσιν δεινότητα, δεινὸν γὰρ πολλαχοῦ καὶ τὸ δὲσφθογγον, ὥσπερ αἱ ἀνώμαλοι ὕδαί. Atque hanc observationem aut ignorasse aut potius non meminisse videtur Heineccius, qui in *Fundam. Stili p. m.* 152: illum Horatii locum, quem contra Dacierium vindicavimus modo, non recte cepisse videtur. Ubi, et error fortasse, sed dicam tamen, licet timidiuscule dicam, ubi mihi in addita nota summus Gesnerus non satisfacit. Meliora docere videtur praeclarus vir, Dorvillus ad *Chariton. p.* 271.

[*V. Sensus per plures strophas extensus.*]

Addamusne his aliud praeterea audaciae genus, quod in carminibus Horatii observamus? Si poetae animus tranquillus est, quietus, nullisque vehementioribus motibus excitatus; tum singulae strophae perfectum sensum continent. Certe Grammaticorum filii hanc legem tulerunt, qualibet strophæ sensum esse absolvendum. Poeta vero similis est fluvio monte decurrenti. Hunc nihil retinet, nihil moratur; summa vi præcipitat. Sic etiam poeta per duas tresve strophas sensum extendit: atque tum demum subsistit et quasi quiescit. Audax noster Horatius, *II*, 4. per quinque strophas abripitur, atque demum in v. 18. subsistit, mox iterum abreptus in v. 28. moratur. Pari modo *I*, 14. *I*, 35. duas strophas connectit, et, *II*, 15. a. c. 4. usque ad 16. excurrit. Quid denique dicas de *IV*, 14. ubi prope omnes strophæ aliis sunt intextæ, sensusque per multos versus continuatus? Sed horum exemplorum magna est copia. Facile talia, quibus volupe est, invenient. Omnia quasi conjuncta sunt, quæ adhuc de audaciæ hujus genere diximus in *IV*, 3. *Qualcum ministrum etc.* de quo carmine vere Scalger, pater, judicavit: *Quarta nec Pindaro cedit*, et, ut Dacierius adnotat: *Tota vero cantione hac et se ipsum et omnem Græciam superavit.* Hæc nobis de ipso carminum habitu et compositione dicta sunt.

INQUIRY

INTO THE

CAUSES OF THE DIVERSITY OF HUMAN CHARACTER

IN VARIOUS

AGES, NATIONS, AND INDIVIDUALS;

By the late PROFESSOR SCOTT, King's College, Aberdeen.

No. VIII.—Continued from No. XXIV. p. 272.

SECT. IV.

Of the Opinions of various Writers concerning the Effects of Climate.

ANOTHER remarkable example of the effects of climate being counteracted by adventitious circumstances, is furnished in the history of

the Mexicans and Peruvians. At the time of the Spanish invasion, these people had made considerable advances towards a polished state of society, while their Northern neighbours were mere hunters and fishers. Thus in the New World it was in the torrid zone only that much progress had been made in the arts of life; and if we may credit the accounts of the first visitors of these regions, the state of manners, government, and civilization, were such as would not have disgraced even the polished nations of the older continent.

When the Spaniards invaded America, the Mexicans were well skilled in agriculture, and by the effects of cultivation were able to produce plenty of maize even in the mountainous country of Tlascala. They also understood gardening, and even botany; for a physic garden belonging to the Emperor was open to every one for the purpose of furnishing medicinal plants. The Mexican women were dexterous spinners; and manufactures of cotton and hair abounded every where. The public edifices and houses of the nobility in the city of Mexico were of stone, and well built. The royal palace had thirty gates opening to as many streets. The principal front was of jasper, black, red, and white, well polished. Three squares, built and adorned like the front, led to Montezuma's apartment, which consisted of spacious chambers, the floors covered with mats of different kinds, and the walls hung with a mixture of cotton-cloth and furs: the innermost room was adorned with hangings of feathers, beautified with various figures in lively colors. The ceilings of this building were so artificially formed, that large planks sustained each other without the help of nails.

The great causeway which traversed the lake, in the midst of which the city of Mexico was built, connecting it with the neighbouring shore, was a striking proof of the industry and mechanical skill of this people. They had likewise, we are told, brought water into the city from a mountain at a league's distance. They possessed artificers of great skill in various branches of manufacture. Their drinking cups were of the finest earth, exquisitely made, of different colors, and likewise distinguished by the smell. Their goldsmiths were skilful in moulding gold into various forms, particularly into the shapes of different animals. Their painters constructed landscapes and other imitations by means of feathers, so artfully mixed as to rival the life and coloring of nature. It was by means of such representations that the Mexicans communicated intelligence to a distance, and in some measure supplied the want of written characters. They were not ignorant either of music or poetry; and one of their favorite amusements consisted in the rehearsal of songs celebrating the achievements of their ancestors.

In respect of government, policy, and laws, the Mexicans had made very considerable advances. Their monarchy was elective; but the right of election, as well as the privilege of being elected, was confined to the princes of the royal blood. The Emperor elect, before his coronation, was obliged to perform some warlike exploit; by which institution the military spirit of the empire was supported. A revenue was appointed for the support of the crown, which consisted in mines

of gold and silver, a duty upon salt and other manufactures, and a third part of the rent of all lands, except the estates of the nobles. This privileged order were subjected to no tribute, except the obligation to serve in the army with a number of their vassals, and to guard the person of the Emperor.

Various councils were appointed, among which were distributed the different departments of government. The management of the royal patrimony was allotted to one council; appeals from inferior tribunals to another; the levying of troops and the providing of magazines to a third; while affairs of supreme importance were reserved for a council of state. All these boards were composed of men experienced in the arts of war and peace; and the council of state consisted of those who elected the Emperor.

Police and education were matters of attentive concern in the Mexican government. During the fairs, which were frequent and very numerous attended, judges were appointed, who decided all mercantile differences on the spot; and peace and good order were preserved by inferior officers, who made regular circuits for that purpose. The Spaniards were much amazed at the abundance and variety of the commodities brought to market, and the good conduct observed by such multitudes. There were schools in Mexico allotted for plebeian children, and well endowed academies for the sons of the nobility. The masters of these last were considered as officers of state, as it was their business to qualify young men for serving their king and country. The most honorable of all employments was that of a soldier, but it was judiciously enacted, that when a young nobleman made choice of this profession, he was sent to the army, and made to suffer great hardships before he could be enrolled. Young women of quality were educated with no less care by proper matrons, chosen with the utmost circumspection. So strictly, indeed, was the distinction of ranks observed in Mexico, that the city was divided into two parts, one of which was appropriated to the emperor and nobility, and the other left to the plebeians.

• The Mexicans were a warlike people, as was sufficiently evinced by the brave defence which they made against their Spanish invaders. They had a variety of weapons, both offensive and defensive, and were not entirely ignorant of the art of fortification. Military orders were instituted among them with peculiar habits, as marks of distinction and honor; and each cavalier bore the device of his order painted upon his robe, or affixed to it. Montezuma founded a new order of knighthood, into which princes only were admitted, or nobles descended from the royal blood; and the king himself was numbered among its members. The knights of this order had part of their hair bound with a red ribbon, to which a tassel was fixed hanging down to the shoulder. Every new exploit was honored with an additional tassel; a contrivance well adapted to render the knights eager to embrace every new opportunity of signalling themselves.

That the Mexicans had even made some proficiency in science is apparent from the ingenious method which they had adopted of regulating the calendar. The Mexican year consisted of 365½ days. It

was divided into 18 months, of 20 days each, which in all made 360 days; the remaining five intercalary days were added at the end of the year, and were employed in diversions; and the fourth part of a day was allowed for, by adding 13 days at the end of 52 years, which is equivalent to adding 1 every fourth year. But in the religious system of this singular people, we discover too genuine tokens of the remains of barbarism. They not only practised human sacrifices, but they dressed and ate the flesh of those that were sacrificed. Their great temple was contrived to excite horror, being crowded with figures of venomous serpents, and even with the heads of the unfortunate victims of their faith. It affords a striking proof of the grossness of their superstition, that every emperor, at his coronation, was obliged to swear that there should be no unseasonable rains, no overflowing of rivers, no fields affected with sterility, nor any one injured by the noxious influence of the sun.

The kingdom of Peru, when visited by the Spaniards, was possessed by a people less active and enterprising, indeed, than the Mexicans; and among whom government, and the various arts and improvements of life, had made less considerable progress; but who were, nevertheless, entitled to a respectable rank among civilized nations. The practice of agriculture was far advanced in Peru, as well as in Mexico; and the Peruvians not only understood the use of the plough, but they had constructed numerous aqueducts for the purpose of watering their land. It is singular, that a kind of Agrarian law existed among this people. A large portion of land was allotted to the sovereign, in order to defray the expenses of government; and the remainder was divided among his subjects, in proportion to the numbers of each family. As in the feudal system of Europe, the sovereign was held proprietor of the whole soil; and from time to time the distribution of lands was varied according to the circumstances of families.

In Peru there was no division of labor, nor any artist or manufacturer by profession; every one, therefore, was obliged to do all kinds of work for himself. Blas Valera mentions a law, called *the law of brotherhood*, which obliged the people, without fee or reward, to be mutually aiding each other in sowing and reaping, in building their houses, and in every sort of occupation. It is not, therefore, to be supposed that the arts were far advanced in Peru; but the stupendous fortress of Cusco, in which were stones thirty feet in length, and of a proportionable breadth and thickness, sufficiently evinced the persevering ingenuity of the ancient inhabitants of that country. The Peruvians were fond of music and singing, and even composed and acted a kind of tragedies and comedies. The art of writing was unknown among them, but was supplied by certain silken threads of divers colors, called *quipos*, with knots cast upon them; by which means they were enabled to record certain transactions, and to perform numerical calculations.

The government of Peru was an absolute and hereditary monarchy; and the royal family, or Incas, were reputed sacred, being esteemed the lineal descendants of the great Peruvian deity, the sun. The Pe-

ruvian monarchs thus united in their persons the highest civil and religious authority; but they exercised their power with great moderation, and neither oppressed their subjects, nor disturbed their neighbours. The religious rites of the Peruvians seem to have partaken of the mild and gentle character of the people. One of their most remarkable characteristics was the dedication of virgins to the Sun, who, like the vestal virgins of Rome, were under a vow of perpetual chastity. The Peruvians seem to have made no progress in the sciences, and they were less skilful in war than the Mexicans; but they were an eminently gentle, humane, and friendly people.

Such was the remarkable situation in which these nations of the New World were found by the Spaniards. Without any channel of intercourse with the civilized nations of the ancient continent, and situated in a climate which is not naturally favorable to the energy of the human character, they displayed a considerable advancement in the science of government, in military skill, and in many of the useful and ornamental arts of life.

It may be thought that I have now adduced abundance of examples to prove, that the influence of climate, in determining the human character, may be counteracted by various adventitious circumstances; that in regions which are naturally unfavorable to the progress of cultivation and the advancement of the arts of life, nations have been found who are entitled to a high rank in the scale of civilization; while in the most favorable situations, no effectual barrier has been interposed to mental degeneracy, and a relapse from the most advanced state of improvement and energetic exertion to inactivity and barbarism.

There is yet an example of the influence of moral, as well as physical, causes in determining the human character, which I cannot refrain from adducing, as it establishes the reality of this influence in a manner peculiarly satisfactory. It is an example of two nations, of whose history we possess the most authentic records, and which, though they flourished at the same period of time, and in regions which were almost contiguous to each other, and in no respect different in their physical influence, were yet remarkably distinguished in their manners, their pursuits, and their progress in the arts and improvements of life. The nations to which I allude, are the ancient Athenians and Lacedemonians.

In many important particulars these celebrated nations closely resembled each other. The same military ardor, the same love of glory, and the same enthusiastic patriotism, were conspicuous alike in both. Both, too, were ardent lovers of liberty, and zealous defenders of the laws and constitution of their country. But the particulars in which they differed, and were even directly opposite to each other, were still more remarkable than those in which they agreed; and illustrate, in a very striking manner, the powerful influence of positive institutions in regulating the character, manners, and pursuits of a people.

The Lacedemonian republic, as governed by the laws and institu-

tions of **Lycurgus**, affords one of the most singular political phenomena that the page of history contains. It exhibits a people patiently submitting to the most painful restrictions, and suffering the greatest privations, with a view to fit themselves for military enterprise, and the advancement of the glory of their country. It furnishes an example of a nation in a constant state of discipline fitted to qualify them for enduring hardship, danger, and fatigue, and sacrificing to this object some of the strongest propensities and most engaging feelings of the heart. And it proves to what an extent the natural dispositions of man may be checked, and how greatly his desires may be modified by adventitious motives, and the steady application of a system of positive institutions.

It seems to have been the sole object of **Lycurgus**, in the laws which he framed for the republic of **Sparta**, to render his countrymen formidable in war and steady lovers of their country; and he appears to have been little solicitous about the sacrifices which the attainment of this object might require. The **Lacedemonians** were to be rendered temperate, robust, and invincible in the field; and if this was accomplished, it was of no importance whether they were at the same time amiable and humane, and under the guidance of just and virtuous principles.

The most rigid temperance in the indulgences of the table was practised at **Sparta**. Every inhabitant of that city, even the kings themselves, were obliged to take their repast in the public halls, and to content themselves with what was set before them.¹ The fare was of the most frugal kind, neither choice in its nature, nor nicely dressed. To appear too well fed was considered as a crime, and subjected the offender to chastisement.—(*Ælian. Var. Hist. l. 11, c. 7.*) It was equally against the laws to wear sumptuous apparel, or to bathe and perfume but on stated days; although it was ordained that no one should be seen in tattered clothes.—(*Ælian. ut supra. Xenoph.*)

The same frugality was prescribed to the **Lacedemonians** in their houses and furniture; and even their pleasures and amusements were restricted by the same rigid spirit. It was enacted by an ordinance of **Lycurgus**, that the cielings of houses should be made with an axe only, and the doors by a saw, without the aid of any other tool. Into such houses as these, says **Plutarch**, no man was so foolish as to carry either stately beds, costly tapestry, vessels of gold and silver, or any other kind of magnificence —(*In Lycurg.*) In fact, by ordaining that no other money should be current in **Sparta** but heavy pieces of iron, **Lycurgus** effectually provided against the love of wealth, and the luxury which naturally attends it.

The diversions of the **Spartans** were of the most serious kind. They admitted, indeed, of music and dancing; but this amusement was so

¹ **Agis**, one of the kings of **Sparta**, having returned from gaining a victory over the **Athenians**, thought he might sup at home with his wife. He sent, in consequence, for his allowance; but the **Polemarchis** refused to give it, and he was obliged to go and eat it at the public table.—(*Ælian. Var. Hist. l. 3, c. 34.*)

contrived, as to become a sort of military exercise. Theatrical representations, which were the delight of all the other cities of Greece were positively prohibited at Sparta. The exercises of the gymnasium and hunting were the only relaxations permitted to the Lacedæmonians; the rest of their time was occupied in conversations in the public halls, where they assembled daily for that purpose; but even the subject of their discourse was limited and regulated by the laws. At the same time they were prohibited from exercising any mechanic art, or cultivating the ground, which employments were entirely entrusted to slaves; and they held the sciences and belles lettres in utter contempt; so that the time of the Lacedæmonians, unless when they were employed in the field, must have hung very heavy upon their hands. Hence the celebrated bon-mot of Alcibiades, who, when he heard it boasted that the Lacedæmonians showed an utter contempt for death, "I do not wonder at it," said he, "it is the only means they have to free themselves from the miseries of their dull and constrained way of life."—(Ælian. Var. Hist. l. 13, c. 38.)

The intention of Lycurgus in imposing such restraints upon the Lacedæmonians, seems to have been to render warfare a state of enjoyment to them. The austerities of his discipline commenced from the earliest period of life, and even at the very instant of their birth. The children were immediately torn from their parents, and placed under the care of certain persons appointed to bring them up. Their education was of the severest kind; they were ill lodged, poorly fed, and slightly clothed; they were restricted from the usual diversions of youth; and obliged in their schools to answer with alacrity the most grave and serious questions, or submit to be punished without mercy. The annual festival of Diana affords a curious instance of the severity of the Spartan discipline. It was the practice, in honor of that goddess, once a year to whip all the children upon all her altars till the blood flowed copiously; and some have been known to expire during the ceremony.—(Plut. in Lycurg. Paus. l. 3, c. 16.)

On certain days of the year, also, it was the practice of the Lacedæmonian youth to divide themselves into bands, which repaired by different roads to a place previously appointed. Upon a given signal the opposing parties fell upon each other with the utmost animosity, kicking, biting, and bruising with all their force, and even tearing out each others' eyes. "They might be seen," says Pausanias, "fighting desperately, sometimes opposed one to one, sometimes by little bands, sometimes all together, each troop making the utmost efforts to drive back the other, and to overthrow it in the water which surrounded the field of battle."—(L. 3, c. 14.)

The necessary effects of such institutions evidently were to give to the people a severe, ferocious, and gloomy character. The Lacedæmonians were indeed patient of hardships, and valiant in war; but their valor was not tempered by humanity, and their victories were not adorned by acts of magnanimity and generosity. They cared not by what means they achieved their purpose, and thought it not less honorable to subvert an enemy by cunning and breach of faith, than

by open and avowed hostility. Of their **cruelty** and perfidy their conduct to their wretched slaves, the Helots, affords but too many examples. Not content with loading these unhappy victims with the severest tasks, and punishing them unmercifully for the slightest offence, they were accustomed frequently to put many of them to death, on no other pretence but the fear that their numbers might render them dangerous to the state. From time to time the stoutest of their youth were armed with poniards, and provided with food for a certain number of days; they were then commissioned to lie in *ambuscade*, and take the best opportunity of dispatching all the Helots that fell in their way.—(Plut. in Lycurg. Athen. l. 14.)

History also informs us, that on a certain occasion the Lacedæmonians, apprehensive that the Helots had become too numerous, and not daring to attack them openly, pretended to give freedom to a certain number of them, and to enrol them among their troops. Deceived by these promises, the most robust and valiant of the Helots presented themselves; from whom two thousand were selected, who were instantly crowned with flowers, and conducted in great pomp into the temples, as if preparatory to their new honor. These men, however, soon after disappeared; nor was it ever known what had become of them.—(Thucyd. l. 4, n. 80. Diod. l. 12.)

The treachery and cruelty of the Lacedæmonians were equally evinced in their conduct to the Athenians, over whom they obtained a temporary superiority during the Peloponnesian war. It was by treachery that they, at that time, procured the death of Alcibiades, the Athenian general, then an exile in Persia. When they had rendered themselves masters of Athens, they gave an unbounded scope to their revenge and ferocity. They put to death, says Xenophon, more persons in eight months of peace than the enemy had killed in thirty years of war.—(Hellen. l. 2.) Those of the Athenians, who had it in their power, fled for an asylum to foreign lands; but the Lacedæmonians had the inhumanity to endeavour to deprive them of this last refuge. They forbade, by a public edict, the cities of Greece to afford them shelter, and commanded them, under the penalty of a fine, to deliver up the fugitives to the thirty tyrants who then ravaged Athens.—(Diod. l. 14. Plut. in Lysand.)

If we contemplate the Spartans in their private and domestic relations, we shall not find them more worthy of esteem, than in their public conduct. The absurd practice of separating children from their parents, immediately after their birth, tended effectually to counteract the principles of parental and filial affection, and at the same time to weaken all the ties of domestic union. In fact, conjugal fidelity was in no repute at Sparta, and was violated even with the sanction of the laws. It was customary for an old man, who had a young and handsome wife, to allow of her having intercourse with a robust and well-made youth, and to bring up the offspring of this adultery as his own. Nor was this all: a stout and handsome young man might at any time demand admission to the wife of another, under pretence of supplying the state with able-bodied citizens. In short, under this pretence, the

Lacedemonians mutually lent their wives without any breach of decorum, and thought all was well if the strength of the commonwealth was supported.—(Xenoph. de rep. Lac. Plut. in Lyc.)

This relaxation of morals was perfectly agreeable to the institutions of Lycurgus; by which it was enjoined, that the public baths should be common both to men and women, and that on certain solemnities the young persons of both sexes should dance and fight naked promiscuously with each other.—(Plut. in Lyc.) The consequences of such practices were what might naturally be expected; and all ancient writers agree, that the Lacedemonian women were immodest and dissolute in excess; they dressed in a very indelicate manner, so that the form of their limbs was discovered at every step. They made no scruple of satisfying their appetites whenever they thought fit, inasmuch, that Euripide calls them *Ἀνδρῶν ἐρῶν, virorum cupidissimæ*, (Androm. v. 595) and Aristotle complains that all the disorders at Sparta spring from the irregular conduct of the women.—(De rep. l. 1, c. 9.) Yet these women possessed a great ascendancy over their husbands, for which they were probably indebted to their personal charms, which, according to Athenæus, were very remarkable, (l. 13) and to their resolution and undaunted fortitude in encountering danger.

To sum up at once the character of the Lacedemonians, they were a martial, brave, and enterprising people; steady and politic in their designs, and patiently submitting to the greatest hardships in order to accomplish them. But at the same time they were crafty, deceitful, haughty, cruel, and perfidious; capable of sacrificing every thing to their interest and ambition, and holding in contempt the liberal and elegant arts, and even the common decencies and moralities of life. After the victories of Lysander, they degenerated from the austere and rigid discipline of Lycurgus, and lost even that semblance of virtue which they derived from their temperate diet and hardy manner of life. The use of gold and silver was then introduced into Sparta, and brought along with it all the excesses of luxury and sensuality.

Let us contrast with this ferocious and dissolute people the refined, the accomplished, the amiable and generous Athenians. The most distant states can hardly exhibit more opposite dispositions and pursuits than were discernible in these two neighbouring commonwealths; nor can the force of positive institutions be in any manner more plainly evinced than as exhibited in the effects of the different systems of regulations adopted by the two most eminent legislators of antiquity, Lycurgus and Solon.

In the system of Lycurgus every thing is rigid and constrained, unless where constraint was peculiarly requisite, the article of morality. In the system of Solon all was left free, unless the power of injuring others. An Athenian might feed, clothe, and lodge himself as he thought proper. He was at liberty to cultivate any art or science for which he had a taste, and to make choice of that profession for which he felt a preference. Lycurgus enjoined idleness to the citizens of Sparta; but Solon, on the contrary, ordained punishments for such as had no manner of employment; and it was the business of the Arco-

pagus to guard against the prevalence of sloth, and to take cognizance of the means which individuals employed for their subsistence.—(Plut. in Sol.)

The effects of this wise policy were, that at Athens all the arts and sciences greatly flourished; it was there that commerce, navigation, manufactures, architecture, sculpture, painting, literature, philosophy, eloquence, and, in fact, every kind of knowledge that can exalt or distinguish a nation arose to the most remarkable eminence. There were found the most ingenious artists, the profoundest philosophers, the most pleasing poets, and the most persuasive orators of all antiquity. Nor did these elegant pursuits at all impair the military ardor or patriotic enthusiasm of the citizens of Athens. The Lacedemonians themselves were not more distinguished for martial achievements; and if they had to boast of the contest at Thermopylae, and their victories during the Peloponnesian war, the Athenians derived no less honor from the hard won battles of Marathon, Salamis, Platæa, and Mycæle. According to a remark of Athenæus, the Athenians were perhaps the only nation of the universe who, clothed in purple, and decked in all the ornaments of dress, have dispersed and vanquished formidable armies.—(Lib. 12.)

It must be confessed that the love of splendor and the taste for pleasure were carried to a blameable excess in Athens. The tables of the rich were served with exquisite luxury. The extensive commerce of the Athenians enabled them, as Xenophon remarks, to live voluptuously, and to procure all the delicacies which foreign countries could then supply.—(De rep. Ath.) The youth delighted in expensive equipages, in rare dogs, in fine and numerous horses, and in keeping female dancers and countezans. Their houses were fitted for all the purposes of luxurious enjoyment; they contained spacious banquetting rooms, furnished with the finest pictures, statues, and vases; they had bathing apartments, supplied with every thing necessary for refining upon that pleasure; and spacious gardens within their walls, disposed in the most commodious manner for every kind of amusement.—(Xenoph. de rep. Ath.)

But the luxury of the Athenians was always tempered by decorum and good taste. Although their women were remarkably studious of their dress and external appearance, they never were reproached with indecency, or that depravity of manners so prevalent at Sparta. They were remarkable for their attention to domestic affairs, and seldom appeared in public, or mingled in the society of the men. Even the countezans preserved a considerable degree of external decorum, and were no less studious to please by the charms of their conversation than the attractions of their persons. At the banquets of the Athenians, one of the principal gratifications consisted in a flow of sprightly, learned, and polite conversation; of which we have very pleasing specimens in the banquets of Plato and Xenophon. To this they added the charms of music, poetry, and dancing. Drunkenness, at least if publicly exposed, was considered as a very heavy reproach. A citizen, who had been seen to enter a tavern to eat and drink, was disho-

nored for ever. No more than this was necessary to cause a senator to be banished from the Areopagus.—(Athen. l. 12.) An archon convicted of being drunk, was, for the first time, condemned to a heavy fine; and, in case of a relapse, was punished with death.—(Diog. Laert. in Sol. l. 1.)

Thus the Athenians were refined and elegant even in their pleasures; they took great delight in conversation, even when not at table, and were generally allowed to be the most polite and polished people of all antiquity. The Atticism distinguished them as remarkably as the Urbanity afterwards characterized the inhabitants of Rome. Yet, if we were to judge of their politeness by a modern standard, we should not be disposed to estimate it highly. In the comedies of Aristophanes, which were highly applauded at Athens, we meet with the grossest obscenities; and we find the accomplished orators, Demosthenes and Æschines, heaping upon one another the foulest abuse. But it ought to be remembered, that modest women were not admitted to the public spectacles, and that the unlimited freedom of the Athenian government was thought to require and warrant an uncontrolled license of speech.

In no respect was there a greater contrast between the Athenians and Lacedemonians than in the usage of their slaves. At Athens these unfortunate beings were treated with an uncommon degree of humanity. They might prosecute their masters for any act of outrage or oppression. If the fact was proved, the master was obliged to sell his slave, who, while the process depended, might retire into an asylum destined to secure him from all violence.—(Plut. de superst. & in Thes.) It was not uncommon for a master to reward a faithful slave with his liberty; and if the slave had amassed a certain sum, the law allowed him at any time to purchase his freedom. The humanity of the Athenians was extended even to brutes, of which Plutarch has furnished us with a remarkable example. When the temple called *Hecatonpedon* was completed, the Athenians ordained, that all the beasts of burden which had been employed in that work should be set at liberty, and suffered, for the rest of their lives, to feed at large in the best pastures. Sometime after, a mule, which was among the number of these franchised animals, presented itself of its own accord to work, and headed those which drew the carriages to the citadel. The people, charmed with this action, made a decree that this mule should be particularly attended, and plentifully fed at the public expense.—(De solert. anim.)

It appears, then, that the Athenians were as remarkably characterised by humane generosity and refinement of manners, as the Lacedemonians were by harshness, cruelty, and rusticity. They were at the same time a valiant and a courteous people, proficient in science, and adepts in the elegant accomplishments of life. The most unfavorable part of their character was their extreme fickleness and caprice, by which they were often led into actions of the greatest injustice and ingratitude. Their conduct to many of their most successful generals, as Miltiades, Themistocles, and Alcibiades, and above all,

their sentencing to death the virtuous and inoffensive Socrates, prove too fully the justice of this reproach; and cast a veil over the splendor of their most illustrious actions.

I shall now assume it as fully proved, that great as the influence of physical causes doubtless is in determining the characters of men, there are other circumstances, besides mere climate and geographical situation, upon which much of this important effect depends. It will be the object of the remaining part of this work to point out what the most remarkable of these circumstances, or moral causes which influence human character are, to illustrate their operation by the details of history, and to deduce the practical inferences to which such illustrations may naturally give rise.

ANALYSE

DU PREMIER VOLUME

DU PAUSANIAS DE M. CLAVIER;¹

PAR A. LETRONNE.

Si tous les prosateurs grecs qui ont échappé au ravage des temps, devaient être anéantis pour jamais, à l'exception d'un seul qu'il fut permis de choisir, le philosophe hésiterait entre Aristote et Platon; l'historien entre Herodote et Thucydide; l'homme d'état s'emparerait de Polybe; l'orateur, de Démosthènes; le géographe, de Strabon; mais l'artiste et, peut-être, l'antiquaire ne balanceraient pas à choisir Pausanias.

Pausanias est, en effet, la source principale où les modernes ont puisé leurs idées sur l'art chez les anciens. Les renseignements qu'il renferme, éclaircis par l'étude approfondie des monumens, images encore vivantes du genre des Grecs, ont servi de base pour fixer l'état des beaux arts chez le peuple le mieux organisé qui ait paru sur la surface du globe.

Pausanias voyageait en Grèce, sous l'empire d'Adrien, à l'époque où cette belle contrée, qui n'existait plus depuis long-temps comme état politique, était encore la plus intéressante du monde connu, par les monumens de tous genres dont elle était couverte. On juge de quel intérêt doit être la description de ce pays, par un homme profondément instruit de la langue et des usages des Grecs, de leurs traditions et de leur mythologie, et qui joignait à ces connaissances celle de l'histoire de l'art depuis son origine.

Aussi l'ouvrage qu'il nous a laissé ne contient pas seulement le catalogue raisonné et la description de tous les objets qu'il a vus

¹ See a short notice of this work in *Class. Journ.* No. XX. p. 353.

dans son voyage ; mais, comme il a su entremêler ce récit de digressions sur l'histoire, on y trouve une mine abondante de traditions précieuses qu'on chercherait vainement ailleurs.

La manière de Pausanias est simple et sans art, il raconte ce qu'il voit : observateur soigneux, rien d'un peu important ne lui échappe ; homme instruit, il rattache à l'indication d'une statue ou d'un tableau, une foule de souvenirs intéressans pour nous, ses digressions sont longues, souvent étrangères au sujet ; mais nous aurions mauvaise grâce de nous en plaindre ; un peu plus de soin de sa part, pour le public, nous eût ravi plusieurs de ces digressions dont la perte serait irréparable. Quoique Pausanias mette parfois assez d'ordre dans ses récits, il lui arrive souvent de vous transporter, sans vous en prévenir, bien loin du lieu où il vous avait laissé. Il entre dans les villes et dans les temples, il en sort, et ne prend pas toujours la peine de vous en avertir ; le lecteur, désorienté, a besoin d'un peu de temps et d'attention pour pouvoir se reconnaître.

En général, un moderne aurait mieux arrangé sa narration ; il y eût mis plus de netteté, de précision et d'ensemble ; il aurait tâché que les objets se succédassent dans l'ordre convenable. C'est à quoi Pausanias songe rarement ; et, quand on a voyagé soi-même, on reconstruit la le voyageur, qui, pressé de satisfaire son active curiosité, va, vient, court d'un lieu à l'autre, sans ordre et quelquefois sans but ; attire par mille objets divers, il examine tout ce qui l'intéresse, et ne s'inquiète guères si ce qu'il voit aujourd'hui ne serait pas un peu loin de ce qu'il a vu la veille. Ainsi Pausanias s'écarte souvent de sa route ; il se livre au plaisir de décrire tout ce qu'il trouve, et de rapporter tout ce qu'il entend dire : plus occupé de ses souvenirs que de son lecteur, il a l'air de raconter pour lui-même plutôt que pour les autres.

On s'aperçoit bien cependant qu'il songe quelquefois au public ; mais l'on voudrait qu'il l'eût toujours oublié : nous posséderions maintenant des notions éternellement regrettables ; car, s'il s'attache à décrire longuement les lieux peu fréquentés des voyageurs et par conséquent peu connus : par la même raison, il ne dit rien de tout ce qu'il suppose bien connu des Grecs : c'est cette attention poussée trop loin, qui nous a privés de la description du temple de Delphes ; de celui de Thèseé à Athènes ; du Parthénon, et de tant d'autres monumens qui faisaient l'ornement de la Grèce.

Quant au style de Pausanias, on ne doit y chercher ni la simplicité élégante de Xenophon, ni la naïveté gracieuse d'Herodote : il est simple, sans doute, mais non élégant ; tantôt précis, tantôt diffus, rarement très clair, souvent incorrect. Pausanias ne trouve pas toujours l'expression propre ; il recherche les anciens tourmens. Ses phrases, courtes et sèches, deviennent embarrassées et chargées de parenthèses, quand il veut les rendre plus longues.

On ne cherchera pas non plus dans sa narration le genre d'intérêt qu'offrirait l'ouvrage d'un moderne, qui aurait vu les mêmes objets, et

¹ Hemsterh. ad Lucian. Somm., t. i, p. 4.

dont le goût serait éclairé ou par la pratique des arts, ou par quelques méditations sur la théorie du beau. Supposez, à la place de Pausanias, un Winckelman, un Visconti ou un Lessing, un Reynolds, ou Mengs ou un Quatremère de Quincy, alors que de rapprochemens curieux, que de jugemens délicats sur les beautés et les défauts des tableaux ou des statues, que de détails intéressans sur les procédés de l'art ! Mais, il faut en convenir aussi, leur critique sévère n'aurait pas fait grâce à beaucoup de traditions qui leur auraient paru puériles ; leur goût éclairé aurait rejeté bien des petites discussions dont il était difficile de deviner l'importance pour l'avenir ; nous aurions gagné des aperçus, des réflexions judicieuses ; mais nous aurions perdu des faits. Ainsi, nous devons peut-être nous féliciter encore de ce que Pausanias aimait à dire tout ce qu'il savait, de ce qu'il était plutôt un voyageur curieux qu'un critique fin et habile, et de ce qu'il possédait plus d'érudition que de lumières.

On doit s'étonner qu'un ouvrage historique aussi important ait été en général assez négligé par les hellénistes. Il est à regretter que les philologues aient préféré de déployer toute leur érudition sur des auteurs du second ordre, tels qu'Élien, par exemple, dont la rapsodie mal digérée n'a pas même le mérite d'être passablement écrite, plutôt que de chercher à répandre la lumière sur le texte et la narration de Pausanias.

L'édition de Sylburge (Francfort, 1583) est la première édition critique de cet auteur. Elle fut réimprimée, en 1613, à Hamau, mais sans aucune augmentation. L'édition de Leipsick, 1696, n'en est qu'une réimpression dont fut chargé le savant Kuhnus, et à laquelle il ajouta de fort bonnes notes, mais sans y travailler *ex professo*, et sans avoir consulté aucun manuscrit. Enfin la dernière édition (Leipsick, 1796, 4 vol. in 8vo.) n'est encore qu'une entreprise de librairie. L'éditeur, M. Facius, pressé par le temps, n'a pu faire tout ce qu'on devait attendre de lui ; il a cependant eu la collation de deux manuscrits : mais cette collation ne paraît pas avoir été bien faite. En sorte que, sur trois éditions critiques, il n'y en a vraiment qu'une seule, celle de Sylburge, à laquelle un philologue ait voulu consacrer des soins particuliers.

La traduction française de Gédoyen doit être comptée pour rien sous le rapport de la critique. Gédoyen, homme d'esprit, et écrivant assez bien sa langue, savait très peu le grec et n'entendait absolument rien aux antiquités. Il s'est donc bien gardé de jeter les yeux sur le texte original ; il a traduit le latin d'Amasée ; et s'il s'écarte quelquefois de son guide, c'est, de sa part, oubli, distraction ou négligence, mais point du tout esprit de révolte. Aussi, dans tous les endroits difficiles, sa traduction est-elle un peu plus obscure que la version latine, qui l'est elle-même un peu plus que le texte grec.

Le monde savant manquait donc encore d'un texte correct de Pausanias, et notre littérature en particulier avait besoin d'une bonne traduction de cet auteur, faite avec le même soin, le même scrupule et dans le même esprit que celle d'Hérodote, par le respectable Larcher. Mais ce double travail exigeait la réunion de bien des connaissances ;

il fallait un homme à la fois profond dans la langue et versé dans presque toutes les branches de l'antiquité, un homme qui possédât également bien la science des mots et celle des choses.

On dut s'applaudir de voir que M. Clavier se chargeait de remplir les vœux des littérateurs. Peu de savans étaient en état de parcourir avec autant de succès cette carrière longue et pénible, mais glorieuse. Sa traduction d'Apollodore et les notes qui l'accompagnent l'avaient déjà fait connaître comme un habile helléniste et comme l'un des hommes de l'Europe qui avaient le plus approfondi les mythes et les traditions anciennes des Grecs; son histoire des premiers temps de la Grèce, qu'il publia ensuite, ne fit qu'augmenter le désir de voir enfin paraître sa traduction et son commentaire de Pausanias.

L'impression de cet important ouvrage, retardée par les circonstances, est commencée et se continue sans relâche. Le premier volume vient de paraître; il renferme le texte et la traduction des deux premiers livres, intitulés les *Attiques* et les *Corinthiaques*. Le second volume est sous presse et contiendra, outre les deux livres suivans des *Laconiques* et les *Messeniques*, les notes critiques sur les quatre premiers livres. L'ouvrage entier aura six volumes dont un de *Tables*.

On trouvera peut-être qu'avant de parler en détail de cet ouvrage, il aurait fallu attendre la publication du second volume, où se trouveront les notes critiques; mais il nous a semblé qu'il n'était pas nécessaire de voir le second volume pour juger du système suivi et du plan adopté par M. Clavier, relativement à la critique du texte et à la traduction. Il vaut mieux, d'ailleurs, donner dès à présent au public une idée de la manière dont tout l'ouvrage sera traité.

Un travail, du genre de celui-ci, doit se recommander par deux titres principaux: la correction du texte et la fidélité de la version. Ce sont ces deux genres de mérite qui distinguent éminemment l'ouvrage de M. Clavier. Nous parlerons d'abord de tout ce qu'il a fait pour parvenir à nous donner un texte moins altéré que dans les éditions précédentes.

Pour arriver à donner au texte d'un auteur toute la correction dont il est susceptible, d'après le nombre ou la bonté des manuscrits qu'on possède, il faut collationner attentivement les manuscrits et noter les variantes. Mais ce n'est pas tout; si l'on se bornait à mettre au bas des pages les nouvelles leçons recueillies, on aurait esquisse plutôt qu'achevé une édition; on doit encore discuter chacune de ces variantes, examiner si elle convient davantage au sens, à l'idée de l'auteur, à sa manière habituelle, au genre de la langue, et décider ensuite si elle mérite de passer dans le texte. Or, cette tâche pénible, qui semble ne demander qu'un mérite secondaire, n'en est pas moins très difficile et très délicate; car elle suppose une grande sûreté de critique, la connaissance parfaite de la matière, un sentiment profond de la langue en général et du style de l'auteur en particulier.

Sous ce rapport, le texte donné par M. Clavier est d'une perfection très remarquable. Les excellentes leçons qu'il y a insérées sont très

nombreuses : j'en ai compté plus de cent cinquante pour le livre premier. Il a mis à contribution les variantes des deux manuscrits de Facius, celles des manuscrits de la Bibliothèque royale, et jusques aux corrections de Sylburge, de Kuhniius, qu'il a fait passer dans le texte, quand elles lui ont semblé certaines. En cela il n'a fait que suivre l'exemple des autres editeurs ; mais il y a mis beaucoup de reserve et un discernement qu'on appréciera bien mieux, lorsque ses notes critiques nous auront appris les motifs de son choix.

Dès à present, on peut s'en faire une idée : en voici deux exemples pris au hasard : Pausanias, parlant de la descente des Perses, dans l'Attique, εἴπε δὲ ἀπωτέρω τῶν Ἰδουλαίων, ἀναθημία καὶ τοῦτο ἀπὸ Μηδῶν, οἳ τῆς χώρας Μαραθῶνα ἔσχον (i, c. 14, p. 97).¹ Le mot Μαραθῶνα semblait faire d'autant moins difficulté qu'on le retrouve encore dans un passage du même auteur ὁ μὲν δὲ Θήσεος σπῆρος Ἀθηναίων ἐγένετο ὕστερον ἢ Μηδοῦ Μαραθῶνα ἔσχον (i, c. 17, p. 113). D'ailleurs, on sait que le verbe σχεῖν se construit le plus souvent avec ἐξ² ou ἀπὸ³ qui gouvernent l'accusatif, et qu'on sous-entend quelquefois.⁴ Cependant, comme les deux manuscrits de Facius donnent Μαραθῶνα, M. Clavier a cru devoir recevoir cette dernière leçon appuyée par l'usage des classiques⁵ (et par celui de Pausanias lui-même ; ταυτὴ τῆς Ἀρτικῆς, ἔσχει οἱ Βαρύβαροι (i, 32, p. 239)).

C'est avec le même esprit de critique qu'il parût avoir discuté toutes les variantes. Il en est une cependant sur laquelle je serais assez disposé à avoir une opinion différente de la sienne. C'est lorsque Pausanias, après avoir dit que les Trézéniens sacrifient, sur le même autel, aux muses et au sommeil, ajoute : λέγουσι, τὸν ἑταῖον θεῶν μάλιστα τὰ εἶναι φιλον ταῖς Μούσαις (ii, c. 3, p. 516) : c'est à dire, "ils disent que le sommeil est la divinité la plus chère des muses." Au lieu de θεῶν, les manuscrits de M. Facius donnent θεῶν, et M. Clavier a reçu cette leçon. Mais il semble que θεῶν est préférable : il convenait parfaitement à l'usage des Grecs, qui construisaient μάλιστα avec le génitif. Ex : ὁ δὲ μάλιστα τῶν ἄλλων θεομύθευ αἰών.⁶ phrase entièrement semblable à celle-ci de Pausanias, καὶ τὸν ἐργῶν τῶν φειδῶν θεῶν μάλιστα αἰών (i, 28, p. 191). Elle est d'ailleurs tout-à-fait dans la manière de Pausanias : Ex : Ἀθηναῖοι δὲ μάλιστα μὲν τῶν Ἑλλήνων ἀπειώκησαν (i, 1, p. 29) : Πτολεμαῖον δ' ἄγουσαν οἱ τῶν ἱσχυρῶν ἀρῶναι (i, 6, p. 37). &c. &c. Les exemples suivants décident en faveur de θεῶν καὶ διὰ τοῦτο θεῶν μάλιστα Ἀπολλῶνα τιμῶσι (ii, c. 9, p. 398) : καὶ ἐλέω βασιὸς ᾧ μάλιστα θεῶν ἐκ ἀνθρώπων μίαν καὶ μεταβολὰς πραγμάτων ὅτι ὠφελίμους

¹ Dans les citations de Pausanias, je rapporte les chapitres, afin que ceux qui ne possèdent pas l'édition de M. Clavier puissent retrouver, dans les éditions de Kuhniius ou de Facius, les passages indiqués.

² Thucyd. iii, 34. iv, 3, et 29. v, 2. vi 92, 109.

³ Id. i, 110.

⁴ Herodot. ap. Kuhn. ed Paus. p. 39. Cf. Thucyd. i, 101.

⁵ Thucyd. vii, 1.

⁶ Dionys. Halicarn. de Compos. verbor. §. 20. p. 282. ed Schaefer.

(*ὁ ὅστις ὀφειλόμεν*), *μόνα τιμὰς Ἑλλήνων νέμουσιν Ἀθηναῖοι*, (i. 17. p. 109) : *μικρὸν δὲ ἀπὸ θαλάσσης ἄνω, Νεμέσιος ἔστιν ὄρεον, ἡ δὲ ὄρων μὴ ἁλῶσα ἀνθρώποις ὑβρίστεις ἔστιν ἀπειραίτητος* (i. 33. p. 207.)

Enfin, quand tous ces secours lui ont manqué, M. Clavier a proposé lui-même des corrections. Pose donc qu'on recourra encore à l'habile critique. Les corrections ont toujours été l'écueil des hellénistes ; car elles supposent, outre les qualités nécessaires pour le choix des variantes, un grand degré de sagacité et un sentiment plus intime de la langue. Qu'un passage altéré se présente dans un auteur, le demi-savant, loin de soupçonner qu'il peut y avoir une faute, se consume en de vains efforts pour donner à la phrase un sens raisonnable ; tandis que l'homme plus habile, apercevant promptement l'altération, trouve, dans la connaissance de la langue et de l'histoire, les moyens de la faire disparaître. C'est donc avec raison qu'un savant critique anglais a dit qu'il est bien plus facile de donner un sens quelconque à un passage altéré, que de découvrir, à travers l'altération elle-même, la leçon primitive.¹ Aussi est-ce par le nombre, mais surtout par la justesse de leurs conjectures que se sont distingués les grands hellénistes, les Casaubon, les H. Etienne, les Valckenaeus, les Hemsterhuis, les Toup, les Bentley, les Brunck, les Porson, &c. ; et quoique beaucoup de savans aient abusé et abusent encore, pour tourmenter les textes, de leurs grandes connaissances, on ne peut nier que le genre de sagacité qui fait dominer à l'instant un passage corrompu, et trouver le moyen de lui rendre sa pureté première, ne soit celui qui ait rendu les plus grands services aux textes des auteurs anciens.

Pausanias est, sans contredit, le plus bécé de tous les poëtes grecs, et celui qui, par conséquent, exigeait, au plus haut degré, chez son éditeur, le talent des corrections. Sylburg et Kuhnus en étaient emmanchément dones ; mais quoique ce puits ont fait sort corrompu, il restait encore bien davantage à faire. Le nouvel éditeur a, sous ce rapport, infiniment ajouté à leur travail.

Les corrections de M. Clavier sont de deux espèces. 1°. Quand la phrase ne présentait absolument aucun sens, oblige qu'il était d'en donner un raisonnable à sa version, il a traduit d'après la correction, et pour que le lecteur pût suivre sur le texte, il s'est mis le mot qui servait à compléter le sens, en ayant le soin de mettre le mot entre des crochets. 2°. Lorsque la phrase, offrant un sens probable, semblait ne pecher que par un défaut de syntaxe ou par quelque autre qui ne suffisait pas pour dénaturer le sens, il s'est contenté de renvoyer ses corrections et celles de ses prédécesseurs au bas des pages, où elles sont distinguées des variantes par le mot *cor.* (*cor.*) qui les précède.

Ces corrections sont toutes fort ingénieuses ; il en est un grand nombre d'incontestables, telles sont :

Pour le livre premier.

Ἐστρατὶ δὲ ὅπως ὀφειλόμεν εἰς τὰς Θεομοπονείας πᾶν τοῦτο ἔχουσιν Ἀθηναῖοι (c. 1. p. 29.) M. Clavier lit *ἔχουσιν*, excellente correction

¹ M. Payne Knight, in the Edinburgh Review, No. xxviii. p. 435.

appuyée par des phrases parallèles, Ελ. Κεστρίνος μὲν σὺν τοῖς ἐθέλουσιν Ἐπειρωτῶν (i. c. 11. p. 70); Κορυθίων καὶ τῶν ἄλλων συμμάχων τοῖς ἐθέλουσιν ἔδωκαν οἰκῆσαι (i. c. 39. p. 278.). Il est vrai qu'on pourroit lire aussi ἐδωκαν, comme au liv. ii. c. 13. p. 113; en admettant un changement pareil à celui que propose un habile critique qui lit dans Xenophon αὐθις ἔλθῃ, au lieu de αὐθις θέλῃ;¹ et alors, il n'y auroit à faire qu'une transposition de deux lettres, semblable à celle qu'on remarque dans ὀπλιτης, ὀπλιτικός pour πολίτης; πολιτικός,² etc. Au reste, cette manière de parler se retrouve dans les bons auteurs; car la phrase de Pausanias revient exactement à celle-ci de Thucydide: ἔπειτα δὲ καὶ οἱ Ἀθηναῖοι, ἔτεσε δύο καὶ τριάκοντα ὕπερον, ἰπποκίους μύριους, σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλομένους, πεμφάντες κ. τ. λ.³

Λέγονσι δὲ καὶ ὡς Λυσίμαχος ——— εἶναι δὲ οὐδὲν ἔτι οἱ πλέον ἡρημένῳ φίλων ἐν τῷ ἔσχατον (c. 10. p. 66); M. Clavier propose ἡρημένῳ φίλων. Il corrige encore Πύρρου ἔργων, pour ἔργων (c. 12. p. 78); ἐν ὀλίγοις pour ἐν λαοῖς. (c. 19. p. 125), ἀγαλματα pour ἀγαθμια (c. 23. p. 154); ἄλλος μὲν pour ἄλλοι μὲν (c. 25. p. 169); ἐν Ἀθηναίων pour ἐπ' Αθ. (c. 34. p. 173); πωέχοντα pour περιέχοντα (c. 35. p. 253.); ἡ δὴ pour ἡδὴ (c. 39. p. 277); Σαλαμῖνος pour Σαλαμῖνα, (c. 40. p. 285); Ἥλιον οὐ Μίμωνα pour Ἥλιον Μ. (c. 42. p. 298), etc.

Pour le livre second :

Μετα δὲ αὐτὸ ἐπὶ τῷ ῥέματι τῷ διὰ τῆς θαλάσσης Ποσειδῶνος χαλκοῦν (c. 2. p. 337); il corrige Ζεύγματι; cette correction est encore appuyée par cette phrase de Thucydide: καὶ παρηλθε παρὰ τὴν χηλὴν διὰ τῆς θαλάσσης βαλλομένων τε καὶ χαλεπῶς.⁴

Τοῦ θεάτρου δὲ ἐστὶ τοῦδε πύργου γυμνάσιον (c. 1. p. 351); M. Clavier ajoute οὐ devant πύργου. Peut être en effet l'adjectif lire του θεάτρου δὲ ἐστὶν οὐ πύργου γυμνασιον.

Καὶ ἔπη τούτῳ πεποιθεὲν Ἀσιος ὁ Ἀρμυπτολέμου (c. 6. p. 369); il ajoute encore ἐπὶ, et lit ἔπη ἐπὶ τούτῳ. Cette correction est préférable à celle que Valckenauer avait proposée sur le même passage.⁵

Κατάγειον οἰκωδόμημα, ἐπ' αὐτὸ δὲ ἦν ὁ χαλκοῦς θάλαμος (c. 28. p. 489); on doit lire selon M. Clavier ἐν αὐτῷ.

Si mon opinion pouvait compter pour quelque chose, je ne craindrais pas d'affirmer que plusieurs de ces corrections sont tellement certaines, que les éditeurs futurs ne manqueront pas de les recevoir dans le texte avec une entière confiance.

D'autres corrections, sans être aussi certaines, sont aussi ingénieuses, ainsi καπυρρος pour καὶ πυρρῶς (lib. i. c. 23. p. 157); ἀποκτείναντων ἀκουσίως pour ἀπ. ὡς (c. 28. p. 201); εἰ τινες pour οἱ τινες (c. 23. p. 154); peut-être celle-ci n'est-elle pas absolument nécessaire; dans cette

¹ Courrier, sur l'équitation de Xenophon. p. 101.

² Schaefer ad Gregor. Corinth. p. 241.

³ Thucyd. iv. 102.

⁴ Thucyd. i. 63.

⁵ Valck. diatr. in Eurip. Dram. de perdit. p. 59.

phrase *Διαφορά δὲ ὅμως ἐστὶ καὶ ταῦτα, ὡς Ἱερώνυμος ὁ Καρδιανὸς ἔγραψε* (i. 13. p. 93) il propose *ὦν ἔγραψε*. Cette correction, sans être de toute certitude, est fort bonne, en ce qu'elle est tout à fait conforme à la manière de Pausanias. Les copistes confondent souvent *ὦν* et *ὡς*. Ainsi, dans Strabon — *τῶν ἀποδόξωντων, ὡς αὐτοὺς ὁ Ἰπταρχὸς κατονομάζει*,¹ Casaubon lit *ὦν* et les traducteurs français veulent *οὖν κατονομάζει*.² On lit de même dans Fl. Joseph *ὡς ἔγραψεν*; un seul manuscrit donne *ὦν ἔγρ*. Voici une autre bonne correction; au lieu de *περὶ τοὺς ἐπικλησὶν Ὀλερτίαις* (c. 18. p. 118), M. Clavier lit *τῆς γῆς τὴν ἐπικλησιν*; l'addition du mot *τῆς* est très-pensable; mais il faut retrancher *τὴν* et lui *τοῖς γῆς ἐπικλ.* Ὀλερτίαις; car jamais Pausanias ne met l'article devant *ἐπικλησίαι* construit de cette manière.³ Si par hasard on trouvait l'article, il serait peut-être une faute.

J'ai remarqué plusieurs corrections qui ne m'ont pas semblé d'une nécessité absolue. Quoiqu'il soit très-probable que je me trompe, je prendrai la liberté de soumettre au savant éditeur mes doutes sur deux conjectures.

1°. Pausanias dit que Cassandre donna pour tyran aux Athéniens, Démétrius, fils de Phanostrate, qui était célèbre par sa sagesse. *Δημήτριον τὸν Φανοστράτην, τὰ πρὸς δόξαν εὐκλειδέα ἐπισώζοντα* (i. c. 25. p. 171). M. Clavier propose *τὰ πρὸς δόξαν*; *δοξαί*; mais il me semble que *τὰ πρὸς δόξαν* est une périphrase équivalente à *τὴν δόξαν*, et que *πρὸς* a ici la même signification que *ἐν*, dans les exemples suivans du même auteur, *τὰ ἐν δόξαν ἐγείρετο ἀνὰ δόματα* (i. c. 28. p. 194); *τὰ ἐν δόξαν δευτέρας* (i. c. 43. p. 305), etc. etc. Pausanias affectionne beaucoup cette manière de parler; et il n'y a rien de si commun dans la langue grecque; ainsi dans Diodore *τὰ πρὸς τὴν σπουδαίαν* est pour *τὴν σπουδαίαν*,⁴ et dans Strabon *τὰ πρὸς τὴν ἡμέραν* pour *τὴν ἡμέραν*,⁵ en vertu de l'ellipse du verbe *πορεύεται* ou de tout autre.

2°. *Ἰσφην δὲ Κνωσίου τὴν ἐν Ἰσφίᾳ* (i. c. 11. p. 140), c'est-à-dire: "*Iophon de Gnosa, l'un des Égégies*." M. Clavier propose de lire *ἐν τῶν Ἰσφγ.*, ainsi que dans un autre endroit (i. c. 35. p. 253); l'insertion de *ἐν* est inutile: l'ellipse de *ἐν*, si commune en grec, est très-fréquente dans Pausanias (i. n. c. 6. p. 309).

Malgré tant de soins pour donner au texte de Pausanias la plus grande pureté possible, on doit penser que M. Clavier n'a pu faire disparaître toutes les fautes qui s'y trouvent. Ceux qui ont quelque teinture de la critique savent que cela ne se peut guère. Quelles que soient la sagacité et la science d'un éditeur, la quantité des fautes qui lui échappent dans un texte est toujours en raison directe du nombre de celles qu'il y avait à corriger. Sylburg et Kuhn ont restitué beaucoup de passages, M. Tacus en a corrigé un grand nombre d'autres.

¹ Strab. ii. p. 120. B.

² Trad. franc. de Strab. t. i. p. 179.

³ Joseph. in vita sup. § 11. p. 115. ed. Hencke.

⁴ Paus. i. c. 19, int. 26, 38, 40, 41. (bis) ii. c. 2, 4, 10, 11, 21, 22, 24, 27, 30, 31, 34, (bis) 35. iii. 22, 23. iv. c. 3, etc.

Diod. Sicul. xiv. p. 105. ed. Graec. H. Steph.

⁵ Strab. xi. p. 765. c.

M. Clavier a fait plus que son prédécesseur ; et cependant les éditeurs futurs trouveront encore à glaner après tous. Aussi M. Clavier avoue-t-il franchement, dans sa préface, " qu'il y a dans Pausanias beaucoup de passages qui ne peuvent s'expliquer ou se corriger que par la connaissance des lieux et des monumens qu'il décrit." Quoi qu'il en soit, le texte qu'il nous donne n'en est pas moins destiné à faire loi, jusqu'à ce qu'on découvre d'autres manuscrits de Pausanias ; encore ne saurait-on espérer que le texte de cet auteur parvienne jamais à l'état de pureté où sont maintenant ceux de la plupart des prosateurs grecs.

Parmi les passages où une lecture attentive du texte de M. Clavier m'a fait soupçonner encore quelques traces d'altération, j'en choisirai quelques uns, sur lesquels je me permettrai de hasarder une opinion, quoique je n'aie pris l'honneur d'être helléniste ; mais, comme le dit élégamment Hemsterhuis, "*medicinam tentare juvat, non sanandi fiducia, sed feliciorum aliorum operam prolicendi spe.*"¹

LIVRE PREMIER.

Ch. 1. p. 29. ἔς τε αὖτε τῇ Ταλάτῃς ἐλαύνουσιν ἀπὸ θαλάσσης. Les mots ἔς τε αὖτε n'ont point de sens ; lisez ἔς τε καὶ γὰρ, comme au chap. 8. p. 50.

Ch. 10. p. 66. ἥδη δὲ ἔγραψαν ὡς Ἀγασθαλέους ἀνέκειτο ἐς ἑωσπα ἢ Ἀσπασίῃ. Il manque ici quelque chose. Je pense qu'on doit lire ἥδη δὲ τὰ ἐς ἔγραψαν. C'est ainsi que parlaient les Grecs, comme l'a remarqué un ingénieux et savant critique.²

Ch. 11. p. 98. δῆμος δὲ ἔστιν Ἀθηναίων. Ἀθηναίων ἐστὶν ἡ γ. λ. D'après l'usage des Grecs de faire dépendre le nom spécifique du nom générique, je pense qu'il faut changer ici les cas, et lire Ἀθηναίων Ἀθηναίων ; construction qui se retrouve deux fois dans cette même page, et ailleurs ἔτερος Πλατωνέσι δῆμωνων (c. 32. p. 230 ; ou bien on finit les deux mots au datif, comme au c. 26. p. 181. Je sais bien qu'on pourrait à la rigueur faire dépendre Ἀθηναίων de δῆμος ; mais il faudrait alors, si je ne me trompe, que ce dernier mot fût précédé de l'article ὁ.

Ch. 17. p. 109. Τα δὲ τῷ γυμνασίῳ, τῆς ἀγῶνης ἀτεχοῦτε οὐ πολὺ, Πελοποννήσιον δὲ ἀπὸ τοῦ κατισσιμασμέτου καλοῦμεν κ. τ. λ. Je lisais Πελοποννήσιον. C'est ainsi que s'exprime ordinairement Pausanias. Ex. ἔχει δὲ γυμνάσιον Ἐρμού καλοῦμενον (c. 2. p. 14) ; καὶ ὅτι μὲν ἐταρῇ Παιδίῳ ἐν Αἰθιάῳ Ἀθῆναι καλοῦμεν ὁσπερ (c. 11. p. 293).

Ch. 18. p. 121. dans cette phrase, κατὰ δὲ ἐς αὐτὸ ρήθλια καὶ γυμνάσιον ἔστιν ἐπὶ ἀκμῇ. Ἀθῆναιον, M. Faems a très bien vu que ἐς αὐτὸ n'avait point de sens, il lit ἐπὶ αὐτῷ. Cette correction ne suffit peut-être pas pour expliquer complètement le passage ; je serais disposé à croire qu'il n'y a ici qu'une de ces transpositions si fréquentes dans le texte de Pausanias, et qu'on doit lire καὶ γυμνάσιον ἔστιν ἐπὶ ἀκμῇ Ἀθῆναιον κατὰ δὲ ἐς αὐτὸ ρήθλια, en rap-

¹ Hemsterh. ad Xenoph. Ephor. p. 219, ed. Lucella.

² Courier, sur le commandement de la cavalerie, par Xenoph. p. 51.

portant *αὐτὰ* à *χορηγίαις*, et l'on sent qu'il est tout naturel qu'on eût rassemblé des livres dans un gymnase, lieu fréquenté par les philosophes, les sophistes et les rhéteurs, et destiné à l'éducation de la jeunesse. "Ceux qui connaissent les manuscrits savent comment ces transpositions ont eu lieu. Les mots omis par erreur s'écrivaient en marge, et le copiste suivant les remettait dans le texte, mais hors de leur place." Je ne crois pas même qu'il soit nécessaire de leur changer à *ἐς αὐτὰ*. On sait que l'emploi de *ἐς* pour *ἐν*, en vertu d'une ellipse, est fort ancien dans la langue grecque.¹ Reitzius le retrouve dans Demosthènes,² MM. Wyttenbach³ et Heindorf⁴ dans Platon; mais il devint surtout fort commun chez les auteurs de l'empire. Aux exemples rapportés par les auteurs cités, on ajoutera ceux-ci et de Pausanias lui-même, *αἰκεῖν ἐς τὸ λυγρὸν* liv. II, c. 3⁵, p. 107, qui se trouve dans saint Matthieu;⁵ *ἐς μεσσηνίαν* pour *ἐν μεσσηνίᾳ* liv. I, c. 9, p. 501, Kuhn.; et *ἐς τῇ πόλει* liv. I, c. 33, p. 85, Kuhn., et cet autre de Xénophon d'Ephèse, *κοιτῆν ἐς τῇ χορῇ*. On trouve encore *ἐς* avec *πύρρον*, et avec *χειρῶν*,⁶ etc.

Ch. 18, p. 107, *ἴσα ὕδατι τοῦ ποταμοῦ, πηγῇ τοῦ ἰδαίου ὕδατος*. Il manque encore ici un mot, car a-t-on jamais dit, dans aucune langue, *une source d'eau*, et moins de vouloir spécifier si cette eau est *chaude*, *froide*, *bonne*, *saine*, *saumâtre*, etc. on doit avoir l'intention de comparer cette source avec une autre d'une nature différente, ainsi que l'a fait Lucien, qui dit *πηγὴ ἰδαίου*, par opposition avec *πηγὴ μέρου*, *πηγὴ μελάρου*, etc.; il faut donc nécessairement un adjectif quelconque avec le *πηγὴ ἰδαίου* de Pausanias, comme on le trouve partout ailleurs, *ἰδαίου πηγῇ* *ῥαχίῳ* liv. I, c. 18, p. 271, et *ἰδαίου ἰδαίου πηγῇ* liv. III, c. 2⁷, p. 269, Kuhn., etc. Or, il est certain que la source dont parle Pausanias, est celle qui existe encore au pied de l'Acropole d'Athènes, du côté de l'ouest, et, comme cette source est amère et saumâtre,⁷ il est évident que Pausanias n'a pu passer sous silence une circonstance aussi singulière, et que c'est précisément le mot qui indiquant cette particularité remarquable que les copistes ont passé; on doit donc lire *πηγῇ τοῦ πικροῦ ἰδαίου*, c'est ainsi qu'il s'exprime ailleurs liv. 30, p. 571, Kuhn.)

Ch. 23, p. 153, *παύσῃ ἰσταμένη ἐκ θαλάσσης ὕδατος*. Je préférerais *ἐπακαρπύς*, qu'on trouve ailleurs liv. 18, p. 115. Thucydide se sert aussi de ce mot en parlant du même événement.⁸

¹ Courtiot, sur le Traité de l'Équit. p. 110.

² Coray, sur Hérodote, p. 11.

³ Reitz. ad Lucian. Astu. § 1. t. II, p. 593.

⁴ Wyttenb. Biblioth. Critic. t. 10.

⁵ Heind. ad Plat. Gorgiam. p. 272.

⁶ Matth. II, 23. Ce passage est moins formel.

⁷ Xén. Ephes. p. 18, l. 6. éd. Lucella.

⁸ Procop. Bell. Gothic. IV, 34. p. 660 D.

⁹ Appian. Bell. civ. I, § 120. Xénoph. Ephes. p. 104, l. 1. c.

¹⁰ Lucian. Ver. Hist. II, 13. t. II, p. 112.

¹¹ Chandler, Voyage en Grèce, t. II, p. 116, trad. fr.

¹² Thucyd. VII, 29.

Ch. 31. p. 222. *Λέγουσι δ' οὖν καὶ βωρὸν Ποσειδῶνος*, M. *Facius* a bien vu que ce passage est altéré ; M. Clavier corrige *λέγουσι δ' ὁ μὲν καὶ ἔχουσι βωρὸν* H. Cette correction explique tout, il est vrai, mais elle est trop loin de la leçon des manuscrits. Il n'y a que deux manières de corriger ce passage, ou l'on changera *λέγουσι* en *ἔχουσι*, changement d'autant plus admissible, que les variantes de Pausanias en fournissent un exemple au livre II, c. 35, p. 577, et de lire *ἔχουσι δ' οὖν κ. β. H.* ; ou bien, et ceci me parait la vraie leçon, on lira *λέγουσι δ' εἶναι καὶ βωρ* H., car Pausanias dit ailleurs *λέγουσι δὲ εἶναι καὶ Ἰφριγένειας ἡρώων* (l. c. 43. init.). Le changement déjà si simple de *οὖν* en *εἶναι* ne paraîtra pas même une correction à ceux qui connaissent la paléographie ; c'est tout simplement un mot mal lu ; car on sait que les copistes n'écrivent du mot *εἶναι* que la première syllabe *εἶ*, avec un signe qu'il leur arrive souvent d'oublier ; et nous apprenons, du savant et judicieux Bast, que *εἶ* a été souvent confondu avec *οὖν*.¹

Ch. 33. init. *Μαραθῶνες δὲ ἀπέχει τι μὲν Βραυρών, εἴθα Ἰφριγένειαν τὴν Ἀγαμέμνους ἐκ Ταύρων φεύγοντα, κ. τ. λ. ἀποθήναι λέγουσαν.* Comme la suite de la phrase nous le prouve, *τῇ δὲ*, pour répondre à *τῇ μὲν*, je pense que la vraie leçon est *ἀπέχει τι μὲν Βραυρῶν*, c. a. d. *Bravron est à quelque distance de Marathon.*

Ch. 33. p. 238. *τὸ γὰρ πρὸς τῷ Ἀτλαίῳ ὕδαρ, τριπλῶς παροχόμενον ἄρχος ρυματι, σὺδὲν τοῖς ρυματίων ποιεῖ ποταμοί, ἀλλὰ τὰ ὁμαίως αὐτίκῃ ἔχει συλλαβήσθαι ἢ θαμνός.* Je lis *το γὰρ πρὸς τοῦ Ἀτλαίῳ ὕδαρ*, c. a. d. *Les eaux, qui descendent de l'Atlas ; πρὸς* doit être ici synonyme de *ἐκ* qui se trouve plus bas, *το δὲ ὕδαρ τὸ ἐκ τοῦ Ἀτλαίῳ ὕδατος τὸ ἔστι*.

Ch. 33. p. 253. *τὸ δ' ἐπὶ θαίρῳ περὶσχει Ἀνδίας τῆς ἀπὸ πόλεως ἔστιν ὁ μεζυγῆ, Τημενθα θύραι. Ἐπειθα περιεχόντος λόφου διὰ χειμῶνα, ὅπτι ἐφανῆ τὸ σχῆμα περιέχοντα ἐς πίστιν ὡς ἔστιν ἀνθρώπων.* c. a. d. "Voici encore ce que j'ai vu d'étonnant dans une petite ville de la Lydie Supérieure, nommée les *Portes de Temenus* ; une colline du voisinage s'étant fendue par la rigueur du froid, on y aperçut des ossements d'une grandeur si démesurée, etc." Mais il paraît assez singulier qu'une colline se fende par la rigueur du froid. J'avais d'abord cru qu'il fallait lire *ταφῶν* au lieu de *λόφου* ; cette correction me semble inutile, puisque *λόφος* tout seul peut signifier un *tumulus*, ou *grand amas de terre* qui servait de tombeau dans l'origine. Toutefois comme il est difficile de croire que le froid fasse fendre un *tumulus*, je pense qu'il est convenable de donner à *χειμῶν* le sens, qu'il a très souvent, de *grandes pluies* d'hiver ou d'été ; dès lors la circonstance rapportée par Pausanias devient toute naturelle, en ce qu'elle n'est plus qu'un éboulement des terres du *tumulus* causé par l'abondance des pluies. Cette même cause produit tous les jours dans les pays de montagnes de bien plus terribles effets. C'est ainsi que la chute du mont Conto, qui, le 4 Septembre 1618, détruisit le bourg de Pleurs, dans la vallée de Chiavenna, fut causée par les pluies qui tombèrent du 25

¹ Bast, *Commentatio Palaeographica*, p. 760. 776.

août au 3 septembre ;¹ et que de nos jours (le 2 septembre 1806), à la suite des pluies du mois d'août, une partie de la couche supérieure de la montagne de Roulberg roula dans la vallée d'Art, s'écroula entre les lacs de Zug et de Lowertz, et ensevelit les beaux villages de Lowertz et de Goldau.

LIVRE SECOND.

Ch. 1. p. 329. ἐπεὶ Κεγχρείας. Je crois que ἐπεὶ Κεγχρείας serait préférable.

Ch. 18. p. 447. Le commencement de ce chapitre me semble altéré. Le moyen d'y entendre quelque chose serait peut-être de considérer comme en parenthèse le membre ἔχει — ἑμέρος, de reunir καὶ Δίκτυος avec ἡρώων, et de lire, en admettant une légère correction : Τὰ Μεκλήρων — ἐπὶ τῶν ἡρώων ἔχει μὲν δὴ καὶ ἐνταῦθα τιμὰς πρὸς τῶν πολεμικῶν ἡρώων μαζούτος δὲ ἐν τῇ Σερμύων καὶ παρ' Ἀθηναίοις ἐν Περσέως τε μένῳ, καὶ Δίκτυος καὶ Κλυμενῆς γάμος κ. τ. λ.

Ch. 31. p. 530. γαστήρ δ' ἐπὶ αὐτῶν ἄρα ὥσπερ δάριον ἢ δὲ ἐς ἡμᾶς ἐστὶν ἢ πρὸ τῆς σιγῆς ταύτης ; il ne semble pas d'abord qu'il y ait quelque chose à dire ici, mais ce n'est pas ainsi que parle ordinairement Pausanias ; je suis presque certain qu'on doit lire ἢ δὲ toute ἢ δὴ ἐς ἡμᾶς ἐπὶ ἢ πρὸ τῆς σιγῆς ταύτης, c'est-à-dire, *qui subsist. it encore de mon temps* ; car Pausanias joint le plus souvent ἐπὶ à ἡμᾶς. Cf. l. 10. Fin. 44. n. 3, 12, 20, 29, etc. ; la correction est d'autant plus naturelle, que la confusion de ἐπὶ et ἐστὶ est fort commune dans les manuscrits,² et surtout dans ceux de Pausanias,³ et que cet auteur dit très-souvent ἐς ἡμᾶς ἐπὶ ἢ πρὸ, comme dans ce passage : τὰ δ' αἰεὶ δὲ αὐτὰ καὶ ἐς ἡμᾶς ἐπὶ ἢ πρὸ. (l. c. 29). Fin. p. 217. c.

Ch. 32. p. 538. ἐπὶ θαλάσσεια δὲ τῇ Λεονταίᾳ ἡγεΐσθαι C. merar. ἢ πορευόμενοις κ. τ. λ. Voilà encore un passage suspect. Qui a jamais entendu parler de la mer *Psiphæa*? Il serait donc possible que Λεονταίᾳ, au lieu de se rapporter à γάλασσα, fût le nom de quelque lieu obscur, et qu'il manquât ici une préposition : en sorte que je ne serais pas éloigné de lire ἐπὶ θαλάσσεια δὲ πρὸς τῇ Λεονταίᾳ πορευόμενοις, c'est-à-dire, "en approchant de la mer, vers le canton Psiphæa, on trouve un olivier sauvage, etc." Pausanias aime à mettre ainsi deux prépositions à côté l'une de l'autre ; ex. ὁδὸς — πρὸς Ἀκαδίας ἐπὶ Τέγραι (lib. ii. c. 24. p. 191.).

Tels sont les passages qui m'ont paru plus ou moins altérés. D'après ce qui a été dit plus haut du style de Pausanias, on se doute bien qu'il doit s'exprimer quelquefois de manière à désespérer son traducteur : l'obscurité qui couvre un grand nombre de passages, tient moins à la recherche des tours élégans ou des expressions rares, comme dans

¹ Ébel, Manuel du Voyageur en Suisse, art. Chavenna, t. ii. p. 390 — Edit. Franç. Zurich, 1811.

² Boissonad. Bast et Schaeter ad Greg. Corinth. p. 95.

³ Cf. Paus. l. 14. p. 97. Syburg ad Paris. x. 19. p. 844. M. Clavier propose de changer ἐπὶ en ἐν au ch. 20 du liv. i. p. 120.

le lecrivain du même temps, qu'à un certain embarras de construction qui laisse l'esprit indécis entre deux explications également probables : on en trouve un exemple dans l'endroit où Pausanias parle de la statue de Jupiter Olympien. *Ἡρὸν δὲ ἐς τὸ ἱερὸν ἔτεται τοῦ Διὸς τοῦ Ὀλυμπίου, Ἀδριατὶς δὲ Ποταμὸν μεταδύει τὰ κατὰ τὸν ἄρθρον, καὶ τὸ ἀγάλμα θεὸς εἶπεν· ἐν μεγάλῃ ποταμῷ μὴ Ποταμὸς καὶ Ποδῖος εἶναι αἱ κολοσσοὶ τὰ κατὰ τὸν ἄρθρον αἱ ἑρμῆος ἀποδέκτουσι· πεποιθῆται δὲ ἕκ τε ἔχθρατος καὶ χυταῖς, καὶ ἐκ τε χαλκοῦ καὶ ποῦς τε μεγάλῃς ὡπῶνται.* (I, 18, p. 119). — Ce passage n'est pas difficile : on doit convenir que c'est la tige de ces phrases *Thucydéliennes* sur lesquelles il est permis d'avoir trois ou quatre opinions différentes. Voici la version latine : *Olympi vero Jovis templum Adriani imperator dedicavit, et in eo signum quod magnitudinem cum Rhodensis et Rhodensis colossis, conferri possit. Videas ibidem et alia signa et charta et cuneo, in quibus æque artem ac magnitudinem admittit*, ce qui n'a aucun rapport avec le grec. Toute la difficulté consiste dans la parentèse : *κατὰ τὸν ἄρθρον* et le traducteur n'y a rien compris. Voici la version de M. Clavier : « C'est l'empereur Adrien qui a fait ce temple du temple de Jupiter Olympien, et une statue de ce dieu admirable moins par sa dimension, car à l'exception des colosses qu'on voit à Rhodes et à Rome, les autres statues colossales sont à peu près de la même taille, que parcequ'elle est entièrement d'or et d'ivoire, et que malgré sa grandeur, elle est travaillée avec beaucoup d'art. » Il me semble qu'il est difficile de donner à cette parentèse un sens plus probable que celui qui a été adopté par M. Clavier, en sous-entendant *κολοσσοὶ* ou *καλοσσοὶ* après *ἀγάλμα*. On pourrait aussi sous-entendre *τοῦ Διὸς τοῦ Ὀλυμπίου*, ainsi que le veut un certain antiquaire : mais la première explication me paraît préférable.

Il y a encore d'autres passages dont le sens est sinon obscur, du moins assez incertain, pour qu'on desec de le voir définitivement arrêté dans les notes qui suivent ci-dessous. Par exemple :

Livre I, c. 2, p. 11. *καταπύον· ὅτε αἱ μὲν ἐκ ποταμῶν ποταμοὶ τοῦ χερ.* M. Clavier *mais ce n'est qu'une tête enfoncée dans le mont* : *καταπύον* est bien certainement ce que les artistes appellent *le masque de la tête* ; ce n'est que la partie d'un tout. Le mot *tête* ne convient point ici.

Ch. 5, p. 31. *Ἀσία ἡ κείνη* ne signifie pas *l'Asie mineure* : mais *l'Asie inférieure* : les premiers mots désignent toute la péninsule appelée maintenant *Anatolie* : mais *Ἀσία ἡ κατὰ* le donne à la partie occidentale de cette péninsule et comprend la Mysie, les trois colonies grecques, et la Lydie.

Ch. 7, p. 46. *ἀνὰ τὴν ἀσπίδα ἐκ τῆς ἑρμῆος ἐρημῆς· δὲ αὐτὰ πρὸς* est très-bien traduit par Amasée, *est in deserto a insulam per Nilum de rivis*. Car *δὲ αὐτὰ πρὸς* dépend de *ἀνὰ τὴν* (Paus. I, c. 29, p. 209) ; *δὲ πρὸς ἀνὰ τὴν* signifie *remonter un fleuve* ;¹ au reste, comme *δὲ πρὸς*, tout seul veut dire *par le fleuve*, soit en montant, soit en descendant,

¹ Zozim. III, 5, 5, ed. Ceclia. Ce qui est la même chose exprime ailleurs par *κατὰ τὴν* (V, 99, 3).

c'est le verbe qui détermine le sens.⁴ Cette locution se rencontre plus particulièrement chez les certains de l'empire.

Ch. II, p. 98, το δὲ ἀγαλμα ὅπου τῆς Ἀθηνῆς γλαυκὸς ἔχει τοὺς σφραλαμῶν, Ἀθῆναι τὸν ποῦον ἔτα ἑώρασαν : M. Cl. "et en voyant la couleur bleu foncée des yeux de la déesse, j'ai reconnu que c'était notre tradition Labyenne." γλαυκός ne signifie pas bleu foncé mais éblouissant sur le jaune, ou verdâtre : c'est à proprement parler la couleur des eaux de la mer.

Ch. 98, p. 107, mit. Je ne sais si les mots Συκοεις et ελπηος
ci-dessus ne signifient pas *chêne d'argente* et *saules* se disent
Συκοεις. Voyez la dessus Mazzuch.

Ch. 98, p. 201: "Επει δὲ τὸ Ἑλληνιστὶς οὐδὲν ἐν ὁμοιωσιν. Μ. Cl. τὸ *Phrentys* ἐστὶν ἐν τῇ *Πύρρῳ*· ὅθεν καὶ πάλιν τὸ *Phrentys* ἐκ τῆς *Πύρρῳ*·"

Ch. 29, p. 21. ἡ ἐκδοχὴς τοῦ τοῦ αὐτοῦ τοῦ Ἀμυσίου ἐκδοχμῆς
L'opinion, il habite le Gymnase qui est auprès du Lycée, M. Clavier.
Ceci me laisse encore des doutes. Car on voit que le Gymnase était
dans le lieu appelé Lycée, et non auprès. Ainsi le faux Plutarque,
en rapportant le même fait, en presque dans les mêmes termes καὶ τὸ
ἐν Ἀμυσίῳ γυμνασίῳ ἐπαύσατο.¹ C'est ce qui me fait croire que πρὸς
est ici pour ἐν, comme dans beaucoup de passages des auteurs grecs
de l'empire; telles sont ces phrases: Ἀναξάνορος πρὸς Ἀγροπόλιν
qu'on trouve dans Marmus² et ailleurs,³ Κρονίου πρὸς τῆς Ἐλλάδος;⁴
Ἀγλαῖα πρὸς τῇ πόλει Ἐλατίου, dans Suidas; le scholastique;⁵ ce
que le même auteur exprime ailleurs par Ἀπὸ τῆς πόλεως Ἐλατίας,⁶
et par Ἀπὸ τῆς πόλεως Ἐλατίας;⁷ Ἀμυσίου ἢ πρὸς Πόντον,⁸ de So-
zomène, ne veut pas dire Amasée près du Pont-Euxin, mais Amasée
dans le Pont.

En voici d'ailleurs un exemple pris de Pausanias lui-même : il parle des *Taures* où *ἐν τῇ Σαοθῳ* (t. I, c. 43, p. 367) ; d'autres manuscrits donnent *πρὸς τὴν Σα* ; M. Clavier a reçu cette préposition ; et avec raison, ce me semble, car c'est sans doute la leçon primitive. La synonymie de *πρὸς* et de *ἐν* a causé la différence des leçons. Un copiste aura écrit en marge *αὐτὴ* comme glose de *πρὸς*, un autre, moins instruit, prenant la glose pour une variante, l'aura introduite dans le texte, comme préférable à l'autre leçon.¹¹ Mais il n'en résulte pas moins que

¹ C. I. Zozina in: 10, 2-13, 2-13, 10-19, s. 18, 34, 2. Xenoph. Epichos, p. 91
1 n. 10.

Mazouch ad Tabat Herod p. 15, nos. 16

¹ Pseud. Phot. de N. Orlé., t. II, p. 341. A.

Mann to Anita Proch, c. 1890, ed. Boissonad.

¹ Strab. ii, 106. Auctor Geographic. xiv, 7, 30. D. Ptolemaei ed. Oxon. 1920, etc.

¹⁰ SIMON, ID. AND S. CYRIL. p. 101. in W. Mon. Fiches. G. G. G.

Socrat. Hist. Lect. n. 20 p. 105 l. 10, s. Ibid. v. 36 p. 7 l. 10.

² *Id.* n. 15, m. p. 92. vi 18, p. 335, l. 34.

⁴ Sozom. Hist. Eccl. vii 2 p. 280, l. 11.

c) Il y en a un autre exemple dans cette phrase de Xénophon : *ἡ δὲ πόλις ἡμετέρα καὶ ἡμεῖς οὐκ ἐσμὲν ἀλλήλων ἀλλοτρίοι* (Mén., 3, 2, 12).

Ταῦροι οἱ πρὸς τῇ Σκυθικῇ signifie, les *Taures, peuple de Scythie*, et non pas *voisin de la Scythie*.

Est locus in Scythia (Tauros diatre priores), etc.¹ C'est dans le même sens que Pausanias, en parlant de l'affaire de Sphacterie, a dit, τὸ -- ἔργον πρὸς τῇ Σφακτηρίᾳ (i. 13 p. 89), c'est-à-dire, *en τῇ -- Σφακτηρίᾳ*, comme s'exprime Platon.²

Liv. II. c. 13. p. 538. — Τροϊζήνιοι σιμυῖοι τες, εἴπερ καὶ ἄλλοι τινές, τὰ ἐγχώρια, ne signifie-t-il pas : “ *Les Troiziens sont plus fiers que les autres peuples, de leurs traditions nationales?* ”

C. 7. p. 370. αὐτοὶ δὲ Σικωνιοὶ τὰ πολλὰ εὐκότῃ τρόπῳ θαπτοῦσι, pourrait signifier aussi : “ *C'est à peu près ainsi que les Siconiens enterreront le plus souvent les morts.* ” Pausanias emploie très-fieusement εὐκότως, et presque toujours en ce sens. (Cf. c. ii. p. 102-17, 111, etc.)

Jusqu'à présent, j'ai considéré l'ouvrage de M. Clavier sous le rapport de la critique du texte, il me resterait à donner une idée de la traduction ; mais cela n'est pas facile ; je pourrais bien, selon la méthode des journalistes, en transcrire des pages entières ; mais, outre que pour en apprécier tout le mérite, il faudrait avoir le texte sous les yeux, il m'a toujours semble que ces longues citations ne servent à rien autre chose qu'à grossir un article de journal, parce que le critique, tout en protestant qu'il prend au hasard, manque rarement de choisir les morceaux les meilleurs ou les plus mauvais, selon sa disposition à l'égard de l'auteur.

Il vaut donc mieux renvoyer le lecteur à l'ouvrage même ; qu'il lise la traduction avec soin, qu'il la compare au texte, et il sera convaincu que dans notre langue il existe peu de traductions aussi scrupuleusement fideles. M. Clavier s'est profondément pénétré de Pausanias, et a embrassé le seul système qui convient à cet auteur. Un écrivain comme Pausanias, rempli de détails techniques et minutieux, exige le plus souvent, dans son interprète, la même précision scrupuleuse que s'il s'agissait de traduire Ptolémée et Euclide ; tout en cherchant à atteindre cette simplicité élégante qui ne nuit point à la clarté, il faut que le traducteur s'attache surtout à débarrasser la pensée de Pausanias de tous les nuages qui la déguisent ou la cachent tout à fait ; et, quand il l'a bien saisie, il doit tâcher que sa traduction, semblable à une glace fidele, la réfléchisse sans la moindre altération sur l'esprit du lecteur. Car une bonne traduction de Pausanias n'est pas précisément celle qu'un homme du monde lira d'un bout à l'autre avec plaisir : c'est celle qu'un artiste ou un historien pourront consulter toujours avec confiance, et qui leur présentera, sur le point dont ils s'occupent, une idée aussi claire, aussi nette, aussi précise, que celle qu'ils trouveraient dans le grec, s'ils entendaient la langue.

La lecture de ce premier volume fait naître le plus vif désir de voir promptement paraître les autres volumes, avec les notes critiques qui

(Anabas. i. 2 10). Les MSS. 1640. 1641. et celui d'Eaton, donnent πρὸς τῇ γῶγῃ.

¹ Ovid. I. Pont. II. 80

² Plat. in Menexen. § 13. p. 44. ed. Gottlieb. (ὁ τῇ Σφαγίᾳ.)

doivent les accompagner ; mais on se consolera difficilement si l'on devait être privé du commentaire historique, dans lequel M. Clavier a dû répandre l'instruction profonde qu'il a acquise sur toutes les branches de l'histoire des Grecs. Si la publication de ce commentaire dépend du succès de la traduction, nous devons concevoir la plus grande espérance de jour bientôt de ce précieux travail ; car l'ouvrage qu'il nous donne en ce moment intéresse plus d'une classe de lecteurs ; l'helléniste y trouvera le texte le plus pur d'un écrivain important de l'antiquité ; l'historien, l'antiquaire, l'artiste, posséderont la traduction la plus exacte d'un auteur qu'ils ont besoin de consulter sans cesse.

INSCRIPTIONS AT SKRIPÚ

TO THE EDITOR OF THE CLASSICAL JOURNAL

THE following Inscriptions, which I transcribed at Skripú, the ancient *Orchomenos*, in *Boeotia*, will probably be acceptable to many of your readers. Some others from the same place have recently been given to the public by Dr. CLARKE, in the last volume of his travels. These, and the former, together with two or three more, in a very mutilated state, make up, I believe, the entire collection of Inscriptions, which existed at *Orchomenos* at the time I visited that place in the years 1802 and 1806. The spelling of *EPXOMENOS* for *OPXOMENOS*, which occurs in some of these Inscriptions, explains a silver coin in HUNTER's collection, which on one side has the *Qiota* with the legend *EPXO*, and on the other the *Boeotian* shield, with an ear of corn upon it. It illustrates also another silver coin of smaller size, in the Imperial collection at Vienna ;¹ upon one side of which is the *Shield*, and on the obverse the letters *EPX*, within a garland formed by two ears of corn. These coins, which undoubtedly belong to *Orchomenos*, had been assigned to the province of *Boeotia*, the letters *EPXO* having been taken for a magistrate's name.

¹ Catal. Musei Casarei, Pars I. p. 110.—I have seen two others with the me legend and types ;—one of them is now in my possession.

No. 1.

On a Stone in the outer Wall of the Monastery at Skripú

ΜΥΡΙΧΟΣ ΠΟΛΥΚΡΑΤΙΟΣ ΙΕΡΩΝΥΜΟΣ ΔΙΟΥΤΙΟΝΟΣ
ΑΝΔΡΕΣ ΣΙΝΟΡΑΥΤΕΣ ΑΝΤΕΣ ΝΙΚΑΣ ΑΝΤΕΣ ΔΙΩΝΥΣΟΙ
ΑΝΕΘΕΡΚΑΝΤΙΜΩΝΟΣ ΑΡΧΟΝΤΟΣ ΑΥΛΕΙΟΝΤΟΣ ΚΛΕΙΝΙΑ
ΑΙΔΟΝΤΟΣ ΑΛΚΙΣΘΕΝΙΟΣ

Μυρίχος Πολυκράτης, Ιερώνυμος Διούτιονος,
ἀνδρες σινοράυταις νικασαυτοῖς Διώνυσοι
ἀνέθεκαν. Τίμωνος ἀρχόντος, αὐλεόντος Κλείνια,
αἰδόντος Ἀλκισθένης.

Μυρίχος Πολυκράτης, Ἱερώνυμος Διούτιονος,
ἄνδρες σινοράυταις νικασαυτοῖς Διώνυσοι
ἀνέθεκαν. Τίμωνος ἀρχόντος, αὐλεόντος Κλείνια,
αἰδόντος Ἀλκισθένης.

No. 2.

On a Stone in the Wall of the Monastery of Skripú

Θ Ι Ο Σ

ΤΙΟΥΧΑΝΑΓΑΘΑΝΑΔΕΥΑΡΑ
ΧΟΝΤΟΣ ΕΔΟΞΕΤΥΔΑΜΥΕ
ΧΟΜΕΝΙΩΝΑΓΕΔΙΚΟΝΔΑ
ΦΙΓΑΘΗΟΛΕΙΑΑΠΑΛΕΞΑΝ
ΔΡΕΙΑΣ ΠΡΟΞΕΝΙΟΝΕΙΜΕΝ
ΗΕΥΕΡΓΕΤΑΝΤΑΣΗΟΛΙΟΣΕ
ΧΟΜΕΝΙΩΝΚΗΑΥΤΟΝΚΗΕΣ
ΟΝΩΣΚΗ. ΙΜΕΝΑΥΤΙΓΑΣ
ΕΥΚΙΑΣΕΠΑΣΙΝΚΗΑΣΦΑΛΙ
ΚΗΑΕΛΙΑΝΚΗΑΣΟΥΛΙΑ
ΗΚΑΤΑΓΑΝΚΗΚΑΤΑΘΑΛΑΤΤ
ΙΝΚΗΗΟΛΕΜΩΚΗΚΑΤΑΣΙΩ
ΗΤΑΛΛΑΛΛΟΠΟΤΤΑ
ΕΥΕΡΓΕΤΗΣ

Θιός τιουχαι αγαθαν. Αλευαραχυντος, εδοξε τυ δαμνι Ερχομενιων
Αγεδικον Δαφίτω Πολεια απ' Αλεξανδρείας πρόξενιον ειμεν κη ευεργε-
ταν τις πόλεις Ερχομενιων κη αυτον κη εστυνως κη ειμεν αυτω γας κη
Ευκίας επασιν κη ασφαλιαν κη ατελειαν κη ασυλιαν κη κατα γαν κη
κατα θαλαττον κη πολέμω κη κατα σιωπη, κη τα άλλα οπόττα τις άλλος
πρόξενος κη ευεργετης.

Θεός τύχη αγαθήν. Ἱερέα ἀρχόντος εδοξε γὰρ ὁ ἄνθρωπος Ὀρχομενίων
Ἀγεδικὸν Δαφίτου Πολεία ἀπ' Ἀλεξανδρείας πρόξενον εἶναι καὶ εὐεργέ-
την τῆς πόλεως Ὀρχομενίων καὶ αὐτὸν καὶ ἐκγόνους καὶ εἶναι αὐτῷ γῆς
καὶ οἰκίας ἐμβασιν καὶ ἀσφάλειαν καὶ ἀτέλειαν καὶ ἀσυλίαν καὶ κατὰ
γῆν καὶ κατὰ θάλασσαν καὶ πολέμου καὶ κατασιωπῆς καὶ τὰ ἄλλα
ὅποσα τοῖς ἄλλοις πρόξενοις καὶ εὐεργέταις.

No. 3.

In the Church of the Monastery of Skripá.

ΒΟΗΘΟΤΟΥΝΤΕΡ ΗΘΥΑΝΘΕΙΚΑΝ
 ΤΗΣ ΧΑΡΙΤΕΣΣΙΚΑΤΙΑ ΜΑΝΤΕΙΛΑΝ
 ΤΩ ΔΙΟΔΑΔΩΝΟΣ ΑΡΧΟΝΤΟΣ
 ΣΑΜΒΑΘΟΣ ΜΕΙΝΕΤΑΙ ΟΘΕΙΒΗΘ
 ΑΦΙΔΡΙΑΤΕΥΟΝΤΩΝ
 ΜΕΓΑΛΑΝΝΙΟΣ ΝΙΚΟΚΑΛΕΙΟΣ ΕΡΧΟΜΕΝΩ
 ΠΕΛΑΓΙΩΝΟΣ ΘΕΡΣΑΝΑΡΙΑ ΟΚΟΦΩΝΤΙΟΣ
 ΔΙΟΚΑΛΕΙΟΣ ΑΝΘΟΝΙΑΝ Ο ΑΝΘΩΔΟΝΙΩ
 ΑΡΙΣΤΕΥΣ ΜΕΝΝΙΔΑ Ο ΘΕΤΣΙΜΕΙΟΣ
 ΠΡΑΞΙΓΓΑΙΟΣ ΑΡΙΣΤΟΚΛΕΙΔΑ Ο ΘΕΙΒΗΘ
 ΘΙΩΝ ΑΣΤΙΩ ΕΡΜΑΙΚΩΤΑΝ ΑΙΤΤΗΘ
 ΠΟΙΩΝΟΣ ΚΑΛΑΗΘΙΩΝΟΣ ΩΡΩΤΗΘ
 ΓΡΑΜΜΑΤΕΥΟΝΤΩΣ
 ΔΙΟΚΑΛΕΙΟΣ ΔΙΟΦΑΝΤΩΤΑ ΑΥΤΑΙΘ
 ———— ΑΝΕΡΧΟΜΕΝΩ
 ———— ΠΡΟΨΟΝΤΩΣ ————
 ———— ΕΡΧΟΜΕΝΩ
 ———— ΑΥΤΕΥΟΝΤΩΣ
 ———— ΕΡΧΟΜΕΝΩ

Βιωται εν τριποδα ανδρικη εν Χαρακτησι κατὰ τὴν μαρτυρίαν τῶν
 πολλῶν ἀρχόντων Σαμίου Ἰερμίου . . . τῶν Οὐβῶν, ἐργαζομένων
 τῶν Μελαυνίως Νικόκληος Ὁρχομενίου, Πραξιγῶντος Θερανόριου Εὐφάντιος,
 Πυλάκιος Ἀνιοχίου Ἀνθωνίου, Ἀριστέως Μεννίου ὁ τσιέας Πρα-
 ξιτέλιος, Ἀριστοκλείδου Θεβαίου, Θεωνήστου Ἐρμαίου Γαναγκίου,
 Πύωνος Καλλιπῶνος Ὁρωτίου, — γραμματευστῶς Διοκλῆος Διοφαντοῦ
 Πλαταίως —————

Βιωτοὶ τὸν τρίποδα ἀνδρικὸν τῶς Χαρακτῆσι κατὰ τὴν μαρτυρίαν τοῦ
 Ἀπόλλωνος ἀρχόντος Σαμίου Ἰερμίου . . . τῶν Οὐβῶν, ἐργαζομένων
 Μελαυνίως Νικόκληος Ὁρχομενίου, Πραξιγῶντος Θερανόριου Εὐφάντιος,
 Πυλάκιος Ἀνιοχίου Ἀνθωνίου, Ἀριστέως Μεννίου ὁ τσιέας Πρα-
 ξιτέλιος, Ἀριστοκλείδου Θεβαίου, Θεωνήστου Ἐρμαίου Γαναγκίου,
 Πύωνος Καλλιπῶνος Ὁρωτίου, — γραμματευστῶς Διοκλῆος Διοφαντοῦ
 Πλαταίως —————

To the foregoing Inscriptions, curious for their peculiarity of
 dialect, you readers may not be displeased at my subjoining an
 epitaph in common Hellenic, which I transcribed at Vodhena in
 Macedonia.

These lines are inscribed upon a semicircular pedestal about four feet in
 diameter, exactly corresponding to another in the same church. There
 are the vestiges of two separate Inscriptions upon each. This alone can be
 decyphered, and with difficulty.

Inscription on a Soros at Vothendá.

ΗΔΕ ΠΕΤΡΟΣ ΚΕΥΘΕΙ ΓΡΑΦΙΚΟΥ ΔΕ ΜΑΣ ΕΞΕΛΕΞΑΝΤΕΣ
 ΔΗΚΕΘΕ ΟΣ ΠΕΔΩΝ
 ΟΥΝ ΕΚΕΝΗ ΠΑΝΑΡΙΣΤΟΣ ΕΝΗΓΑΘΕ ΟΙΣ ΔΕ ΠΟΛΛΕΙΤΑΙΣ
 ΠΡΩΤΑ ΦΕΡΩΝ ΠΙΝΥΤΗ ΚΥΔΟΣ ΕΚΑΡΠΙΣΑΤΟ
 ΕΥΖΑΤΟ ΔΑΥΜΑΚΑΡΕΣΣΙΚΑΙ ΕΙΜΕΡΤΗΝ ΠΑΡΑΚΟΙΤΙΝ
 ΤΟΥ ΔΕ ΛΑΧΕΙΝ ΤΟΥ ΜΒΟΥ ΓΗΡΑΟΣ ΕΥΤΕ ΤΥΧΟΙ
 ΧΑΙΡΕ ΓΡΑΦΙΚΕ

"Ηδε πείρος κεύθε· Γραφικῷ δέμας, εἰς μακάρων δὲ
 ψυχὴν βεσπείην ἔθηκε θείῃ πεδίῳ."

Οὐδέκων ἢ πανάριστος· ἐν ἡγάθῃς δὲ πολεῖταις

Πρῶτα φέρων πινυτής, κύδος ἐκαρπίσατο

Εὐζατο δ' αὖ μακάρεσσι· καὶ εἰμέρτην παρὰ κοιτῇ

Τούδε λαχεῖν τύμβου γήρας· εὐτε τύχοι

Χαίρε Γραφικέ.

Vodhená (*Βοδενά*), a town consisting of about 1500 Turkish and 500 Greek families, stands upon the site of the ancient *Egæ* or *Edessa*, celebrated as the burying-place of the kings of *Macedonia*, and their residence before the time of Philip the Great, who transferred the seat of government to *Pella*. The modern town is built upon the crest of a precipitous rock, over which fall several cascades, formed by the separated waters of a river, which three miles above the town, near the village of *Vládova*, falls in a single body over the rocks in a woody gorge of the mountains.

Vodhená stands at the head of a small valley, branching from the N. W. angle of the great Macedonian plain, and seems to occupy the site of the *Acropolis* only of *Egæ*, remnants of the ancient walls being found as well on the edge of the rocks, as in many parts of the vale below, which is now occupied by vineyards and gardens. From its elevated situation, the town commands a noble prospect over the great plains of *Bottia* and *Ampharitis*, extending for fifty miles as far as *Salonika*, and including a view of the lake of *Pella* and the head of the *Thermaic* gulf. On the north rise a ridge of snow-capt mountains, separated only by the vales of *Vládova* and *Vodhená* from the range, which, bounding the great plains to the westward, runs southward to meet *Olympus*. The beauty of the nearer objects around *Vodhená* is not less striking than the sublimity of the more distant. The groves and gardens, both above and below the town, particularly on the latter side, form, together with its cataracts and its precipices, crowned by the picturesque buildings of the town, a great variety of enchanting scenery. There are perhaps few situations in Greece, that exceed *Egæ* in beauty; and the traveller's taste might not be very blameable, who should apply to it the verses of *Horace* in praise of *Tibur*, and prefer it to *Mitylene*, *Athens*, or the *Thessalian Tempe*.

*Me nec tam patiens Lacedæmon,
Nec tam Larissæ percussit campus opimæ,
Quam domus albuncæ resonantis
Et præceps et lucus et uda
Mobilibus pomaria rivis.*

W. M. I

BENTLEY EMENDATIONES INEDITÆ IN ARISTOPHANEM.

No. VI.—[Continued from No. XXV. p. 144.]

IN AVES.

[In Argument, 3. *καλλίων*, lege *καλλιστοράτου*: vid. Argum. 2
[v. Brunckium post Kusterum.]

v. 5. et 7. lege *πιδύμενον*.

11. In Schol. Ald. *γὰρ*; lege *καὶ* [ita Kuster.]

31. In Schol. Benth. legit *Ἰκέστορα γὰρ ὅμως Σέκαν εἰκὸς λαβεῖν*
πληγὰς ἵαν μὴ τοῦστρ' ἔη τὰ πρῶτα.

35. *ἀνιπτάμεθ'* Suid. in *Ἰαφών*: lege *ἀνιπτάμεστ'*.

40. lege *ἄδουσ'* [ita quoque Benth. ad Philemon. Fragm. 101
p. 159.]

41. *σοκων* Suid. in *κράση* — 47. Scal. *οὐμύουον*.

48. Ald. *πέπταται* — 50. lege *ὁ Φόφης* [ita MSS.] — 59. *τί*: fo. *ὀή*.

63. *Ὅττω* 'στὶ δεινὸν ὥς': in Schol. Ald. *ὥτιω* *τι*: lege *HEL*.
ὥτος, τί θεὸν τοῦδε, καλλίον λέγειν. Hic tu, melius est ut dicis
quid nos eum velimus. [B., et Holibius ὁττω.]

90. lege *ἔστ'* [vid. Elmsl. ad Ach. 178. in Anst.]

92. Fo. *πύλην* [male: vid. Porson. ad Orest. 1081.]

110. Ergo *ἡλιαστὰ* non *ἡλιαστὰ*. — 152. *λογοῦμενος* Suid. in *Πρό*.

131. Ald. *τότε γ'*: ut *ποτ'* Suid. in *Μη με ποτ'*: et mox *καλῶ* —
ἐναντίον γὰρ ἡ παροιμία — *κακῶς*. At MSS. Kusteri contra illic
καλῶς, hic *καλῶς*: et sic Schol. hic [necnon ed. Med. Suid.]

149. Ald. *ἀπύοντ'*. — 147. Vet. ed. *ἔθεν* [conce Ald.]

160. Frob. *μήκων* — 164. Ald. *πιδύμ θ'*.

170. *οὔδεν*: fo. *οὐ ὅην*, non *dum*: sed vide Nub. 538. At *οὔδεν*
Suid. in *Τελείας*.

177. Ald. *τί γ'*: 179. Ald. *ὅχι* 'ἐστίν [Frob. *ὀήσων* 'αἰν.]

180. lege *Ἐπ' τόλως*: *τίνα τρώπον*, *HEL*. *ὥσπερ* [ita Kust.]

192. *της* quod deest in Frob. addit Suid. in *Ὡς Ἠρόδοτος* et *Χάρος*
[vid. et 1228. ubi versus idem.]

204. Inter Schol. *καλοῦμεν αὐτοῦς* Ald. recte *καλοῦμεν* pro *κα-*
λίσσομεν: sequitur enim *οἱ δὲ νῶν* [ita Rav.]

210. *Ἰύσον* Suid. in *Ἰύσον* i. e. *Ἀισον* [ab *ἄνω*.]

214. lege *χέρεϊ* [ita Reisk.] — 215. Ald. et Schol. *μὲν καὶ*

228. Suid. in *Ἐποποιὶ* habet *Ἐποποιὶ παὶ ποιοὶ ποικίλ*: unde legen-
lum *Ἐποποιὶ ποικίλ*, &c. ut senarius sit idem ut sequens.

243. *τοτὸβρίξ* et *κικκαβάν* in 262. Suid. in *Ἐπιστολ*.

246. *κάμπτειθ'*: lege *κάπτειθ'* [ita Kust.] Suid. in *Ἐμπίς* habet

λάπτετε· sed Portus λάπτετε emendavit.

255. Fo. δουλιχοῦδ' ἱρουν. Anapesti sunt.

266. εἰς abest a Suid. in 'Ἐπωάζειν.

269. lege οὐκ ἀλλ' : vulgo deest οὐκ. [P. i. e. ni fallor, Poissonus voluit ἄλλ' i. e. ἄλλος pro ἀλλ' teste Tyrwhitto.]

270. lege ἑτέρος δ' ἦτα χούτος [ita MSS.] vid. 282. χούτος ἑτέρος.

277. lege Τίς πότε ἐσθ' [vid. Schol.] — ὄρνις ὀρπιβάτης : ut ὀρπιτύς, ὀροφαιτῶν apud Hesych. [Vulgo ὄρνις, ὀρπιβάτης : at [ὄρνις ultimam productum : vid. 70 [ita Rav. et Br. excepto ὀρπιβάτης.]

282. lege ἑτέρος δ'. EH. οὗτος [at ad hanc tam facit : prope tamen accedit ad ἀλλ' Rav.] — 285. dele ὧς.

292. Ald. non habet ἐπὶ : lege ἐπὶ vel potius ἐ τῶν ἐξέων [ita MSS.]

293. Αὐτῶν hic collem significat non *cristam* : et locus est ex ἀμφιβολίας. Ergo ἢ ἐπὶ τὸν δίαυλον ἦλθον *an collem ceperunt*, ut δίαυλον melius spectarent : Non : sed ut Ceres in montibus degant.

298,9. Ἐπορί τῖβιτ Bentl. — 300. lege HII τίς γὰρ — EH.

302. EH. χούτρη. — 303. EH.

319. Ald. λεπτὸ λογιστὰ — 327. Ald. ὁρμιεῖμ'.

328. στρ. 34' ὀπιστρ. [e Schol.] — 335. dele γ'.

338. lege ἀπουλόμην' [ita Br.]

349. ὁ δέξεται Suid. in *Ἠόλιον*. An legendum ὁ εὖ δέξεται [ut δέξεται est passivum.]

356. Ald. μέντε : lege μένυτε : vid. Schol. [ita Kust.]

359. lege πρὸ σκοτοῦ. [Ita Seager in *Cross. Journ.* N. iv. p. 760.]

363. Suid. in *Εὐλαῖα* et *Πύγχης* habet μέντε [ita Rav.]

367. lege συγγενή Atice [ita Br.] — 370. Fo. Εἴ γε.

376. Ald. μάμης ἂν οὐδὲν — αὐτὸς ἐξηραγκασ-ν lege αὐτὸς Suid. [in 'Ατ' ἐχθρῶν] et mox αὐτὸς σ'.

384. Ald. ἐναντιώμεθα. lege ἐνηντιώμεθα [ita Porson. *Miscell Crit.* p. 35] — 386. lege ἡμῖν.

391. lege ἀντην ὀρώντας. ut Hammer *Id. T.* 15. ἀντην ὀρώντας.

394. lege κατρουγυσμέσθα [ita Dawes.]

419. Fo. τῶν ἐχθρῶν [ita MSS. 2. et Reisk.]

446. Citat Suid. in *Τρυταγί*.

451. στρ. 339. ὀπιστρ. [e Schol.]

454. Fo. παρορᾶτ' : i. e. παρορᾶται.

457. ὄρας lege ὠ' τάν. vid. Antisth. [546. ubi ἦται] vel ἐδ' α. vid. Nub. 325. [ubi Bentl. ἑώραν] et Av. 1572. ἑώρακα

456. φρενὸς ἐν τισι οὐ κεῖται teste Schol. vid. Antisth. 545. [ubi κατὰ inseruit Br. e. conjectura.]

460. Simplicius et rotundius legas : Ἀλλ' εἴδ' ὅτω περ πράγματι αἱ ἡλεις τὴν σὴν γνώμην ἀναπέσας vel πράγματι γ' ἡλεις vel Ἀλλ' εἴδ' ὅτω περ τὴν ἡμετέραν : at τὴν σὴν [tuetur] 628.

163. lege κατακρησθαι. — 164. lege *FII*. [ita MS.]

476. lege *ET*. [ita Br.] — 177. lege *III*. [ita Tyrwhittus.]

480. dele *EH* et lege ὡς [ita Ald.] — 181. lege ἔρχων τῶν ἀνθρώπων.

486. lege *ET*. — 491. lege σκυλοδόψαι [ita Br. post Kuster. ad Plut. 514.]

492. lege Τοῖνοι ἀντασπίδοι ποιοί et ita Suid. [vid. Porson. Praef. Hec. p. 12.]

495. lege Ἀέρι· ἐκθύειον.

496. Ald. καίτι· lege καίτι i. e. καὶ εἶτα. — 499. lege γ' οὖν—πότε.

505. lege τότε γ' οἱ [ita Kuster. in Not.]

507. lege *ET*. ibid. In Schol. ἔλοι. Fo. ὄχλοι [vocem omittit Suid. in Ψωλός.]

515. Fo. ἐπέχων [ῥῥιν ἐστῆκεν ἔχων Tyrwhittus et Rav.] ibid. κεφαλῆς. Fo. χιμῆς.

517. Ald. οὖν ἔνεκα lege οὐνεκα [vid. Porson. ad Hom. Od. I. 199.]

520. lege ἀμυνε τὸν ἐνδὲς· vel τὸν γ'· vel αμυν [ita Br.]

521. dele τις [ut Br.] Suid. in ἀμυτων habet ἔξαπατᾶ τινά.

531. Fo. κοῦδ' αὖν, ἐπειπερ — 534. lege συντρίφαντες· vid. Schol.

538. lege κενεβρείων [ita Br.]

Ibid. Inter Schol. "Locum ex Aristophane [inter Supplem. Fragm. Brunck. 143. Vol. III. p. 170.] Erotianus [citat] Κενεβρεῖα, τὰ νεκρικαῖα κρέα αὐτῶ καλεῖνται, ὡς Ἀριστοφάνης· Οὐκ ἔσθ' ὁ Κενεβρεῖον. ὅταν θύγῃ τι, κόλλει με· lege Οὐκ ἔσθω non edo. Emendandus et castigandus Suidas in Νεβρεῖην et Νεβρέας, hac Babrii citans, Πενεσσα ἀεζῶδι κολέβην δὲ νεβρεῖην ἀάπτει πεποῦσαν ἀρπάσασα λαθραίως. Quid sibi vult istud ἐξ; lege sine dubio κενεβρεῖην. Kusterus non vidit." [Nequ. Tyrwhittus in Dissertat. de Babrio p. 12.]

543. lege παρὰδόντες. — 545. Bentl. addit τινὰ· vid. Antistr. 456.

548. lege εἰκίσα [ob metrum.] — 558. Cantus ἐστυχόσι.

559. ἐπίασι βάλλειν. lege ἐπίασ' ἐπιβάλλειν [ita MS.]

565. ὅ· lege ὅς [ita MSS.]

566. Fo. Ἄρν' (vel οἶν), Ἀφροδίτη θύων—θύσει vel θύου.

567. Ald. νόττη — 570. ἐνὸργχην Suid. in Σέρφος. [ita MS.]

576. Fo. Ἦρην δὲ γ'· vid. Schol. [Rav. δὲ γ'.]

577. Si ἡμῖν, tum loquitur *ET*. [et MSS. ἡμῖν.]

582. lege *ET*. — 590. *ET* ἀλλὰ——εἰς [et MS. εἰς.] ut μία in 592.

594. fonte Πρώτα μὲν αὐτοῖς.

596. lege Ὡστ' οὐκ ἀπολείται ναυκληρῶν. Ald. ὥστ' οὐκ.

601. οὔτοι· lege οἶδε

602. lege ἡδὲ [at] ἰδὲ Suid. in Ὀργης [ita MSS.]

604. lege δάσσημεν· ut in 593. — Ibid. lege παιδάρι' ὄντ' [ita Kust.]

610. lege πέντ' ἀνδρῶν γυνεάς [ita Br.]

611. lege vel πόλυ [cf. Plut. 1150.] vel πολλῶ γε ἀρείτους: et αἰβοῖ erit extra versum, ut alibi. Immo αἰβ' ὥς.

612. lege πρῶτον μὲν γ'.

644. lege HELL. ἀλλὰ ξάνθιον Ἐμοῖ [ita MSS.]

646. ET. μοχ Θρηῖθεν: al. Ἀριῶθεν Schol. [ubi] lege Θρηῖθεν vid. Steph. Byz.

647. lege δεχόμεθα [ita Pl.]

649. Suid. in Ἐπανακροῦσαι habet οὐδ' ἐπανακροῦσαι πάλιν. lege Ἀτὰρ, τὸ εἶναι, οὐδ' ἐπανακροῦσαι πάλιν φέρε' ἴω. φράσον νῦν πῶς ἐγὼ τοι χροῦσάι [ita MSS.] et [quod ad τὸ εἶναι] Vesp. 522. et Pac. 267. [quod ad φέρε' ἴω] Av. 1153. Immo et πῶς Suid. in Ἰῶς ἐγώ.

650. καταγράφοντες ἔστιν Suid. in Πουεργός.

659. Ald. ἀγω——σάου. Suid. τούτους μὲν ἄγ' ὡς μετὰ σου διὰ τοῦτ' Ἀρίστητον ἐ). recte. [modo exprobauiτα σὲ λέγω.]

661. ἐπεί μιν Suid. in Ἐκτελέσας.

686. lege HELL. [i. e. ἡρώς] Clemens Alex. p. 211 = 292. cita ἡρώς ἐστὶν———πρὸς τὴν ἀκρόβητον ἐμὴν γὰρ.

630. lege πρὸς ἄλλους [ita Porson. ad Toup. p. 136.]

690. μινδὲ. O 702 ἐγείναι Suid. in Λαοί.

705. lege καὶ ἐπὶ τῷ γὰρ vel κατ' ἐμὴν δαίμ' vid. Suid. in Ἰῶς τῶς ἔρασι [ita quoque Porsonus Append. Toup. p. 156.]

Ibid. In Schol. "lege, Ἐγὼ εἶπα τὸ ἀσπαστὸν ἐξέτι σέβειν. Season"

715. Ald. π' ἐμοί. lege πρὸς ἐμὸν [ita Kust.] μὲν τ' ἄν [si bene memini.]

718. ἐξ ὅρων. — ἔργα τὰ ἐκείνη. Suid. in Ἰουκων.

729. Suid. in Ὅσον ὅσον habet εἰς πρὸς μαντιλά. in Ὅρων, δὲ μαντιλά.

735. σκατῶν Suid. in Πουεργίαι. et κοίται in Πάλα.

738. lege Μου εἰ

743.4. Sic colloca β'. α'. quoniam et Suid. in Εὐρύκῃς sic habet Δι' ἐμῆς———Haví.

744. ἐξέμενος Suid. in Μεχία. — 77. lege σεμνά τε

764. lege Φρυγίαν: vid. Schol. [ita Kust. et MSS.]

770. τοιάδε et συμμυγή et ἰσχυον, Suid. in Ἀρέκωντα.

778. dele τῶ: et lege φολα τῶ [MS. φολέ τῶ.]

788. lege προγράων [et sic alii, teste Scal.]

790. dele ἄν et lege οὐλότησ' ἄν.

791. Περικλείδης Suid. in Τέλεισσι, Χέλας, et Α-ξητιάν.

Ibid. Inter Schol. "Ald. περικλείδης: sed in textu Πατροκλείδης ut Pollux. v. c. 14. § 191. χέσας, Πατροκλείδης: lege χέσας" [ut interpretes ibi.]—797. Ald. καθέζετο.

799. lege ὥς ὁ Διτρεφῆς: vid. 1449. At Suid. in Πυτιναῖα ποτὶ habet. [vide tamen Porson. Hec. Pref. p. 50 = 56.]

Ibid. Inter Schol. "Iambic.—καὶ ξένον ὕδ' μαντιλόμνον."

805. Frob. οἶδ': Ald. οἶσθ' et Suid. in Ἠτίλον.

Ibid. φ': Suid. in Κῆπος et Ἠτίλον habet ὡς.

807. σὺ δὲ Suid. in [Λήπης ubi et Κομφίω et] Κόψυχος [nechon et Σάφιν ubi tamen κοφίχω.]

808. εἰκάσμεθα Suid. in ταυτί.

810. lege ET. [et sic per totam scenam Bentl.]

813. lege τῶνμ' [ita Bi.]

817. χαμεύνη πόνυ γε κειρίαν γ' ἔχων Suid. in κειρία et Χαμεύνη; male Kusterus, lege sic: id est, οὐδ' ἂν χαμεύνη σπάρτην θείμην ἂν εἰ κειρίαν ἔχοιμι. Sic et Eustath. IX. A. p. 191=145. [Mentem Bentlei non satis intelligo. Certa est Kusteri emendatio.]

819. Citat Suid. in Λαυρόν.

822. lege ἀτεχνῶς σὺ [Bi. σὺ γ' ἀτεχνῶς.]

824. dele τὰ. —Ibid. lege λῆν i. e. ὄνομα [ita Reisk.]

826. Ald. καὶ ὑπερχρόντισαν lege καθυπερ.—[ita Kuster. Suid. Καθυπερχρόντισαν.]

833. dele ΠΕΙ. et lege τίς δαί· vid. 827. [ita MS. et Elmsl. ac Ach. 105. in Auct.]

834. lege ΠΕΙ.—835. Fo. ὁπερ——δεινότητον.

836. Pro ΠΕΙ lege ET.—837. Schol. ὥσθ' ὁ [fid monuit et Beck.]

842. σφρ. 896. ἀντισφρ. [ita Houbius.]

857. lege προβάτιον —858. dele τῶ. [ita Hotib.]—863. dele ΕΠ

871. ἀγροῦ ὀρτυγομήτρα. Paronomasia ab Ὀρτυγίη: vide Commenta. ad Callimach. [H. in Apoll. 58.] Deinde illud quod sequitur [praecedit] parodiae est versus Ὡ Σουινάρατε χαῖρ' ἄναξ Πελασγικέ.

[873. Inter Schol. nihil hic adnotavit Bentl. cujus tamen conjecturam in Callimach. Fragm. 77. Tyrwhittus adscripsit.]

874. Inter Schol. "Post ε θεός addit ὁ Ἀμφίθεος Holsten: ex Harpocrat [V. Σαβῶ.]"

887. Schol. ἐβώλιον [vid. Bent. ad Callim. Περὶ Ὀρνέων.]

893. Ald. τοῦτό γ'.—895. Ald. τουτογί.—896. lege ἄρα.

900. In Schol. pro ἑαυτοῦ "lege ἐνικόν."

905. γένεια καὶ Suid. in Θύματα: et Schol. omittit τ'.

904. lege πετρίνις [ita MSS.]—[907. νέαις ΤΥΡΩΗΙΤΤΥΣ.]

921. lege πίσυρ.—926. ὅλαπερ Suid. in Ἀμαρυγή.

934. Inter Schol. "Ald. καὶ βύσσα. lege λίβυσσα [ita Kust. c Suid. in Σπολάς.]"

954. Fo. τηλεθρίον vel τ' ἤλυθον ἀλαλαί: vid. 1761. [ita Beck.]

958. lege πέφρυγας [ita MSS.]

964. lege hic et in 1021. πῶς Νεζελοκκυγεῖς.

969. Inter Schol. "lege Εἰ τὸ μέσον κτήσαιο [ita volunt Kuster. c Suid. in Εἰ το μέσον et Athen. v. p. 219.]"

989. In Schol. "lege Κόννω," [ita Flor. Chr. ad Vesp. 379.]

991. lege τί δαί σὺ [ita Elmsl. ad Ach. 105.]

998. In Schol. λεῖκωνιες: "lege Κολωνιεύς," [Suid. Λυκωνιεύς.]

[Ibid. χωρίου, qu: χαβρίου: vid. Argument. ΤΥΡΩΗΙΤΤΥΣ.]

1008. Ald. ἀστέρες. lege ἀστέρος [ita Kuster.]

1012. lege *πιθόμενος*: [contra Dawesii regulam de ista vocis hyperdissyllabae.]
 1010. lege *Νεφελοκοκκυγίς τοίσι τῷδε* et 1057. *τοῖς*.
 1060. lege *εὐχαῖς* [ita Br.]
 1062. Scal. *εὐχαῖς* [ita Kust.] lege *εὐαλίστῃς*.
 1065. lege *γυνύσιν*——Ald. *αὐξανόμενα*.
 1066. lege *ἐξεζόμενον*, et 1068. *φθείρουσιν*.
 1072. lege *ἀνηγορεύετο* vel *ἐπαναγορεύεται*: et sic plane Suid. in *Διαγόρας*.
 1073. In Schol. *Μενάνδρος*: ‘lege *Μελάνθιος*’ vid. Athen. [vii. 325. C.] et Schol. Plut. 845.”
 1078. lege *ἀγάγῃ τις* [fortasse e Schol.]
 1081. Suid. *Ἐγχει*, *ἔμβαλε*.—1085. Ald. *ἡμῶν*.
 1095. Bentl. olim deleverat *ἐ*: postea scripsit “*νεῖ τ’ ἐν κοιλίαις ναίω*,” [et sic MSS. excepto τ’.]
 1096. Froh. *ὄφ’ ἐλισσμένης*, Bentl. delet *ὄφ’* et citat Suid. in *Πισισμένης*. [ita Br.]
 1103. lege *εἰ* [Dawes ὅς.]—1105. lege *πρωτα* [ita Kuster.]
 1115. Pro *ἀν μὴ* lege *οὐ*.
 1121. Citat Suid. in *Ἀλφειόν*. [et in *Ἀλλ’ οὐκ οἶ*]
 1131. *ἐκατοντόργιον* Suid. in *Δούρειος*: at *ἐξατοντόργιον* in *Ἐξακοδόμηται*.
 1138. Citat Suid. in *Τύλεις*.
 1147. *ἀν ἐρμυσαίντο*: lege *ἀπορχασαίηντο* [sed vide Bentl. Eq. 659.]
 1163. lege *δρά*. [e Schol.] Suid. *Δρῶ*.
 1157. lege *πελεικώτων* [ita Dawes. et MS.]
 1161. Fo. *πάσχεις* [sed cf.] Pac. 681. [Br. quoque voluit *τάσχεις* collata 1041.]
 1185. Pro *XO*. legit Bentl. *HEL*. et delet *ATT*. in 1186. [ita Br.]
 1187. στρ. 1262. *ἀντιστρ.* [ita Hotibius.]
 1196. *ὠνής* Suid. in *Πειράσιος*.
 1208. lege *τούτῳ* [ita Kust. et MSS.]—1217. Ald. *οὕτως*.
 1229. *σὺ* abest ab Ald. lege *φράσον ὃ δὲ μοι*.
 1239. *δειλὰς* Suid. in *Μάκελλα*: at *δεινὰς* in *Μῶρα*.
 1241. Habet *περὶ πύχας* et mox delet *σοῦ* Suid. in *Διγνός*.
 1242. lege *καταθαλάσῃ* [male: vid. Dawes.]
 1243. Inter Schol. *ἀναζητημάτων*: lege *ἀναξιμάτων* [sic Kust.]
 1253. lege *σοῦ δ’*.
 Ibid. *διακόρου*——et τὰ σκέλη Suid. in *Διμήριον*.
 1256. lege *στύομαι*: ut Suid. in *Τριέμβολον* [ita Kust. in Notis.]
 1258. In Schol. “lege *ἀράς ἐπάταξα*” [et. Aristoph. Eq. 1127.]
 1259. lege *ἡ μὴν σε παύσει* [recte vid. Nub. 863. *Ἡ μὴν σὺ*
 et 1244. *Ἡ μὴν σὺ τούτων τῷ χρόνῳ δώσεις δίκην*.]
 1264. γε delet Suid. in *Ἀποκεκλήκαμεν* [ita MSS.]
 1281. Ald. *πάντες*: lege *ἅπαντες* [ita Kuster.]

1283. Suid. Σουρτα-ἑρρορον una voce, recte.

Ibid. Inter Schol. ad εἰς ἵεται adscriptit Bentl. "Falsum: vid. Lys. 990."

1285. lege φιλοκλ-ει [ita MSS.] 1287. lege ὁμοις.

1297. lege Σουρακοσίη [ita Porson. Miscell. Crit. p. 55.]

Ibid. In Schol. sic legit Bentl. Σουρακοσίης ὁ ἦκεν ἑνὶ ἀν' ἀγῆ Τῶν κοινῶν τοῖσιν ἐπὶ τῶν τειχέων. Ἀναβάς γὰρ ἐπὶ τὸ βῆμα ὁλακται περιτρίχων [ita fere Porsonus l. c.]

1298. καλεῖται Suid. in Ἱου-.

Ibid. lege ΗΕΙ. Καὶ γὰρ ἦκεν αὐτῷ [ita Schol.] Suid. Ἱαει.

1299. Ἐπὶ στυφοκόμπου. Ex corrupta hac lectione nunc habemus Στυφοκόμπους apud Hesych. Polluc. Etymol. et Suid. Nullum alium auctorem laudant. Etymol. vero non prior ille et vetustus sed in 2do edit. interpolatus. lege πὶ ὀρυγγοκόμετον in Schol. e Suid. et Polluc. pro Ὄρυγγοκόμετον. [et sane Dionysius ὁ Ζαπυροῦς legebat Ἐπὶ ὀρυγγοκόμετον. teste Schol. Etym. Midias fuit ὀρυγγοκόμετος vid. Plato Alibad. p. 291. 28. B. s. 2. emendatuma ope Athenaei x. p. 536. D. a Schweighausero post Kusterum ad Suid. in Ὄρυγγοκόμετος.]

Ibid. Inter Schol. ad Μεταχρήσις scripsit Bentl. "to. θεμελίσις: vid. Schol. ad 923" mox pro συκοφαντία legit συκοφαντίας.

1313. σιρ. 1325. ὀντιστε. [ita Porson. Hec. 1169. et Houbius.]

1314. lege καλοῖ [ita MSS. vid. Porson. l. c.]

1326. Scal. ἐξέρμ- 1328. lege ἐπὶ τῆ [ita Porson. l. c.]

1335. Scal. οὐτοι [ita MSS.]—1340. lege φευδαγγαλῆσιν.

1372. In Schol. ad Ἀνακρέοντος adscriptit Bentl. "Hephæst. p. 30."

1377. lege τ-είων [ita MSS.]—1378. Vid. Athen. sic. p. 554.

1384. lege ἀναπτάρμενις [ita MS.]

1387. lege ΚΙ. κρέμνεται—ἑμῶν ex Ald. [ita Kuster.]

1392. Inter Schol. adscriptit Bentl. "Suid. Διθυράμβων νόον."

1403. In Schol. Δήμερχος: "lege Δικαίερχος" [ita Kust.]

1407. Fo. καταγελων.

1410. Inter Schol. "Lege γ' ἄρ' ὀπὶ περάτων" [quae conjectura praestat Blomfieldiana in Museo Critico, N. iv. p. 430.]

1426. ὅπαί: cf. Ach 909.

1432. Suid. in Ἐπίτω βιβλὶ σκάπτειν: quod male praefert Kusterus: sed in Οὐκ ἐπίσταμαι βιβλὶ σκάπτειν: ubi Kusterus tacet.

Ibid. Schol. corrigit Bentl. e Schol. ad Vesp. 953.

1442. lege γέ μου Suid. τέ μου in Διιτρέφης: et τέ με in Πυτιναῖα.

[1455. Pro ἐγκεικληκῶς voluit, ut opinor, Bentl. ἐγκεκυκλήκῶς: vid. Vesp. 1466. ubi Scal. e Schol. emendavit εἰσκεκύκληκεν pro εἰσκέκληκεν.]

1463. Inter Schol. pro Ἀριστοφάνης legit Bentl. Ἀριστοτέλης: [ex Hesych. V. Κερκυραία]

1467. ἀπολούμενος Suid. in Οὐκ ἀπολιβάζεις : et οὖν ὃ κούκτιτ' ἀπολούμενος in Ἀπολιβάζεις.
1470. στρ. 1482. ἀντιστρ. [ita Ald.]
1471. lege θαύμ-αστά γ' ἐπετόμοσθι vel —μοστ' ἀπεπτόμεσθι.
1477. δεινόν Suid. in Ἐκτοπον.
1478. τοῦτοι μὲν οὖν Suid. in l. c. : lege τοῦτοι τοῦ μὲν [ita Porson]
- Miscell. Crit. p. 29, diu ante Fionll. ad Herod. Attic. p. 58.]
- 1480, 1. Uno versu : vide Schol. et alibi.
1484. λύχναν ἐσθία Parodia e Σχολίων : φημία [c. Schol.]
1490. ἐντύχμι et ἔρωι Suid. in Ὁρῶσ τε : lege ἔρωι. [Pierseon. ad Mar. p. 177. ἔρωι]
1495. lege ἐστ' [at ἔα est monosyllabum.]
1497. dele τὸν [sic MSS | vel Δι' : vid. Ran. 1121]
1498. ὦρα Suid. in Πηνία.
1500. Frob. βούλητος MS. βούλυτος [quis sit ille MS. nescio]
1503. In Schol. ἐκακλόβημα. MS. ἐκακλόβημα [ita legitur in Schol. φησὶν ἐκακλόβημα]
1504. MS. ὦ φίλε [ita Kust.]
1506. ὀλέσας. MS. ὀλέσαι lege ὀλέσαι μ' [ita Beck.]
1508. σκιάδιον Suid. in Τρόφι
1520. Inter Schol. ἀνύπερον MS. 1528. lege τὸν Τριβυλλοί.
1548. Suid. Τίτων ἢ οὐκ ἔστιν. Althida ad h. l. Male Kusterus mutavit in κατάραις.
1551. Froben. εἴρεον τῆρα lege εἴρεον γ' αἰετοῦ τῆρα. et sic Schol. Ald. Καὶ τὸν εἴρεον γ' αἰετοῦ τῆρα] [sic MSS.]
1552. στρ. 1693. ἀντιστρ.
- Ibid. lege Σκιάδιον Suid. εἰς in Φυχάγωγε [ita Hermann. de Metri. p. 112.]
1556. Frob. ἦ : lege ἦ ut Suid. in Ηισόνορα
1560. lege Οὐδύσσος et mox ἀνελθ' [ita Pottolous.]
- 1562, 3. Uno versu.
1562. An legendum πρὸς τὸ λαίγμα. Hesych. λαίγματα, πέρματα ἱέρα, ἀπάργμοσα. Photius in Lex. λαίγματα, ἱέρα ἀπάργματα. sic in sua serie.
1568. Inter Schol. "Cas. [ad Athen. vii. p. 327. E.] Πύλλαις—πλυντήραις—αἰκίας et Σπρέτις" ["Casaub. αἰτίας vel αἰκίας : recte nam αἰτίας est moribus. Athen. vii. p. 384." E folio ad calcem libri.]
1589. lege ὀρθοῖα λίπαρ' εἶναι. [ita Elmisl. ad Ach. 93.]
1613. Ald. omittit σό. lege ταυταγλ' : vid. 171. 446.
1614. Suid. Βαβακατρεῦ.
1615. Fo. σιναιεῖ : [mox legit Benth.] ΠΕΙ. ἔτερον [sed in margine] lege ΗΡ. ut infra.
1619. lege ἀποδιδῶ μισητία. Suid. μισητίαις in Μενετοί.
- Ibid. Inter Schol. "lege περὶ σφυρὸν deletο και" [ita Kust.]
1626. lege ἔγωγε et dele γ' [ita fere MSS.]

1629. lege εἴ τι. vid. Lys. 167. [ita Dawes.]
 1648. Ald. ἀκαρῆ ut alibi [Vesp. 699.]
 1647. Inter Schol. "lege εὐρημένη" [ita Porson. Advers. p. 283.]
 1660. Citat Suid. in Ἀγχιστεία.
 1670. Ald. σίτιαν. fo. αἰκίαν. vid. Schol. [ita Kust. et MSS.] sic
 συμβέχον βούπιν 1169 et alibi σκύτη βλάπτει [Vesp. 641.]
 1672. Fo. ἀρνίθων τε.
 1678. lege λέγει ut his [scil. in 1679 et 1682.]
 1680. lege βαβάζειν vel βαβάζει γ' [Russk. βαβακίζει γ' et confect
 Βαβαζειν Hesych.]
 1687. lege ἄρα [ita Br.]—1692. ἀλλὰ γαυικήν : lege γαμήλιον.
 1693. Inter Schol. Κλεψύδρα ἀρήνη ἐν Ἀργεῖ. lege ἄσπεϊ.
 1712. ὁσμὴ : ita quidem Suid. in Ὀσμῇ. Sed quomodo ἀνανό-
 μαστος innumera bilis ? quomodo ὁσμὴ est θέαμα ? Lege sine dubio
 Πομπή [at confer Aisch. Prom. 115. ὁμὰ προσέπτα μ' ἀφεγγής.]
 Ibid. Scal. κύκλω. at κύκλιν Suid. et ὁ Αὔραι διαπνέουσι. sed vide
 in Διαπνέουσι.
 1715. Frob. θαῖς. Ald. θαῖς [ita Kust.]
 1727. lege ὁμεναίης νομφιδίσι δέχουσι.
 1730. lege Ἥρα—Ολυμπία [ita Russk. aliique.]
 1733. lege ζυνεκείμισαν [ita Dawes. aliique.]
 1738. Citat Suid. in Πάροχος.—1743. Citat Suid. in Ἀθονίας.
 1761. Fo. Παίαν : vid. Lys. 1293.
 In folio ad calcem libri scripsit Bentl.
 "Erotyanum in Lexico Βλακεύειν—οὐ μέμνηται Ἀριστοφάνης ἐν
 Ὀρνισι—quare locum." [Immo respexit Lexicographus ad v. 1313.
 βλακικῶς.]

IN CONCIONANTIS.

2. Faber εὐσκότοισιν. Scal. ἐξησκημένον : lege εὐσκότοισιν [ut
 vulgo] ἐξηστημένον [ita Palmer.]
 10. Scal. λορδουμένων ut Suid. in Λορδουμένων.
 13. Fab. ἀφύαν : recte : vid. Thesm. 223.
 14. Scal. Βαρχίου at βαρχίου Suid. in Στρά.
 17. Lege συνίσσει [ita Bisetus.]
 23. Scal. ἐγκαλιζομένης [ita Br.] vid. 98. lege κήγκαθ—vel δειν—
 κάγκαθιζομένης : vid. Hesych. et Etymol. Ἀγαθιζομένη.
 26. Ald. θαιμάτια, vid. 75. et 275.
 31. lege προσιουσῶν [ita Faber.]
 34. lege θρυγανῶσα ex Hesych. Suid. Τρυγονῶσα.
 36. Suid. Κνῦμα : vid. Thesm. 488. [ita MSS.] κνῦμα Gry. [De
 illa editione vid. ad Thesm. 2.]
 45. ἡμῶν Ald. Gry. et Suid. in Χοᾷ.—46. lege Ἀλλ. Γύ. [ita Br.]

64. Ald. φικιδωρίπου.—53. Ald. πάρεστ'.
65. Suid. Ἐμπλημένος : at πεπλησμένους in Τριχίαις : et sic Schol. ad Equit. 659. At vid. Vesp. 422. [et 1122.]
67. Faber. προσφερές : recte.—70. lege καλόν γ' [ita Rav.]
79. ἐπιτήδεις scil. ὁ Λάμιος : male Faber. ad σκύταλον refert.
80. Eriob. τύχη. Ald. Gry. τύχοι [ita Kuster.]
97. Ald. et Edd. Vet. τό. lege τὸν ut Suid. in Φορμίσιος.
102. τὸν Πατριόμου Suid. in Ἀγύρῃος : at recte Πελοπίου in Περικλέους.
103. κρατταί : latet forte obscenum. Theocrit. Id. 11. 143. Ἐπράχλη τὰ μεγαίτα καὶ ἐς πόδον.
105. lege τουτί γ. [sed vid. Elmsl. ad Ach. 108. in Auct.]
106. Gry. τισὶν γ. : et sic Schol. recte : male Faber.
109. Inter Schol. "lege ὁκ' ἀργύριον ἤ."
129. Faber. πόριθ' : [et Ach. 14.] μὲν ληρών Suid. in Ἀριστείδης.
130. Faber. μεθύοντων. [ita Br. tacite] et sic Suid. in Περικλέους.
141. Gry. τισαῦτ' Ald. τοιαῦτ'.
144. Eriob. κάθηξ' : Ald. κάθιξ' : [sed] vid. 169. κάθησ'.
161. lege ἐκκλησιάσουσ' [ita Kust. in Not.] μὲν οὐδ' ἂν προβαίη : τὸν ἑσπέρην πόδα — ταῦτ' Suid. in Ἀκριβαλῆσται : ubi Kusterius οὐ προβαίη ἂν — sed nos rectius οὐδ' [cum Suida.]
167. μὰ Δι' οὐκ Ἐπίγονόν γ' ἐκείνον ἄνδρα νομιστέον ἀλλὰ γυναῖκα ex sententia est. Male Faber. [quocum tamen facit Br.]
- Ibid. Ald. εἴ τι βλέψασα [unde firmatum aliquatenus conjectura Elmslei ad Ach. 178. in Auct.]
173. Citat Suid. in Μέτα.—178. Ald. et Gry. γίγνεται.
180. Ald. θυταρέτως [Suid. ut editum in Δυσσερεστοδόμενος.]
190. lege ἄμυσσας.
195. lege δὴ δ' [ita Br. e. MSS.] : vid. 315. et 822. [et Elmsl. ad Ach. 10.]
202. lege ὥστίζεται vel ὥθίζεται : vid. 300.—204. lege ὦ νήρ.
215. πρεῖτα μιῆρια Suid. in Βάπτουσι.
234. Faber. ἐπιθυμήσουσιν [et sic Rav.] : at Scal. inserit μάλ' [et sic Br.]
239. lege γ' ἄν.—240. Ald. διείξετε. Gry. διάξετε.
243. lege Πνυκί [ita MSS.]
244. lege vel ἀκούσας vel ἀκούσας ut Gry.
246. Benth. olim voluit στρεῖτήγιδ' : at postea nihil mutandum vidit ob 489. 496. et 722.
255. lege μὲν ἂν εἶπον Suid. in Τούτῳ habet μὲν εἶπω.
276. lege ἐπαναβάλεσθε [sic Toup. ad Suid. 1. p. 186.]
281. lege Πνύκ' et 283. πνύκα ut Suid. in Ἐπαποτρέχειν.
282. lege σπιεύσας [ita MS.]
283. ὀρθοίς Suid. in Ἐπαποτρέχειν [et sic Porson. ad Hec

284. Scal. πάσπαλον: sed potius πασπάλην [ita Faber e. Bi collato Vesp. 91. at editum habet] Suid. in Πάσπαλον.

287. ὁ γὰρ κίνδυνος Suid. in Ἐξουσίῃ.

288. Faber ἐνδύμεναι: vid. 8. 12.

289. στρ. 300. ἀντιστρ. [ita Dawes.]

290. Faber ὅς: ut Suid. in Κεκονιαμένοι: [et MSS.]

Ibid. οὗς Suid. in Πρῶ.

291. ἦκει Suid. in Κεκονιαμένοι.

292. Pro στέρων quod agnoscat Suid. in Πατριμῶν legimus βλέπων ὑπὸ τριμῶν κἀν-εὐγών σκληροτάτην: sic alibi κρομμυροξυρεγνύας [Pac. 518.]

293. lege Νηριτιμίδα [ita Br.]

294. lege σαιτεῖ προσέχων νόον cum Fabio et σαιτεῖ Suid. in Παραχορδαίς. (sic) recte.

299. Ald. Gry. χρῆν μ' — 301. ἐλθόντ' — lege ἰκοντ'.

307. κῶ: lege ἐν — α καὶ

315. Faber ἥδη 'κείνο. lege ὅτ: τῆς ἐκαστῆς ἀπορίας: vid. 822. [ita MSS.]

321. Ald. γυναιχ' — 329. Citat Suid. in Τί τοῦτο

332. Ald. κροκόπινον: lege κροκότιόν γ': mox Fab. ἀντιόχου vid. 341.

344. Faber ἔγωγ: [et Br. tacite.] — 345. Ald. ἔτυχ-ν, Gry. ἔτυχον.

352. dele τὴν [ita Br. e MSS.]

354. lege νῦν [ita Kust. in Not. et MS.] — 363. Ald. ἂν οὖν.

364. lege τῶν κατὰ πρωκτὸν [ita MS.] ut Plato διασκαλῆς των κατὰ μουσικήν.

366. Ἀντιθέη Suid. in Ηρωκτὸς [et Χεζητιάων: et sic MSS. vid. Elmsl. in Quarterly Rev. N. xv. p. 413. ad Suppl. 928.]

368. Ald. βουλέπω, Suid. [bis] βουλέται.

374. Ald. τριβώνιον [et sic MSS. at χιτώνιον Junt.]

377. dele τὸν [ita MSS. mox] lege B.1. ὄρθριον et XP. Καὶ δῆ.

381. Ald. νῦν. Gry. νῆ Δρ.

382. lege B.1. — ἦλλες. XP. ὥστ' [si bene memini.]

384. Alf. Gry. οὐδέπωποι: mox lege ἦλθ' [ita MS.]

385. lege ut Suid. Σκυτοτόμοις, [et sic Faber.] vel σκυτομαί: mox Ald. ἡκάζομεν.

387. Ald. λευκοπληθὲς [λευκοπληθὲς Suid. in 'Οὐ γὰρ]

398. Citat Suid. in Πατριμῶν: 3. 1. 411. in Δημότικα [ubi exstat] σωτηρίας δεόμενον at δε — σ. 1. in Τετραστατήριον.

402. Faber. ὅς [ita MSS.]: et in 116. τραπή: ut Suid. in Κναφεύς.

417. ἂν ὑμῶν οὐδένα βλάψαι Suid. in Κναφεύς: ut editum in Τετραστατήριον.

420. "Ἐς τῶν σκυλοεψων. Ita Aldi editio et Suid. in Σκυλα. Legitur καὶ σκύτος ἀμφιδόρον in Ἀμφιδώρον Ἀχαΐην et Ἀχαΐην: quod

τα τamen ex integro Epigrammate recte dedisti in *Θίσις* [ubi] dixeram *Τὸ σκύλος ἀγρίης*: sed postea incidi in Suida locum *Ἰγρέα Τὸ σκύτος ἀγρίης εἵνεκα τῆς πλατάνου.* Haec sunt ex Addend. Epist. Prior.

Ibid. Faber. ἀποκλείς. Suid. in Ἀλφिताμοιβός, habet ἀποκλίνῃ, τὴν θύραν.

126. Inter Schol. ad *Ναυσικύου* — ἀλφिताμοιβός, adscripsit Bentl. "Xenophon. Ἀπομνήμ. lib. 2." [p. 410. H. Steph.]

128. lege ἀντίθεσ' [vid. Edm. ad Ach. 178. in Auct.]

138. Frob. κλέπτειν [ideoque mox συνοφανεῖν voluit Bentl. ut Ald. κλέπτει] — 140. ἀλλως Ald. et Gry.

141. Ald. γυναικα ὁ εἴη πρᾶγμα ἵνα Suid. in *Ναυσικύου*, ut editum.

142. Faber. κούτε τὰ πόρρητ' : et sic Gry.

147. χρυσίον, Suid. in *Συμβαλεῖν*, ad χρυσίον.

153. dele τε [ita MS.]

161. Citat Suid. in Ἀστυνακτί. — 168. Ald. et Gry. κινεῖν.

168. Post h. v. inseruit Bentl. e Gry.

B. 1. "Ἰσταν οὐ δύσανται AP. οὐ δέ γ' ἰθὺς Δία | Δρᾶ ταύτ' ὅς ἀιστῆς τ' καὶ νινχ' ὅμα

172. Faber. μινύττ', sed lege ἡ μύρα: Suid. in *Γεραίτερος* et *Μῶρα* habet χ' ἡ μύρα.

173. Vid. Sub. 591. — 182. Ald. χαρῶς : lege δέ γ' vel δ' ἀντ'.

185. Καὶ lege οὐ : et cum Fabio τᾶνσι καὶ τὸ κλέλειται. [ita Rav.] — 188. Suid. εἶμεν.

193. sic dividit Bentl. Ὑμῶν — πτη | ἢ ἄλ' — σαια, | ἢ ἄλ' — γνη | Παῖα - - - ρρη | Παλ - - - σαια - - - ἡσθα. [et sic Rav.]

194. Citat Suid. in *Παραβλέποντα*, et 507. in *Παραπύσατα*.

509. Frob. ὁθ' περ : dele περ. [ita Kust.] mox Ald. ᾧ ἐνέγκαι.

510. lege καίται δ' ἤδη vel δὴ τοι [Br. ἤδη καίται]

512. Ald. ἐσυμῆκσ' [ita Suid. in voce ipsa.]

514. lege χρήσωμαι [ita Br. tacite] — 523. lege μὲν [ita Rav.]

532. an ἐπιβαλοῦθα [ita Kust. in Not. et MSS.]

533, 4. Citat Suid. in *Ἰλιχον*.

536. Frob. ἵνα λεαίνοιμι : lege ἢ ἐλεαίνοιμι B. [fortasse ed. B Junta: sed vid. ad 919.] vid. Suid. Ἰλεαίνοιμι : qui ita legit [et sic Kuster. in textu.]

539. dele καὶ [et sic Rav.] : Ald. καὶ κατίσχ' ἢ Gry. καὶ σὲ χ' [ut MSS.]

546. Ald. ἔσθ' ἔγωγ' ὥχόμην : lege ἐφ' ἢν ἐγὼ ὥχόμην [ita Rav.] B. et Gry. ἐφ' ἢν [De isto B. vid. ad 536.]

550. Frob. κάθισο. Scal. κάθησο [ita Kust.]

577. lege ἀλλὰ πετίσθαι vid. Lys. 55. [et 321. τίτου sed ἄπτισθαι stare potest; nam] Faber. τῆς διανοίας. recte.

593. Gry. τόνδ' οὐδ' [ita B. Junt. et MS.]

591. lege μου [ita Faber. et MS.]

592. [ut est Kusteri.] lege γὰρ vel οὖν.

599. lege B.1. κἂν μὴ καταλή. PP. ψευδορκήσει.

601. lege οὕδ' [ita Faber. et Br.]

607. lege βούληται σκαλαβῦραι omisso τοῦτον et sic Suid. in Σκαλαβῦραι.

608. Ald. et Gry. ἀφελῶν : ab ἀρελῆς.—615. lege συνῶμεν.

617. H. v. post ἐρεῖδειν inseruit Bentl. et ad eam libi scripsit, "Illum ordinem versuum seiva et lege, οὐχὶ μαχοῦνται : HP. περὶ τοῦ ; B.1. περὶ σοῦ. PP. καὶ σοὶ τὸ τοιοῦτον ὑπάρξει. ubi περὶ σοῦ intellige seivum muliebrem : ut σοὶ in 199."

619. lege ὑμέτερον [ita B. Junt.] Ald. [evim] delet HP. et B.1. in 620.—621. lege ἐπὶ τοὺς δέ.

626. Frob. Λυσιστράτους. Ald. Λυσικράτους : recte [ita Suid. in Λυσικράτης.—627. lege γ' ἢ [ita Br. et Suid. in Καταχρήνη.]

629. Forte propria nomina sub illis latent, "Ὅταν Ἐμβάδα γ' εἴπῃ Πρῆτερς.

632. lege γὰρ ἅπαντες [ita Faber.]

639. Faber. μὴ τὸν ἑαυτοῦ. male.

644. lege τ' αἶ.—646. lege ἄρ' ἐπεπόνθειν. vel—δη. Attice [vid Porson. ad Med. 863.]

648. lege λιπαρῶ [Rav. et MS. λιπαρὸν] χωρεῖν : ut alibi [scil. Plut. 616.] λιπαρὸς χωρεῖν ἐκ βαλανείου.

Ibid. Inter Schol. "Casaub. ad Athen. vi. c. 10. [emendat :] licet Suidas [in Δεκάπους] ut in vulgatis.

651. lege δίκην τω.—653. δὲ abest ab Ald. lege vel γε vel γ' ὑπόστους.

654. lege AN. [voluit fortasse. XO. cui. Rav. tribuit Nη τῶν Δήμητρ' εὐ γε διδάσκεις : ubi Bentl. adscripsit AN. sed vid. 720.]

Ibid. Ald. et Gry. PP. του.—657. B.1. delent Ald. Gry.

659. Ald. Gry. κλέπτοντες : alii τύπτοντες : lege ληφθέντες.

662. lege οὐδεὶς οὕτως [ita Br.]

663. πῶς γὰρ κλέψαι μετὸν αὐτῶ Suid. in Μετόν.

664. lege AN. οὐκ ἦν.—665. PP. οὐδ' ἦν.

676. Gry. γε. Ald. τε [male. vid. Porson. Advers. p. 33.]

680. στοὰν Suid. in Κληρώσω. [sed vid. Elmsl. ad Ach. 548.]

683. lege B.1. ἵνα κάπτωσιν ; PP. μὰ Δι' ἀλλ' ἵν' ἐκεῖ δειπνώσιν. B.1. ὅτῳ [ita Br.]

Ibid. Ald. et Suid. κάμπτωσ' : Gry. κάπτωσι. mox Suid. οὕτω—ἐξελῶσιν ἅπαντες.

685. Ald. Gry. et Suid. ἐστὶ.—689. Citat Suid. in Προσπίπτουσαι.

697. lege τοῖς εὐπρεπέσιν δ' [ita Porson. Miscell. Crit. p. 38.]

704. lege προθύροισι [ita MSS.]

706. lege νῦν vel γ' ἄρ'. [Br. τ' ἄρ' sed βαδιστέον γ' ἄρ' in Ran. 669.]—714. lege τουτογι [ita Koen. ad Gregor. p. 56.]

719. lege κλάτωνάκη, τὸν : citat Suid. in Κατωνάκης.

730. lege *AN*. i. e. maritus *Praxagoræ*: vid. 516. [ubi *Frob.* IV sed *Kuster B.1*]
730. lege *οὐδ' αὖτως* vel *οὐ γὰρ ἤ* vel *οὐ γὰρ οὖν*.
732. *Faber*. *ἦ ἢ* [ita *MS.*] *Suid.* in "*Ἰστω* ut editum.
736. Citat *Suid.* ἀπὸ τῶν νεκρῶν in "*Ἰωρία*.
738. lege *Κόμισι, καὶ θάλλους καθίστη* [ita *Scal.*]—741. *Ald.* *AN*.
742. *Scal.* *ἢ Δι' ἔσομαι*. *Gry.* ἀνὴρ ἔσομαι [ita *MS.* E nota *Bianckii* patet edit. *Gry.* aut ignotam illi fuisse aut neglectam.]
742. γ' ἐκτεμνέας *B.* [vid. ad 536.]—743. fo. οὐδέπω ἄλλῳ.
746. In *Frob.* οὕτως abest. Supplet *Bentl.* e *Suid.* in *ὁδὸν πρὸς τὸ*, [ita olim *Bisetus*]—751. *Gry.* et *Scal.* οὕτω.
752. Inter Schol. "lege *πιτρασκόμενα*"
771. In *Frob.* deest σ': id reposuit *Bentl.* ex *Ald.* *Gry.* quæ *μοχ* ἐπιτίθεισι γάρ.
775. *Gry.* *τὰ γόλαματα*: deest in *Ald.*—781. *Ald.* *τί θρά.*
787. *Ald.* *οὐκ ἔσεν*: lege *διέχεεν* [ita *Kust.* in not.]
789. *Frob.* *μ' ὄχλημα*: legi *μὲν ὄχλημα* vel *αὐτὸ σγῆμα*.
805. *Faber*: *ἑστῶσι AN* *et* *ΦF.* *πλεῖον* *Gry.* *πλεῖον*.
806. dele *AN*.—807. adscribe *AN.* et lege *ΦΕΙ. τί* [ita omnia in *Kust.*]
813. *Ald.* *γλ' αὐτα*.—818. *Ald.* *AN.* lege *ΦF.* [ita *Kust.*] *μοχ* *εἰς* deest in *Frob.* non *Gry.*
820. *Scal.* *ἑπὶ οὐκ* [ita *MSS.*]
822. lege *ἢ δ'*: vid. 195 et 315. [ita *Br.*]
823. *Scal.* *ἢ ἔσεν*.—825. lege *AN* [ita *Kust.*]—826. *Gry.* *ΦΕΙ.* *εἰ*, [ita *Kust.*]
828. *Scal.* *σὺ* [ita *Br.* e *MS.* et *Suid.* in "*Ἰστω*].
837. *Scal.* *-στᾶσ'* [ita *Rav.*] et *φρόν-ται* in 841 [ita *Br.*]
841. Citat *Suid.* in *Σμορί*.—844. lege *καχλαῖαι* vel *καχλάζαι*.
846. *δ* deest in *Ald.* supplet *Bentl.*
850. Pro *KH.* legit *Bentl.* *AN.* hic et in sequentibus.
852. lege *πρὶν γ' εἶν* [ita *MS.*] *Ald.* *ἀπενήκα*—et *τηνία*:
855. *Ald.* *ὅπως*: lege *ἕως* [ita *Kust.*]
864. Vice: *O. M.* legit *Bentl.* *ΦΕ.*
871. *Ald.* *μελητέον*: lege *μελλητέον* [ita *Kust.*]
881. Distingue post *τρογγύσεν*, [vid. *Vesp.* 632.]
885. *Faber.* *κάποχώρασεν* [ita *Br.*]
888. 900. Hos dimetros facit *Bentl.*, exceptis 893, 4. *μᾶλλον* *ἢ γὰρ* | *τὸν φίλον ᾧ ἐυνείην*: et *μοχ* in 893. ubi legit *ἐπὶ νῆα* | *εν*—*λ-ζαι* | *κάντέτριψαι* | *τῶ—μα*.
899. *Faber* deducit a *παραλέχομαι*: non *παραλέγομαι*.
901. *Scal.* *τρίμμα*.—909. *Ald.* *ἄλλη*. lege *ἄλλη* [ita *Kust.*]
911. *Scal.* *ὀρθραγοράν*—*Faber.* *οὕτως* 916. *Scal.* *ὑπερπᾶσαι*.
919. *παράκυφθ'* *Faber* *παράκυφθ'* *B.* [non *Bern.* *Junt.* si fides sit *Bianckio*.]

921. Totum versum NE. tribuit Benth. et legit καὶ νῦν γ' [et sic Tyrwhitt.]

923, 4, 5. lege ἡλλὰ τί, 'H' ἄρχουσα—IP. τί μοί—NE. σὺ δὲ [ita Br.] mox Suid. "Ἀρχουσα.

933. μέτρα τῶν σι λίων [vid. Hermann. de Metr. p. 116.]

934. ἀναπισσεται Suid. in 'Ανάσσειν.—946. dele NE. [sic Br.]

947. στρ. 941. ὀντισσε. Lehrs.

949. lege εὐφρόνη [ita MS.]—Faber ἴσιν.

957. Φο. φλιαν: [sed] vid. 947.—958. dele τί.

960. Ald. et Gry. τήνδ' [immo Ald. εἰν. ἐγείνην, sic.] Frob. τόνδ' [at Kust. τήνδ'.]

964. με Suid. in 'Ἀσπάζον [ita MS.]

965. Ald. χρυσολαίλαμον: alb.—ἄλιν Suid. αὐλιν in Δαιολόγ- χειρ et Θρύψις. Iulianus Epist. 18. ἴνα σὲ τε μέλημα ταύμων, ἄς φησὶν Σαπφώ, περιπτύξομαι.

966. Suid. in Θρύψις et Χαρίτων habet θρύμμα. recte, etsi uget Kusterus. [atqui probat Kust. in Not.]

972. οὐ βινούθ' lege Σέβινον: illam Selmann, qui τῶ ὄγμῳ 'Αναφλόστις erat. Vid. Ran. 430. Σέβινον ὅστις ἔστιν 'Αναφλόστις.

980. lege οὐδ' ἐδείπνεις.

981. lege οἶδ' οἶδ' [et. 990. ubi οἶδ' bis Ald.]

985. Ald. πρὸς γε.—986. lege μέλ' ὀβρώω [ita Br.]

995. γράδιον Suid. in 'Εξόν et Κρεάγχα [sic semper Benth.]

997. lege ὦ τάν.—1016. Frob. ἐλθόντες: lege ἐλθόν τις ut Gry.

1019. Faber. ἀλλὰ κλέξ' σιν.—1025. Aln καθαρῶ.

1027. Faber. ἤνπερ οἶε γ': lege ἤνπερ γ' ut uirgine [in Pat. 616: mox Gry. κρηίων [quam suam vocat conjecturam Brunckius] lege κρηίων.

1035. Faber. λόγον.—1047. Frob. τῆς. Scal. τῆσ' [ita Kust.]

1048. Gry. ἔλκει σ' [ita MS. et B. Junt.]

1049. Ald. ἡμφισμένην.—1055. lege πλέων γ'. sine γ' Ald. [mox Kust.]—1059. Ald. εἴ τις.

1065. Ald. νεκρῶν: lege πλειόνων. vid. Suid. Πλειόνων [ita Canter.]

1071. Ald. ἡμῶν: lege ὑμῶν [ita Kust.]

1079.—ἴτε Suid. in Πορθμῶν.

1081. Ald. κακόνου: Quidam κακόνου, Hesych. Κακινόνου.

1084. Citat Suid. in Βυλβός.

1088. Ald. ἐν. Gry. ἐνί.—1089. Aln. βούλχ. lege βούλχ γ' [ita Kust. vid. 973. ubi Benth. βούλχ γ'.]

1096. Ald. συνείξομαι Gry. συνείξομαι.—1097. Scal. ἐὰν τοιοῦτο.

1106. Ald. et Gry. ὑμῖς—πάρεστ'—1107. Ald. γε.

1111. Frob. ὑπερπέπεκαν. Ald.—παικαν. lege—παικειν et sic Gry. Scal. ὑπερπεπωκεν.

1113. ἀπανθήσαντα πάντ' ἀπέπατο Suid. in 'Απανθήσαντα et Με- μύρωμαι. Scal. ἀνέπατο.

1116. Scal. et Faber ἐκλεγόμενος.

1136. XO. [Br. id adscriptis adv. 1141. ἐγὼ δὲ]
 1145. μελοδωπεινικὸν Suid. in Μέλος: lege μελλο — [ita Kust]
 1147. Seal. σόφους. — 1153. dele γε.
 1157. οὖν omittit Suid. in Κρητικὸς et in Μέλος habet κρητικῶ.
 1161. Faber. λειπ — at Suid. λοιπ — in Μέλος.
 1162. Ald. — ποτιτρυμμ. — 1164. Fab. — κιχλ —.
 1165. Ald. φαλλοκιγκλ —.

ON EPIITAPHIS.

ON the subject of Epitaphs, as on almost all other subjects of literature, we must look to the Grecian writers for the best models. The Grecian Epitaphs are distinguished by brevity and a dignified simplicity. Brevity I think ought to be a principal feature in compositions of this sort. Even a brief account of the lives of Statesmen, Warriors, Poets, and illustrious men whose abilities or actions will be recorded in history, ought by no means to make part of an Epitaph. Some striking feature in a man's character, some brilliant saying, some one particularly splendid action, which may at once recal to our recollection the merits of the deceased, appear to be the proper subjects for Epitaphs. When obscure men insist on having monuments, with flattering inscriptions, erected to their memories, some kind of history must be given of them, otherwise they will in a moment sink into oblivion. But I premise here that my observations only apply to Epitaphs on illustrious men. As to brevity in the kind of writing, I find in a common-place book in my possession the following insertion, but without any notice from whence taken. "Plato vetabat majores lapides sepulchro extra quam ut possent laudes defuncti quatuor heroicis versibus comprehendere." I add another requisite to the Epitaphs on illustrious men, that they be written in the Latin language, and this on account of its universality. It is understood in all the civilized countries of the world, even in those where one would least expect to find it. Honest Bell in his Travels from Russia to China (he is called honest from his well-known veracity) mentions having heard a Chinese on some public occasion pronounce an eloquent Latin oration. I may further add that public inscriptions of this sort ought to be more adapted to the intelligence of strangers, and foreigners, than of natives, and therefore should be in a language intelligible to them.

¹ The reader is referred to a Letter to Dr. Beattie on this subject, and on Epitaphs in general. See an account of his Life and Writings, by Sir W. Forbes, 41 21—23. Ed.

Perhaps the propriety of this requisite of Latin, which I maintain, may in some slight measure appear to be discountenanced by the Round-Robin presented not many years ago by some ingenious and literary men to Doctor Johnson, after he had produced his Latin Epitaph on Goldsmith, in which Round-Robin these friends requested that the Epitaph might be in English. But any man the least conversant in the Latin language, who reads this Epitaph, will not for a moment entertain a doubt of the real origin of the requisition. The inscription, besides being totally void of all those elegances, and graceful turns of which that language is capable, is really not Latin, is in itself crude and meagre. His friends clearly saw that he could not write Latin, and they knew he could write good English. In reply to the request, Johnson insisted that the Latin language was the proper language, and in this I esteem him right; but he added that he would make any alteration in the Epitaph that might be required. This answer could not satisfy his friends, whose object it was to have the whole composition remanded to the anvil, and forged over again. Upon this, fearing to speak the truth, and to encounter the pride, and boisterous temper of the man, they were under the necessity of letting it pass, and of suffering Johnson to expose himself in Westminster Abbey, where he will remain exposed whilst the Abbey remains. Johnson was educated at a petty country school, probably under very insufficient teachers. Those who have not had the advantage of studying for a length of time under able masters, and who are self-taught scholars, rarely excel in composition in the learned languages. This is very evident in all Johnson's Latin productions, as a Correspondent, in your Twenty-third Number, in a comment on one of Johnson's epitaphs, properly remarks. An inspection of the Epitaph will clearly establish my statement. The Epitaph thus begins, "Olivari Goldsmith Poetae, Physici, Historici." These words sufficiently show that Goldsmith was conversant in various branches of literature; but this sentence follows: "Qui nullum fore scribendi genus non tetigit, nullum quod tetigit non ornavit." The word "~~tetigit~~" seldom occurs: it is sometimes used by the comic poets in a ludicrous sense. Quo pacto Rhodium tetigerim in convivio nunquid tibi dixi? Ter. Si neminem alium potero, tuum tangam patrem. Plaut. Tetigit te triginta nōms. Plaut. The word attingo is very frequently made use of by Cicero, in the sense of touching on a subject slightly or superficially. Leviter perstrinxī, et attingi. Cic. de Or. l. 2. Catullus uses the word in this sense.

Indication rure
Simul poemata attingit.

Tetigi can have no other meaning in this place than that of attingi, so that the literal translation of the paragraph is: There is scarce any kind of writing which he did not superficially touch upon, and

what he superficially touched upon, he adorned. But this could not be the meaning which Johnson intended to express, who certainly did not wish to speak disrespectfully of his friend. Then follows, *Sive risus essent movendi, sive lacrymæ, affectuum potens, et levis dominator*. How a man can be a very powerful, and a very gentle mover of the passions, I do not well comprehend: nor in what part of his writings Goldsmith elicits tears, I cannot guess. Then succeed these words: *Ingenio sublimis, vividus, versatilis, oratione grandis, nitidus, venustus*. Here appears a strange jumble of inconsistent words which attribute to Goldsmith incompatible excellencies. Now come the unfortunate words, *Hoc monumentum*, which refer to the beginning of the Epitaph, and create strange confusion here. Some word seems omitted. Now observe the conclusion: *Memoriam colant Sodales amor, amicorum fides, Lectorum veneratio*. I cannot well construe this, but fortunately for me, the writer of Goldsmith's life, from whom I transcribe the Epitaph, translates the whole. The translation of this last paragraph is as follows: His memory will last as long as Society retains affection, Friendship is not void of honor, and Reading wants not *her* admirers. The translator, we perceive, here personifies reading, and bestows honors upon her, to which I fear she is not entitled. But he adds new beauties to the original.

It is high time to resume my subject. I can produce to your readers an epitaph which I deem complete, omnibus numeris absolutum; and as it is I believe but little known cannot fail of being acceptable to many of your readers. It is the Epitaph of Sir Christopher Wren in St. Paul's Church: the inscription being placed in the under part of that fine building has occasioned its concealment. I quote from memory, and of course can't date. But I give the material and striking part.

Subitus pæct
Hujus Templi Cœditer
Christophorus Wren
Lector, et monumentum requiescit,
Circumspice

It is short, appropriate, and I think sublime. The author, it is, I believe, unknown. For my own part I had rather have been the author of it than of some Epic poems in high repute. The excellence of this Epitaph did not escape the notice of that eloquent Latin poet, Vincent Bourne. He has taken it, *totidem verbis*. It may be found at the latter end of his poems among other monumental inscriptions.

In Porticu Septentrionali
 Templi Westmonasteriensis

H. S. E.

Gulielmus Duckenson,

Architectus.

Qualis! Suspice.

There are other Epitaphs in the collection, all distinguished by brevity, and elegant Latinity.

I have been led into this subject of Epitaphs, by reading an inscription intended for a statue of the late Mr. Pitt, erected by the Corporation of London, and written at their request by Mr. Canning, a most ingenious man, and classical scholar, and a great friend of Mr. Pitt. I do not know that it was possible to have selected in all appearance a person so capable of doing justice to the subject. I must confess, however, that in my mind he has failed on the present occasion. A man cannot at all times be equal to himself. But his talents here are not called in question by me, but his judgment. The inscription I think too long, too elaborate, too historical. If any one should be disposed to think me presumptuous, and that I take unwarrantable liberty in censuring the compositions of men of established literary reputation, and cry out *perisise pudorem*; I reply that I merely attempt to give my own opinion. But to any one who may be offended at my freedom, I give ample scope for retaliation in the sequel of this essay. I confess that I should prefer to this long, and well-expressed inscription, before mentioned, a pithy sentence to the following purpose: *Hic Vir est qui ad debellandam Galliam, Europæ militentem vincula, stravit viam. Quid debeatis huic viro, Britanni, ex animis nunquam deponite.* I give this merely to show my sentiments on the subject, and not to exhibit a correct performance. It is written *currente calamo*, without proper attention or consideration. I am fully sensible that a more appropriate, and happily expressed inscription might readily be produced, but this is sufficient to explain my meaning.

OBSERVATIONS

On some Idioms of the Greek Language

AUXILIARY VERBS.

87. THE Greek language admits the use of several verbs, accompanied by the participles, or infinitives of other verbs, to express, most minutely, the *time*, and *manner*, of action, or existence. In which respect, it differs, entirely, from the genius of the Latin, but has been followed, in many instances, by the English. Thus,

88. To express a *purpose of doing*, or the *proximity of an event*, *μελλω*, with the infinitive, is used; as,

Ὅ τι μελλεις λεγειν. Whatever you are about to say.

89. The *various modes of action*, or *existence*, are expressed as follows, by auxiliaries and participles; viz.

• *Commencement*, by γινομαι:
Εγινετο ανθρωπος απεσταλμενος. There was a man sent.

• *Simple existence*, by ειμι:
Ην διδασκων αυτους. He was teaching them.

• *Not being accustomed*.
Ουκ ειωθως ων. Not being accustomed.

• *Priority*, by υπαρχω.
Υπηρξα ευ ποιων σε. I first served you.

¹ We have adhered to the learned author's plan of a plan, however, which we deprecate.—Ed

Energy, by $\gamma\gamma\omega$:

Τὴν λόγον σου ἡγάσασαι, $\gamma\gamma\omega$.¹ I have admired your discourse.

Ἀδελφὴν τὴν σου γάμος ἐγγίξας. You have married my sister.

Accident, by $\kappa\upsilon\epsilon\omega$, or $\tau\upsilon\gamma\chi\alpha\iota\sigma\iota$:

Μένει, $\kappa\upsilon\epsilon\iota$ $\gamma\gamma\omega$ (ὡς οὐτεσσ). Remain as you are.

Τὸ γάγων περὶ πορεύων. He is walking.

Ὅστις ποτε τὸ γάγων. Whoever he is.

90. To express the *completion of an event*, $\epsilon\iota\mu\iota$ is used, with a past participle. The present of $\epsilon\iota\mu\iota$, in such an expression, is equivalent to the pluperfect tense, but it is much more emphatical; while $\sigma\upsilon\mu\alpha$ expresses the future perfect, in the indicative, as the substantives of the poets do, in that mood; as,

Πρὸς ἀποφαιτά, τῆς πόλεως καὶ ἡγεμόνα. He was after driving the informers from the city.

Κτήματα σου εἰς τὴν ἀνατ-θή- You will have offered an acquisition, and lucky gain.

91. *Intermitted performance* is expressed by $\epsilon\lambda\theta\epsilon\iota\sigma\iota$, or $\tau\epsilon\sigma\iota\tau\alpha\iota$ with a participle. This expression is so coegetic, that it cannot be literally rendered into any other language; as,

Συνέστησαν δὲ οὐκ ἐξ ἑαυτῶν, καὶ συνέστησαν. They conspire to do some thing to your subterfuge.

Οὐκ ἐκ τῶν ἑαυτῶν, γὰρ. You cannot too quickly tell.

Ὅστις ἀνέστηξεν ἅλως, καὶ ἔπειτα. Whoever first condoned a kindness on his friend.

92. *Secrecy*, so as to express not only the knowledge of another person, but even a person's own consciousness, is expressed by $\lambdaανθάνω$, with a participle. As the Latin and English have no word corresponding to $\lambdaανθάνω$, in this sense; the phrases, in which it occurs, are rendered adverbially; as,

Ἐλαβον τινες ἐκποσσαντες ἀγρογγοῦ. Some persons entertained angels unawares.

Ἀποσσοι λέγοντες ἅμῃ ὅτι. They will be ignorantly saying what they ought not.

93. A variety of other circumstances are expressed, by joining appropriate adjectives with $\epsilon\iota\mu\iota$, and participles; as,

Φανερός ἦν ἀπαχθισμένος. He seemed openly.

Ἀθῆλοι ἐσομένη παύσαντες. We will do it secretly.

Οὐ πομπὴν ἔχαρτος ἐργασίαν μάλλον. I never denied that I had learnt any thing.

¹ The past participle, in English, appears to be transitive, in such expressions as this. The Latins say, *habebat privatum sibi habuisse suspectum*—and the like. But they cannot combine two participles; $\omega\chi\omega\iota$ $\tauαραξας$, *having disturbed*: which they render, *quum turbassem*—*et*, &c.

94. Sometimes the indicative, or infinitive, is used, instead of the participle, as,

Ἐπείδει δα-ν, ὅτι, οὐκ ἀνέστη, μαχόμε-
μεθα. Let us show that we fight wil-
lingly.

Εἰ πιθανόν, αὐτὸς ἔπει. It is not certain, if he finished.

Οὐκ ἔστιν ἵνα γὰρ γένῃ, ὅτι, υἱός μου εἶμι. You cannot deny that you are
my son.

95. *Strong and earnest desire*, is expressed by the imperfect, or second aorist of ἐθέλω, agreeing in number and person, with its subject, and commonly, followed by the infinitive. The participle ἔτις is usually expressed, or understood, with ἐθέλω, as

Μετ' ἐλθέτω μενέων. • I wish that I might not ever return.

Μὴ ἐθέλωμεν ἵνα γένῃ. Would to God that I did not.

Ἐθέλωμεν ἵνα σέβηται. I wish you were praised.

96. *Imperious duty, or necessity*, is expressed by second aorist participles in ἔπει, either agreeing with their substantives, or, which is more usual, having their arguments in the dative, and governing their objects, as the verbs do, from which they are derived, as,

Θεὸς δὲ πρὸς τοὺς ἀνθρώπους. The good man above must be
honored.

Ἦν τοι χρονοῖς ἐκείναις. To choral is due, never to be
acknowledged.

Ποῦν οὐ τοῖς σαφὲς γινώσκουσιν οὐδὲν. The wise man must a old making
glory his object in life.

PREPOSITIONS.

97. There is nothing more difficult, nor yet more necessary, in acquiring a knowledge of the Greek language, than to have a clear idea of the manner in which the various relations are expressed, by means of the prepositions.

Two methods have been adopted by philologists, to ascertain the meaning of the prepositions; but both very unsatisfactory. The first is by deriving each preposition from some word, either in Greek, or Hebrew, or Arabic, that seems to have a resemblance, in sound, and sense, to the meaning which *they have already attached to the preposition*. But it will be evident to any person, who thinks seriously upon the subject, that this derivation, *a posteriori*, will afford little instruction, when the deriver can *know* nothing, and may *guess* any thing.

The second method is more unphilological still. That is, by supposing the *meaning* of the preposition to change, according to the case to which it is prefixed. Nothing can be more certain, than that every word has only one original meaning; and although it may be very difficult to analyse a phrase, so as to ascertain the meaning of each constituent part, when they are amalgamated; yet

we are not ready to pronounce that it is impossible, or to charge the noblest, and most accurate language with a violation of the first principles of philology.

A more philosophical and natural manner of acquiring a true understanding of the prepositions is, to follow the course of nature, in the formation of language; and, from considering what the primary relations are, to ascertain how they have been expressed.

98. The first manner, therefore, in which it is probable that relations were denoted, was by variety of termination, or different cases. Thus the genitive was used to denote that *by which any thing was possessed, or from which it proceeded*; the dative that *to which any thing was acquired, from which it was taken, or by which it was done*, and hence, *interchange in general*; while the accusative denoted *the general object of action*. But, as these cases express relations only in a general manner, it became necessary to specify them with more precision; hence *preposita* were used to denote the various modes of relation, each having its own distinct and unalterable meaning but *blending* with the meaning already expressed by the case, to complete the idea intended to be expressed.

99. Every person knows, that the idea of one word *governing* another is merely an arbitrary invention of philology, and can have no foundation in nature. Hence the same preposition would be prefixed to different cases, without either changing its own meaning, or having any influence in requiring those particular cases. The use of the case must depend upon the nature of the subject, while the preposition is merely prefixed to give precision to the expression.

100. As the relations of place are the most obvious, it is probable that they were the first denoted by prepositions: and an attention to them, in their simplest form, will enable us to ascertain the primary meaning of the prepositions themselves.

A very simple and easy method of understanding them is, to conceive one body, in a state of rest; and then to consider, in how many different positions another body may be placed, with respect to it.

These may be reduced to the following twelve categories; viz.

- | | | |
|--------------------|------------|--------------|
| 1. In conjunction. | 5. Below. | 9. Around. |
| 2. In opposition. | 6. Before. | 10. To. |
| 3. In. | 7. Behind. | 11. Through. |
| 4. Above. | 8. Beside. | 12. From. |

101. These, with their several modifications, are expressed by the prepositions; thus,

In conjunction. Συν, *with*.

In opposition. Ἀντι, *against*: and, as the part opposed must be considered the front, ἀντι, *before*.

In. Εἰς, *into* and ἐν, *within*; and, where several objects are placed together, μετὰ, *among*.

Above. Ὑπέρ, completely over : ἀνά, risen to top : ἐπὶ, come to, and upon : κατά, descended upon.

Below. Ὑπό, completely under : κατὰ, descended to bottom.

Before. Πρὸ, before in place, or order : ἀντί, in opposition. See above.

Behind. Μετά, after, in order.¹

Beside. Μετά, following beside : κατέ, descending, or set down beside : πρὸς, merely, or nearly in contact : παρά, in complete juxtaposition.

Around. Ἀμφί, on each side : περί, completely around.²

To. Μετά, following after, or coming over to : πρὸς, towards, to contingently : ἐπὶ, to and on : εἰς, to, into : παρά, unto, coming along side : ἀνά, up to : κατέ, down to.

Through. Ἀνά, through, from bottom to top : κατά, through, from top to bottom : διά, through, as dividing, pervading, or moving in any direction, except directly up or down.

From. Ἠρὸς, from slight adhesion : παρὰ, from strong adhesion ἀπὸ, from surface, or resting on : ἐκ, out of : κατέ, from bottom descending.

102. From this theory, the true meaning of the prepositions may be easily ascertained, and it will appear that those which seem to have the most opposite meanings, as παρά, and πρὸς, retain, in every instance, one signification, viz. that of *moving in a direct line from one body to another, arriving and remaining at it, or passing by it.*

1. Ἀμφί, on each side.
2. Ἀνά, up to, up through, upon.
3. Ἀντί, opposite, before.
4. Ἀπὸ, from surface, or resting on.
5. Διά, through.

¹ When the relations to be expressed were more complex, including those of three or more objects, such as, *behind, beyond, &c.*, or when the idea of *distance*, or the like, was to be added to the primary relation, adverbs of place were introduced.

² Ἀμφί and περί are sometimes used together, as, ἀμφὶ καὶ ὑπὸ τῷ βωμῷ, *round about an altar*; sometimes they are used indifferently for each other, and, in some books, as the septuagint, ὑπὸ is hardly ever used.

³ Contrary to every principle of philology ἀνά is said to mean, sometimes, *up and down*, and the assertion is illustrated by such examples as, ἔβη ἀνα καὶ κατα, *He went up and down the army.*

But what occasion is there to suppose that the person mentioned returned upon his steps at all? Would any critic say that ἀνα καὶ κατα ἀχέτο ἡ ἀρμή, should be rendered, *The arrows of the god went up and down the army*; as if an arrow sent from a bow could change its direction?

Even when ἀνά and κατέ are applied to motion on a plain, they retain their original meaning; and are used according as the speaker conceives the object, to which he moves, above or below the level on which he stands: and a very little observation will convince any person, that we regard almost every object in one or other of these relations.

6. *Εἰς*, into, in.
7. *Εκ*, out of.
8. *Εν*, in, within.
9. *Επι*, unto, on.
10. *Κατα*, down to, down through, or beneath, at bottom, down from.
11. *Μετα*, following over to, with, among.
12. *Παρα*, unto, beside, from adhesion.
13. *Περί*, around.
14. *Προ*, before.
15. *Προς*, towards, to, at, from contingency.
16. *Συν*, together with.
17. *Ὑπερ*, over.
18. *ὑπο*, under.

103. From the relations of place, the transition is easy to those of time, and the modes of thought. And the primary meaning of the prepositions is, in general, easily discernible, in these various applications of them. Yet it is not strange that, in the use of a language which flourished for many centuries, extended to various countries, and was spoken in several dialects, local circumstances and habit should have introduced a considerable variety in the use of the prepositions. That this was the case will be evident to a person who compares the ancient Ionic with the modern Attic writers.* Hence the propriety of following nature in the progress of language, when endeavouring to ascertain the true meaning of the prepositions; rather than endeavouring to deduce their sense from the various use of them by so many different authors.

104. It would very far exceed the limits of these observations to exhibit a general list of the peculiar and idiomatical use of the prepositions. The following examples may serve as a specimen of it:

<i>Ελασας τον ιππον ανα κρατις.</i>	Driving the horse at full speed.
<i>Κατεσκηψαν, αναχρηνον, εις πολεμους.</i>	In progress of time, they were engaged in war.
<i>Ελαβου ανα δηνναριον.</i>	They received one penny each.
<i>Ανδ' ων δικαία ετοιμαται.</i>	Because you did just things.
<i>Απο γλωσσης εβηθησαν.</i>	They made a verbal request.
<i>Οι απο της Στωας, απο της Ακαδημιας, κ. τ. λ.</i>	The Stoics, the Academics, &c.

* Let the reader compare the language of Chaucer, or any other of our ancient poets, with that of the present day, and he will readily conceive the changes to which a living language is subject.

*Multa renascentur, quæ jam cecidere; cadentque
Quæ nunc sunt in honore vocabula, si volet usus,
Quem pefes arbitrium est, et jus, et norma loquendi.*

Horat.

οἱ ἀπο τῆς βουλῆς.

Δια τριτῆς ἡμέρας.

Τὰ χρηματὰ αὐτῶν οἱ ὠφέλειαι
ἐθέντο.

Δια χρόνου ἐλάμβανεν αὐτὸν.

Πάντας ἔχειν Ἀθηναῖς, εἰς τὴν σελήνην.

Ἀντισχέετε, εἰς ὅσον ἐνδύχετο.

Ὅρκον λαμβάνειν - ἔκταν ἐννοεῖται.

Γενεῖται τοῖσιν (χώραν) αἰεὶ πείρατος.
αἰετίν

Τοὺς ὕστατους ἐπόντας ἐν ἑργῷ
ποιεῖσθαι.

Ὁ ἐπιταλ βασιλικῶν σφραγίδων.

Ἐπεὶ ἐφ' αὐτῶν ἐγένετο τὰ στρατο-
πέδια.

Ἐπὶ ἀρχόντος Ἀθηναίων Νικιστρα-
του.

Τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ
ἐφ' ἡμῖν.

Ἐμὲ ἐπ' ἀγαθοῖς διαπρεπέστεραν
φανῆναι.

Βασιλεῖς οἱ ἐπὶ διαδοχαῖς παισὶν
ἐτελεύσαν.

Ἡ κατὰ πόδας ἡμέρα.

Οἱ Ἀθηναῖοι, κατὰ μίαν ναῦν τε-
ταγμένοι, περιεπλεον αὐτοὺς κυ-
κλω.

Παρὰ τοσοῦτον οὐ κατελήλυθ' ἡ παρ'
ὅσον οἱ διωξάντες τῆς εὐθείας ἐξ-
τραπήσαν.

Αὐτῷ μὲν ὁ ὄμιλος, πρὸς πολλοῦ τῆς
πόλεως ὄντι, ὑπήντα.

Πρὸς Δίῳ, διηγῆσαι ἡμῖν.

Πρὸς ἐπιστολαῖς εἶναι.

105. There are, likewise, many adverbial phrases, made by the combination of prepositions with nouns, or adjectives; such as,

Ἀπο σπουδῆς, diligently.

Ἀπο τοῦ φανεροῦ, openly.

Ἀπο τοῦ εἰκοτός, unlikely.

Δι' ἀκριβείας, correctly.

Εἰς ὕβριν, contumeliously.

The senators.

Every third day.

Then property they made their
own, put to their own benefit.
It was long since I had seen
him.

That all should come to Athens,
at the new moon.

Having resisted as long as they
could.

Avoid an oath, as much as pos-
sible.

He endeavours always to take
the country to which he comes.

You are angry at those who
spoke last.

The keeper of the king's seals.

When the armies were in their
quarters.

When Nicostriatus was Archon
of Athens.

Some things are in our power,
other things not in our power.

That I shall appear much more
conspicuous.

Kings who died, leaving chil-
dren to succeed them.

The following day.

The Athenians, having their fleet
drawn up in a single line, sail-
ed round them in a circle.

By this means only he escaped
being taken, that the pursuers
turned out of the way.

The people met him, a consider-
able way before the city.

For the sake of Jove, relate to
us.

To be writing letters.

Ἐπιτυχῶς, accidentally.

Κατὰ μέγα, greatly.

Παρ' ὀλίγον, nearly.

Πρὸς χάριν, agreeably.

Ἠτάρᾳ πολὺν, not nearly.

IV. NEILSON.

CATALOGUE OF JOSHUA BARNES'S WORKS.

IN an article entitled *Momi Miscellanea Subseciva*, (*Class. Journ.* xxiv. p. 262.) the writer has treated Joshua Barnes somewhat too roughly; and in justice to the memory of so meritorious and so diligent a scholar, I shall present to your readers a list of his Works, published and unpublished, and at some future period shall perhaps enter on some further vindication of his literary character from the aspersions thrown out by this writer, by Brunck, and by some respectable critics of our own country. Though the author of *Momi Miscellanea Subseciva* has never seen Barnes's *Esther*, yet he may be assured that it is a work of much merit, in the opinion of several unprejudiced and real scholars.

VINDEIX.

"A Catalogue of Books written by Joshua Barnes, B.D. The Queen's Majesty's Professor of the Greek Language, in Cambridge.

Those marked thus * are printed.

1. Divine Poems, English, in five books. 1. *Κοσμοποιία*, or the Creation of the World. 2. A double Poem, viz. of Man's Fall, and Christ's Redemption. 3. An Hymn to the Holy Trinity, with other divine Poems, Fancies, and Epigrams. 4. A Pastoral Eclogue on the return of King Charles II. with an Heroic Essay on the Royal Exchange. 5. Epigrams, Ms. 1669.

2. The Life and Death of the Usurper, Oliver Cromwel, presented to Dr. Mew, Master of St. John Baptist's College, Oxon. now Bishop of Winchester, Anno 1670.

3. The Tragedy of Xerxes, of Pythias and Damon, of Holofernes, and several other Tragedies, English, and some Latin, wholly, or principally composed by him, with several of Seneca's Tragedies translated. All these, while at School in Christ's Hospital.

He went to the university, 1671, where he wrote these books following.

4. The Warlike Lover, or the Generous Rival, a Tragedy, English, relating to the Dutch War, and the death of the thrice Noble, Loyal, and Valiant Edward Montague, Earl of Sandwich, Ms.

5. * Greek Poems in seven books. 1. * A Poetical Paraphrase on the book of Esther, with Scholia, printed Anno 1678. 2. An Heroic Essay on the Patriarch Joseph. 3. Christ's Sermon on the Mount, the Creed, Commandments, Pater Noster, and other Scriptural Hymns, Paraphrased, in Greek and Latin Verse. 5. An Heroic Fancy on Homer, with Epigrams. 6. An Heroic Poem on the Death of the aforesaid Earl of Sandwich, called *Ἀγγλοβελαγομαχία*, Greek, En-

glish, and Latin. 7. *Ἀλεκτρυοναχία*, or a Cock-fighting, Greek, and Latin Verse.

6. *Gerania*, or news from the Pygmies, printed A. 1675.

7. *Solomon's Song Paraphrased*, English Heroick, Ms.

8. *Lexicon Poeticum*, Latino-Græcum, cui additur aliud propriorum Nominum, etc. for the use of great Schools, a singular help for those who are not perfect masters of the Poetical Greek, to make good Greek verse by; large folio, Ms.

9. An accurate Treatise about Greek Accents, of their use, variation, Rules, Antiquity, etc.

10. *The Cambridge Duns*, a Comedy, Ms.

11. *A Mock Poem* on the Ninth of the *Iliads*, and on the Ninth of the *Odysseys*, printed 1681.

12. *Franciados*, a Latin Heroic Poem on the Black Prince, designed in 12 books, 8 long since finished.

13. *The Art of War*, in 4 books, English Prose, Ms.

14. *Hengist*, or the English Valour, an Heroic Poem, in 4 books, English, Ms.

15. *Landgartha*, or the Amazon Queen of Denmark and Norway, a Tragedy, formerly designed as an entertainment for their Royal Highnesses the Prince of Denmark, and the Princess, now Queen Anne.

16. *King Edward III. English History*, Folio, in 4 books, printed A. 1688.

17. *Ecclesiastical History*, from the beginning of the World to the Ascension, etc. Latin Folio, Ms.

18. *Miscellanies*, being select Poems on several occasions, English.

19. A Dissertation on *Columus*, of their Antiquity, Use, Signification, etc. Lat., Ms.

20. A Discourse on the *Sibylls*, in 3 books, Latin, Ms.

21. *Philosophical and Theological Poems*, Latin, printed on several occasions at Cambridge.

22. *Divine Poems and Meditations* for five years, Ms.

23. *Euripides*, with Scholia and notes, his *Life*. *Treatises* of Theater and Tragedy, 3 Indexes, etc. printed A. 1694.

24. *Pindar's Life*, Latin, in 4 parts, Ms.

25. *Calendarium Academicum*, or a Methodical Direction for young Students at the University, for the first four years: With General Rules of morality, etc. A Form of Prayer, etc. ready for the Press.

26. *Homeri Odysseæ*, cum variis Lectionibus, Notis in Textum, et Scholia, necnon accurata Emendatione ipsius Græci Textus, Scholiorum, Versionis Latinæ, Copioso Indice, etc.

27. Thirty two Lectures on the first Book of Homer's *Odysseæ*, read in the Public Schools at Cambridge, Ms.

28. Thirty two Lectures on the first ode of Pindar, read ut prius. Ms.

29. Lectures on Theocritus, with his Life, ut prius, Ms.

30. Lectures on Sophocles, read ut prius, Ms.

31. *Anacreon*, enlarged with above 300 genuine verses and fragments, collected and amended from a Ms. in the Vatican with a parti-

cular Account of all his Measures, an accurate Version, Notes, his Life; an alphabetical Index of all his Words; a critical and philological Index on his Life, and the Notes; in a far more exact manner than ever before: ready for the press.

32. * The Happy Island, or the Mirrour of Government, being the Inauguration of Queen Gratiana, with England's Interest, or a sure way to Victory: Item, The case of the Church of England, printed 1703.

33. * A Sermon preached on St. Matthew's Day, before the Lord Mayor, &c. With an Apology for the Orphans of Christ's Hospital, printed 1703.

34. A Sermon preached at St. Paul's Cathedral, before the Lord Mayor, on All Saints' Day.

35. A Discourse of Natural Physick, or a Direction for Health, by way of Novel, Ms.

36. Sermons, Speeches, Problems, Declamations, Translations, Epistles, and other Exercises, Greek, Latin, English, and Lectures in Logic, Ethics, &c.

37. Occasional Interpretations, Illustrations, Emendations, or Corrections of Places, falsely translated, Collations, and other Explications of sundry Places of Scripture, from Genesis, to the Revelations.

38. Communes Loci poetici, philologici, theologici, critici, &c.

He has made considerable Preparations for these Works following.

39. The Life and Death of George Castriot, alias Scanderbeg, the valiant King of Epirus.

40. The Life and Death of Tamerlain the Great, Emperour of Tartary.

41. The Life and Death of the Royal Prophet and Psalmist David, King of Israel, one of the first nine Worthies, the Type of Christ and his Ancestor, according to the Flesh: With all his undoubted Psalms, in curious Meter, refer'd to their proper places, as they were occasionally indited: All carefully collected and methodized from Scripture, and in an elaborate Style, &c.

This Catalogue is taken from that which is subjoined to the Sermon mentioned above in Article 33.

The Sermon itself is written not only with great learning, but with considerable eloquence. As a specimen of the style, I will lay before your readers the exordium:—

“ Well hath the Church of God all along endeavoured to preserve the memories of Patriarchs, Apostles, Prophets, and other Holy Men, and also Women, Servants of God, and in their several Ages, burning and shining Lights of the World, by embalming their names with Anniversary Honours; by appointing Festivals, and other Memorials of them in the Church, and by recording them in the unalterable Diptych of their minds: not so much to pay unto them the just respects due unto their exemplary piety, ardent zeal, and fruitful doctrine, as thereby indeed to honor and praise God

Almighty, the fountain of all good and grace, *in and for these his Saints and Servants, departed this Life in his Faith and Fear*—and also to stir up in the Living, by such honorable and public remembrances of the Dead, a desire to imitate such illustrious predecessors, who, by constantly treading the rugged path of virtue and piety in their days, have now attained unto that Glory, and that Repose, that Crown, and that Kingdom, after which we ought all most earnestly to aspire.”

BIBLICAL CRITICISM.

Every attempt to facilitate the understanding, to amend the style, or to correct the inaccuracies, of our translation of the sacred writings, deserves the thanks of the public at large, as an undertaking fraught with general utility. But in making our conjectural emendations the greatest care is requisite lest we suffer pecuniary to mar, or bigotry to destroy, the majestic simplicity of the language.

The chief excellence of a translation, which is intended for the perusal of all classes of society, is, in my opinion, to combine the utmost artlessness of style with the closest adherence to the sense of the original: though at the same time when a slight paraphrase would render the meaning of a passage more obvious, such paraphrase I deem perfectly allowable.

With these sentiments I should wish to make a few observations on C. P.'s corrections in the common Translation of the New Testament inserted in your last. Many of them I consider answer the purpose for which they were intended; some I think unnecessary, and to a few I object. Of these last only I shall take notice, and state my grounds of objection in as cursory a manner as possible.

J. J.

In chap. 1. v. 20. C. P. alters, “while he dwelt on these things;” to “when he had determined this.” Can C. P. adduce any satisfactory authority why *ὁπότε* which, as, *namque* agito, considero, should take so diametrically opposite a meaning as “to determine”?

Chap. 2. v. 2. Though C. P. can have Coverdale for a precedent in his alteration of this verse, I am far from agreeing with him; and not being aware of any particular benefit resulting from the insertion of “new,” I am inclined to consider it an innovation, every useless species of which I think reprehensible.

In v. 23d of the same ch. C. P. would leave out ἐλθὼν altogether in his Translation. I should feel gratified by a sufficient reason for so doing.

Ch. 4. v. 24. Though C. P.'s alteration is perfectly just as to the meaning of the original, I object to it as rendering the passage unintelligible to the lower orders of society.

Ch. 5. v. 28. The addition of "impure desire," I consider redundant; can C. P. adduce an instance of lust signifying pure desire? I think not.

Ch. 9. v. 24. Here C. P., following Whiston, would render it as if written ἐγέλων; for what reason I am unaware. And though I am conscious that κατὰ does not always increase the signification, why dispute the authority of Hederic who renders καταγελάω, irrisio. Besides I should think the laughing of the people was not the mere smile of contempt, but the loud jeer of contumely.

Ch. 12. v. 5. As C. P. alters "sabbath," to "rest" in this verse, I suppose no particular reason can be assigned for this verse alone, let it be altered throughout the chapter, and not only the sense is marred, but the very purport of our Saviour's discourse destroyed. Lector Judicet.

In the sixth verse C. P. alters "one," to "something;" will he have the goodness to inform us what that something is?

Chap. 16. v. 13. Does C. P. recollect a rule in grammar which says, "When a nominative comes between the relative and the verb, the relative must be in the objective case?" If he do, upon what authority does he defend his reading?

V. 28. I take the sense of γένοιμαι here to be rather to have a perception of, than to taste in a literal sense, so am an advocate for retaining "of."

Chap. 23. v. 24. The change here appears to me improper. To strain off, I understand applicable only to the sense of purifying by filtration or squeezing through something; whereas here the word strain signifies to make violent efforts.

Chap. 27. v. 39. Why shaking instead of wagging? The latter purely conveys the idea of derision better than the former.

NOTICE OF

Julii Phædri Fabulæ Novæ et Veteres: Novæ, Juxta Collatas Cassitti et Jannellii Editiones Neapoli Nuper Emissas; cum selectis ex utriusque Commentario Notis; Veteres, Juxta accuratissimam editionem Bipontinam, cum selectis doctissimi viri Schæbe ex commentario notis. Parisiis, 1812.

IN one of our early Nos. we gave an account of the manner, in which these new Fables of Phædrus were discovered. We now present our readers with a more ample explanation, from the Preface to this edition.

Novæ istæ Fabulæ quomodo emergerint, et an Phædro jure tribuantur, nemo erit fortasse qui non requirat. Primus inesse Cassittus videtur, cui Perottinum codicem Neapoli in regâ bibliotheca evolventi, præsto fuerint et obtulerint se, contra spem, Fabulæ Phædri ineditæ, quæ doctissimum Dorvillum fugerant, numero triginta et duæ, ceteris jam diu vulgatis immixtæ, necnon Elegis Avieni, et quibusdam Perotti poematibus.

Primus quoque idem Cassittus fortasse fuit, qui istas Fabulas exscripsit, emendavit, et ubi characteres defecerant, etiam supplevit. (Vide editionem Neapoli confectam anno 1811, ex officinâ Montonis utriusque Sicilia.)

Post Cassittum, Cataldus Jannellius aliam eandem Neapoli, eodem anno 1811, typis Domnici Sangiacomo, Fabularum editionem condidit. Sed in Cassittum invehitur, quod is istarum Fabularum lectiones molestâ curâ et improbo labore ex codice Perottino à se erutas, inepto plagio surripuerit, negatque Cassittum unquam Perottinum Codicem legisse, unquam exscripsisse, seque unum contendit, qui codicem per triennium versaverit, exscripsit, interpretatus fuerit, et diligenter custodierit. Lectorem denique invitât, ut lectiones, quæ a suis discrepant, ut a Cassitto inventas et obtrusas habeat.

Nos item hanc diu mere parum curavimus; sed in eo insunimus operam, ut quod in Cassitto et in Jannelio, sive repertoribus, sive interpretibus, Fabularum repertarium optimum esset, schigeremus.

Nunc si requirit a vobis lector. Utium jure ac meritò novæ Fabulæ Phædro tribuantur? hoc addemus.

1°. Virorum judicio doctrinâ præcellentium qui Perotti tempore vixerunt defuisse archiepiscopo Sipontino tanto operi condendo par ingenium, atque adedò nullo modo adscribi Perotto opus posse.

2°. Ipsum Perottum in Præfatione ad Pyrrhum præfixâ opusculo Fabularum dixisse:

Non sunt hi mei quos putas versutuli,
Sed Æsopi sunt et Avieni, et Phædri.

Quod manifestè indicat nunquam Perotto in mentem venisse, sibi eas pro suis vindicare.

3°. In his nos Phædri ingenium, venustatem, acumen invenisse.

Præterea posse doctorum testimonia proferri à quibus illæ et stylo, et elegantia, et latini sermonis nitore cæteris Phædrinis prorsus similes judicatæ sunt; et neminem esse, vel mediocriter in Phædri lectione versatum,

qui genuinum illius textum in unaquâque Fabula non clare distinctoque perspiciat. Adcò ut quod de veteribus Fabulis quidam regius imperio papyrorum Herculanensium dixerat, de his novis apprimè dici queat :

Hunc Phædri ignotum per plurima secla libellum

Sunt qui Augusto non tribuere stylo.

Audit has Pytho voces, irrisit, et inquit :

O utinam non vos falleret invidia !

Aurea namque mei redissent sæcula regni,

Si quis nunc tantâ conderet arte librum.

On a former occasion we mentioned the general conviction, that these new Fables were genuine. We have since that time examined them ; and we shall enable our readers to do the same, by printing them among our *Adversaria*, as we shall find room.

We shall at present venture to suggest a few doubts of their authenticity, arising from internal evidence. Those, who have seen Mr. Robertson's interesting account of Literary Forgeries, which we hope to take an early opportunity of republishing, will not be surprised if some scepticism is exercised on the subject of these Fables.

"Jucunditatis causam non reperit Venus."

Fable xi. v. 2.

As we believe a cretic to be very unusual in the real works of Phædrus, we conclude that *reperit* is here meant for an anapest. But we recollect no authority to make the first syllable short. In *reperit* and *retulit* the first syllable is uniformly long in Phædrus, who would not have contradicted the universal use and analogy of *reperit*, by making *re* short in it.

"Hic e conspectu patris cum recesserat."

Fab. xii. v. 2.

Phædrus, with the best Latin writers, never uses the indicative in the imperfect and pluperfect tenses after *cum*. We need only refer the critical reader to his Fables.

"Male cessat, ait, artis quia sum nesciens."

Fab. xiv. v. 4.

According to our ideas of the versification of Phædrus, it is not easy to scan this verse. It is true that the difficulty will be removed by reading *inquit* instead of *ait*.

"Sensum lapudica et novum cupidine."

Fab. xv. v. 10.

It should have been placed either the first or the second word in this clause. It will be difficult to find an instance of its position as the third word in Phædrus, or in any good author.

Perhaps a more minute examination would enable us to enlarge this list ; but we will leave the Fables to the judgment of our readers ; observing at the same time, that they contain many beauties of sentiment and of style, which are frequently not unworthy of Phædrus ; and which, to use an expression employed on another occasion, *si elles ne sont pas de lui, mériteraient bien de l'être.*

DE CARMINIBUS ARISTOPHANIS COMMENTARIUS.

AUCTORE G. B.

No. II. [Vid. No. XXV. p. 33.]

Εἴσα probe scio nonnullos esse faturos, quibus mihi sine per-
susurus conjecturas meas esse numeris omnibus absolutas; nec si-
nem tamen spero adeo fore iniquum, qui neget meum cavendum
esse fidenter excogitatum et stabilitum finem. Ipse quidem
nullus dubito, quin Bentleio, si superses esset, huc tactica ratio
placuisse videretur. Ille enim non amplius hasisset de vera lectione
in Nub. 705 quam metri lux nunc tandem manifestam reddidit.
Verum enimvero non illi tantum loco, sed et ceteris multo magis tene-
brosis, *ὥς ἀνέλπιστον* affulsit e metris, quod ipse primus restituisse
dicar carminibus Poetae inter optimos Comicos habendi, et eo
nomine cuius hominum doctorum non indigni. Pergam igitur in
opere, quod suscepimus, perficiendo, et diu tabulas percurram: quae
Vires metri penitus suis molestias diu multas fecerunt, Nubes
nempe et Aves. In illa tamen, utpote saepius tractata et ab Her-
manno ipso edita, leviores maculae inesse videbantur. Sed et
graves quaedam restant, metri solus ope eluenda. In hac vero
plurima sunt loca tæde habita, quae nemo huc usque sanare potuit,
et nemo in posterum tractare volet, nisi actum ut agat. Lege
igitur in Av. 230. et seq.

*Ὅσα τ' εὐσπύρους ἀγρότων γῶας νεμεσθε φῦλ- α μυρία κριθοτρέγων, σπερμιολόγων τε γένεα ταχ- ὺ πετόμενα, μαλθυκῆν ἰ- έντα γῆρυν, ὅσα τ' ἐν ἄ- λοκι θάμα βῶλον ἀμφὶ τιτυ- βίζεθ' ὥδε λεπτόν ἡδυμελεῖ τᾶ φωνᾶ, τιὸ τιὸ τιὸ	τιὸ τιὸ τιὸ, ὅσα θ' ὁμῶν κατὰ κήτους, ἐπὶ χισσοῦ κλάδουσ- ι νόμον κακίεσι, τά τε κατ' ἔρη, τά τε κοτιότρ- αγα, τατ' κημαρότραγ' ἀνύσταε πετόμενα πρὸς ἑμὴν ἀϊόαν, τῆστοι τοβρίξ, ὅσα τ' ἐλαιοῦς παρ' αὐ- λῶνας ὀξύστόμους τ' ἐμπίδας κάπτει, ὅσα τ' εὐδρόσους γῆς τότους ἔχετε λειμυνά τε λιριόαντ- α Μαγαθῶνος, περὶ τοιχείλος τ'	20 5 20 10 15
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ἄτταγᾶς, 35 ἤκει γάρ τις ὄριμὸς πρέσβυς
 ἄτταγᾶς, καινὸς γνῶμην, καινῶν δ'
 ὦν τ' ἐπὶ πόντιον οἶμον θ' ἐλόντος
 ἔργων ἐρχεῖρητής.
 φύλα μεθ' αλκούνουσι ποταγαί,
 ἀλλ' ἴτ' ἐς λόγους ἅπαντα
 δεῦρ' ἴτ' πυρσύνουσι τὰ μέγιστα,
 δεῦρο δεῦρ' αἰεὶ δεῦρο δεῦρο
 πάντα γὰρ ἐδάδε φῶν ἀθροίζουσι
 ἱερὸν τοι γὰρ κικακαβαῦ
 οἰωνῶν τὸν ἀντιχρῶσιν 11 τοῖσ' τοι γὰρ κικακαβαῦ.

V. 1. MS. Rav. ὅσοι τ' : at u est prava emendatio super ἀγρῶν scripta : voluit librararius ὅτ' : ut conigeret ἀγρῶν in ἀγρότων : similitur apud Hesych. pro ἴγροται legitur ἴγροται. In voce ἀγρότων spectat Aristophanes ad illam populi Atheniensis partem, quae nominatur Γεωμήροι, plerumque et nominuquam Ἰγρόται vel Ἰγροῖωται, ut ex Hesychio patet. Ἰγροῖωται, ἀγροῖοι καὶ γένος Ἀθήνησιν ἦν δὲ τῶν γεωργῶν οἱ ἀντιδιστέλλοντο πρὸς τοὺς εὐπατρίδας καὶ τρίτον τὸ τῶν ἡμιουργῶν. V. 15. Vulgo ἡρόμενε φωνῇ. At ἡρόμενος est ὁ ἀρεσκόμενος : at sententia postulat ὁ ἀρέσκων, i. e. ἡδόμενος. Cf. inf. 659. ἡρομελε ἀηδόνα. Error ortus est e compendio : et τα latet in να. V. 21. Ex h. l. citat H. Stephanus κλάδουσι. At κλάδοις tuetur satis Euripid. in Phoen. 1527. et sane formas insolentes Comicis numquam sectatur, nisi ludendi causa : hinc scripsit in Lys. 633. Καὶ σπρίσω τὸ ξίφος τὸ λαπὸν ἐν μυρτῶν κλαδί, dum in animo habuit Scythion illud apud Athen. xv. p. 69). Ἐν μύστου κλαδί τὸ ξίφος σπρίσω. V. 22. Pro ἔχει repositum κακχεῖ, i. e. καταχέει : quod verbum est in hac u. solenne. Vid. Sapphus Fragm. lv. quod longe aliter quam edidit Blomfieldus in Museo Critico, T. i. p. 24. sic legi debet Πτερυγῶν ὑπο κακχεῖ λίγυρ' ἀχέτας ἀνδρῶν Ὅπῳ φλογεῖται καθέτ' ἐπὶ πετάλῳ κατ' αἴγλαν. Tibi vulgatur e Demetrio de Elocut. s. 140. p. 61. Πτερυγῶν δ' ὑποκακχεῖ λιγυρὰν αἰοδῶν ὅτι ποτ' ἂν φλόγιον καθέταν ἐπιπτάμενοι καταυεῖη. At Demetrii codex, teste Galco, ἐπὶ πᾶσι τῶν πρὸ ἐπιπτάμενον : quod parum distat a conjectura ὑπὸ πετάλοις, quam fecit Jacobs. ad Meleagri Epigr. cvi. qui tamen melius reposuisset πετάλων ὑπο vice πτερυγῶν ὑπο, opportune advocatus verbis Clementis Alex. Cohort. p. 2. ὥρα καύματος, ὁπηνίκα οἱ τέττιγες ὑπὸ τοῖς πετάλοις ἦσαν ἀνὰ τὰ ὄρη ἐξορήμενοι ἥλιω : licet πτερυγῶν aliquatenus tuetur Hesiodus in Erg. 581. ἀχέτα τέττιξ Δεινόρεα, ἐφεζόμενος λιγυρὴν κατέχευεν αἰοδῶν Πυκνὸν ὑπὸ πτερυγῶν θέρος καματώδεις ὥρη : ab eodem tamen hauri ἀχέτας, quod nomen fuit cicadae, de qua Demetrius loquitur : necnon Aristophanes in Av. 1095. Ἦνίκα ἂν ὁ θεσπέσιος ἐξὺ μέλος ἀχέτας θάλπεισι μεσημβρινοῖς ἡλιομανῆς βοῆ : et πετάλων ὑπο confirmari possunt ab Homeridæ Hymn. xvi—xix. ed. Hermann. Ὅρνις ἦτ' ἔαρος πολυάνθεος ἐν πετάλοισι Ἑρῆων ἐπιπροχέουσ' ἀχέτ' μελίγηρυν αἰοδῶν, et, citante Ruhnkenio in Epist. Crit. p. 67. Pamphilus Epigr. i. p. 258 = 190. χλωροῖσιν ἐφεζόμενος πετάλοιςιν — ἀχέτα τέττιξ : cui simile est illud Aristophanes in Ran. 695. ἐπὶ βάμβαρον ἐξομένη πέταλον—κελαρύζει. Haud

400 et seqq.

XO. Ἰναγ' ἐς τίξιν' τόλιν ἐς
ταυτόν

καὶ τὸν θυμὸν κατάθου κλέας

παρὰ τῆς ἐγγύς, ὅς τε ἐπὶ πλείους.

κλάνυθι μὲν τούτῳ, τίνες ποτὲ

ποίησαν

ποτὲ τίν' ἐπὶ

νῦν γ' ἔπειθ', σέ τοι καλῶ

ΕΠ. καλῶς ἐς τοῦ κλύειν θέλων;

XO. τίνος, πόθ' ὄψεαι καὶ πόθεν;

ΕΠ. ξύνω σοφῆς ἀφ' ἑλλάνων. 10

XO. τύχη δὲ ποῖα κομίζῃ. στρ.

εἰ ποτ' αὐτῷ πρὸς ἔρ-

ως ἐλθέειν; ΕΠ. ἔρας

δίον διαίτης τε καὶ ἀντιστρ.

τοῦ συνοικεῖν γέ σοι 15

καὶ συνοικεῖν τὸ παν.

ἐπαυδῶς.

XO. τί φῆς; λέγουσιν οἷνε δὴ τίνος

λόγους; ΕΠ. ἄπιστα καὶ πέρα
κλύειν.XO. ἔρεῖ τί κέρδος ἐνθάδ' ἄξιον
μοῆς, 19

ὅτα πέποιθ' ἐμοὶ ξύνων κρυτεῖν ἂν ἢ

τὸν ἐχθρόν ἢ φίλοιςιν ὠφελεῖν 21

ἔχειν; ΕΠ. μέγαν τιν' ὄλβον οὐτ'

ἀνεκτ-

ὃν οὔτε πιστόν' ὥς

σᾶ ταῦτα πάντα, καὶ

τὸ τῆος, καὶ τὸ καῖσι, καὶ 25

τὸ θυμῷ, προσβιβᾶ λέγων.

XO. πότερα μαινόμενος;

ΕΠ. ἄφροντον ὥς φρόνιμος

XO. ἐν σοφόν τι φρονί;

ΕΠ. πυκνότερον κίναδος 30

σέξισμα κύρουα τρίμμα παιπαλίημ'

εἶλον. XO. λέγειν κλέειν νιν λόγον

κλύων γὰρ, ἂν λέγεις μοι,

λόγων ἀνεπτερωμαι.

V. 4. Vulgo καὶ πόθεν. At in formulis ejusmodi καὶ omitti potest. Cf. Hom. Od. A. 160. Τίς, πόθεν εἰς ἀνδράν; πόθι τι πόλις; Est tamen ubi copula servata. Cf. Philoct. 56. τίς τε καὶ πόθεν πάρεῖ. Unde coniugas Sophoclis fragmentum in Ἀλκίτη legendo Δῆμαινε τίς τ' εἰ καὶ πόθεν; e contra Euripidi excimenda est copula quam Valckenauer ad Phoen. 175. intulit Helen. 86. Ἀτὰρ τίς εἰ; πόθεν, τίνος τ'; αὐτῷ σὲ χρεῖ, ubi vulgatur τίνος ἐξαυδᾶν; at scripsit Tragicus Ἀτὰρ, ὅστις εἰ, πόθεν, τίν' ἐξαυδᾶν σὲ χρεῖ. V. 13. Ita Rav. pro ὅστις. V. 14. Vulgo καὶ σοῦ συνοικεῖν τε σοί. At nemini placere poterunt σοῦ et σοί sic repetita, neque articulus omissus. V. 17. Vulgo λέγουσι δὲ δὴ contra metrum et canona Elmsleii ad Ach. 178. in Auctario. V. 18. Ἄπιστα καὶ πέρα, i. e. ἀπιστότατα. Hinc intelligas Eurip. El. 1185. ἄλυστα καὶ πέρα et Sophocl. Epigoni. Fragn. 2. Ὡ πάν σὺ τολμήσσοι καὶ πέρα: Quod ad ἄπιστα κλέειν cf. Aeschyl. Suppl. 285. V. 19. Nice ὅρᾶ εἰσποῦν ἔρεῖ: quod melius convenit cum προσβιβᾶ λέγων, quantum vocum gl. est λέγει: quod vulgatum in v. 22 ante μέγαν. V. 22. Pro οὔτε λεκτόν, quod vix stare potest una cum λέγων, dedit οὐτ' ἀνεκτόν: similis var. lect. in Hipp. 875. ubi monuit Valckenauer. phrasin οὔτε λεκτόν esse paulo rariorem. V. 24. Vulgo ταῦτα γὰρ δὴ πάντα. At Rav. omittit γὰρ δὴ. V. 32. Ἐμοὶ λέγειν ἐμὴν νιν λόγον. Redde νιν ἴλλος: mox delevi σὺ post ὃν.

411. et sqq. στρ. } Hæc antistrophica indicantur a Bentleio.
539. et sqq. ἀντιστρ. }

628. et sqq.

ἐπαυχήσας δὲ τοῖσι σοῖς λόγοις
ἐπηπλήσασα καὶ κατώμωσ', ἦν
οὐ παρ' ἐμὲ
τιθέμενης
ὁμόφρονος λόγ-
ους δίκαιους
ἀδόλου,

οπισθεν,
ἐπὶ θεοὺς ἤγ', ἐ-
μοὶ φρονῶν ξυνομό-
μῃ περὶ
τὸν χρεῖον
θεῶν, ὡς καὶ πε-
ρὰ τῶν ἀτάκτων.

V. 4 Vulgo θέμενος et in 12 deest εἶν.

676. et sqq.

ὦ φιλόφθι-
ζουθὲ φίλτατ
ὀργάνων πάντων, ξύνομη-
τῶν μὲν ὅμιλον. ξύνουθ' ὅ-
μοῦ ἡλῆες

ἡλῆες ὡς ἐλῆες
ἔσονται φθόγγων ἐνὶ εἰρεσὶ
ἀλλ' ὦ φιλόφθοι καὶ φιλό-
αἰδοί, ἐπὶ γμασίν ἔσονται
κρεῖσσιν ὧν ἀναταστικῶν.

V. 1 Ἐκ ὧς φίλη ὦ ξουθὴ ὦ εἶμι ὦ φιλόφθι ζουθα. Exstat Bentleio.
in Rau. 210. Vesp. 270. V. 10. Vulgo ἀνταπαιστων.

757. et sqq. στρ.

769. et sqq. ἀντιστρ.

} Ita exstant in Kust.

851. et sqq.

ὁμῶς ῥηθὲν συνθέλω
συμπαραϊνίσας ἔχω
προσῳδία μέγαλα
σεμνὰ πρὸς τῶν θεοῖσιν,
ἀμα οὐ προσετι χάρματος οὐνεκα
πρόβατόν τι θύειν
ἵτω ἵτω δὲ Πυθιάς βροτὰ θεῶν

στρ.

895. et sqq.

αντιστ.

ἔσται θύος σοὶ γ' ἀντ' ἄρας.
ἔει με, δευτέρου μελῆς,
χρῆσιβι τι θεῶν
σεδῆς ἔτος βροχῶν. καλεῖν δὲ
μόκακας· ἐνὰ τινὰ μόνον· εἶπερ ἴ-
κανὸν ἔστι ὄψον.
τὰ γὰρ παρόντα σύματ' ὀδῶν ἄλλων.
πληρ.
γένετον ἔστι καὶ κερᾶτα.

συναδέτω δὲ Χαῖρις ὠδάν.

Hæc antistrophica detexerunt Bentlenus et Hotibius, quoniam
uterque delet τῶν ante θῶν et τ' post γένετον : hic quoque voluit ἐν-
κα pro ἐνεκα; ipse reposui Atticum οὐνεκα : et mox τι inserui post χρῆ-
σιβι et delevi ὅσιον gl. vocis θεοσ=βῆς : et ἔτος βροχῶν eum ex ἐπὶ βοχῶν.
Verum hæc sunt levia : majoris est momenti emendatio versus
Antistrophici εἴτ' αὖθις αὖτ' ἄρα σοι : ubi quoad metrum, ἄρα satis
bene scripserunt Benth. et Hotib. verum ipse sensum nullum
video : dedi igitur ἔσται θύος σοὶ γ' ἀντ' ἄρας. Etenim diras effude-
rat Peisthetærus paulo ante Παῦν ἐς κῆρακας; (sic enim distinguit,
necnon in Ach. 864.) et sane illud θύος bene converit cum præce-
denti τουτογλὶ θύσω.

864. et sqq. Haec omnia sunt ἀμετρὰ, utpote scripta ad imitandam dictionem prosaicam Sacerdotis vota fundentis. Aliud similis rei exemplum exstat in Thesm. 297. et sqq.

904. et sqq.

Νεφελοκοκκ-

υγίαν τὰν

εὐδαίμονα κλέσον ὦ Μοῦσ-

α ταις ἡμεῶν ἐν ὠδαίς·

} Hi centones ex ore Poetae
} sunt e Lyricis compositi; quo-
} rum fragmenta tempore alio
} probe constituam.

908. et sqq.

στρ. 912.

ἀντιστρ.

ΠΟ. Ἦκυ μελιγλώσσαν ἐπέων

} ΠΟ. οὔκ' ἀλλὰ πάντες ἐσμὲν οἱ

εἰς ἀν-

} διόσκαλοι

δὲν θ' ἰσχυρὰ Μουτᾶν

• θεράποντες Μουτᾶν

ὅ τ' Ἴρος, κατὰ τὸν Ὀμηρον.

ὀτρηροὶ κατὰ τὸν Ὀμηρον.

Vulgo hic ὀτρηρὸς et mox ὀτρηροί. At nullus iustus jocus voci sic iteratur. Reposui igitur ὅ τ' Ἴρος: etenim Irus apud Homerum fuit paupertate insignis, sicut Poeta apud Comicum: cf. 934. et 935.

924.

ἀλλὰ τίς ἔχει Μουτῶν φάτις,

ὦν σύ γ' ἐπώνυμος

οἰαπ-ρ ἵπταν ἀνέμυγα πλοῖν.

ὁδὸς μῖν,

ὦ πάτερ

ὅ, τι περ

κτίσσει. Ἦγε-

τεῦ κεφάλα λῆς

ας, ζαῖε μιν ἐρ-

5

πρόφρων ὀμειν ἱκτη.

10

V. 1. Vulgo ὠκεῖα, at postulatu verbum: dedi ἔχει: saepe repetitum ἔχει φάτις vel simile quid. Cf. Pac. 114. φάτις- ἔχει. Soph. 11. 910. ὠκεῖα- ἐισέλθ'. Prom. 681. βάζεις ἦλθες. Helen. 229. ὠκεῖα- ἐισέλθ'. Vid. et *Classical Journal*, No. xv. p. 146. V. 9. ἔχει φάτις, quod fuit gl., erat Comicum λῆς. V. 10. ἔομειν ἔμειν τῶν φρενὶ ὀμειν ἱκτη. Hesych. ἱκτης---πτωχὸς---οἱ δὲ ἱκτηρ--- Certe ἔμειν abundat repetitum neque ἱκτης male convenit cum mea conjectura ὅ Ἴρος.

936. et sqq.

τός ἐμοί γ' οὐκ ἀέκοντα

α φίλα Μουσα τοῦ πλοῦ-

ον οὐξέεται

τὸ δ' ἐν τεῶ

φρενὶ Πινόαρε-

ον ἔπος τίθει.

} V. 1. Vulgo τόσος μὲν: contra
} metrum: et mox τὸ δὲ τεῦ φρενὶ
} μόνον Πινόαρε. Ipse dedi δ' ἐν
} τῶ- τίθεται, collato Soph. in Trip-
} tolemaio Θῆς δ' ἐν φρενὸς δέλοισι
} τῶς ἐμοὺς λόγους.

941. et sqq.

Νυμάδεσσι γὰρ ἐν Σκύθαις ἀλάται Στρατιῶν,

ὃς ὑφαντιδόνηκτον οὐδὲν ἔσθης πέπαται;

ἀκλεῆς δ' ἔβα σπολάδος ἀνευ

τε χιτῶνός οἱ ζώνες, ὃ λέγω.

V. 1. Vulgo Στρατων. At in voce Στρατιών albusio fit ad Στρά-
τωνα, sicut in Vesp. 618. V. 2. Vulgo ἔσθ' ἐν ὧ et in V. 1. σπολάς
ἀνεν. At syntaxis expeditur nequeo, quae tunc ita se habet ἀνεν
σπολάς ε χιτωνός τε: saepe enim propositio simplex cum duplici
nomine iungitur, copula interposita. (Vid. Blomfield ad S. C.
Th. 1034. Mox pro ἔσθ' ἐν ὧ, τε de h. ὧ (scilicet ὧν) ἔσθ' ἐν ὧν

950. et sqq.

κλῆσιν ὦ	καὶ οὐ βούλα
χρυσὸν ὀφθαλμοῦ	πρόκειν - λ-
γαλν τρυφεροῦ	ὡς πρὸς τ'
κρίσι κενυμένον	ἐλθόντων

V. 4. Vulgo deest xxi.

1058, et seq.	725	} Ha notantur in Kuse
1088, et seq.	240000	

1188. et seq.

<p> τὸ ἄξιον· ἀνὶ τοῦ τῷ Ἀξιμαῷ ὡς ἐστίν, πρὸς τὸ ἄξιον· καὶ ὁ ἀλλοθὶ ὡς ἐστίν, αὐτὸς τῷ ἄξιον· πρὸς τὸ ἄξιον. </p>	<p> ὁ γὰρ Ἰωάννης· ὁ αὐτὸς ὁ αὐτὸς· ὁ ἡ τὸ αὐτὸς· αὐτὸς αὐτὸς· ὁ αὐτὸς· ὁ αὐτὸς· ὁ αὐτὸς· ὁ </p>
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V. 3. Vulgo alibi π et ρ per σ et μ male, et η inter σ et θ in Elmsleio citatis ad Heracl. 622.

1262, et seq.

$\alpha\pi\pi = \kappa\lambda_1' \chi \chi \mu = 0$ Διότι αν $\pi = 0$ τότε $\alpha\pi\pi = 0$
 $\alpha\pi\pi = 0 \Rightarrow \pi = 0$ ή $\pi = \pm \pi$ (από $\pi^2 = 0$)
 $\pi = 0$ ή $\pi = \pm \pi$
 $\pi = 0$ ή $\pi = \pm \pi$
 $\pi = 0$ ή $\pi = \pm \pi$
 $\pi = 0$ ή $\pi = \pm \pi$
 $\pi = 0$ ή $\pi = \pm \pi$

V. 1. *Θεός* est monosyllabum et in anthesis syllaba *ε* *θ* *υ* resolvuntur. Max vulgo γ' τ' *γ* et γ' in v. 2. trapei ubi et *ἀπ' αἰθέρος* dedi pro *ἀπ' αἰθέρων* : vid. Blomfield, ad Prom. 84. His duo cantus pro antistrophicis habuerunt Bentleius et Elmsleus, sed in-
juste.

1313, et seqq. 1770. } Hoc versus dispendium Benderi. } P. 1
1325, et seqq. 277072. } omnia ad Hee. 1169.

1337. et ἄφ.
 γυνήμαν ἰ-τις ὀφθαλμοῖς· V. 1. Vulgata ὡς ἀνὸς πικρὸν Phaslerio
 ποταμὸν ἰ-τις ἀπὸ τοῦ γένου (ad Soph. Aj. 1217. in Musa Codico,
 ὁμοίαν λίμνην, T. v. p. 484. et sane ὡς ἀνὸς πικρὸν
 καὶ πλάξ' αἴας.) lectio superscripta vocis γλαυκᾶ. - unde
 οὐ καὶ πλάξ' αἴας. De ὡς et καὶ vide Schaefer. Meletem. Crit. p.
 73. et Markl. ad Iph. A. 173. de πλάξ' αἴας. vid. Beck. Index
 Euripid. v. πλάξ.

1372. et sqq.

ἀνατέταμαι γὰρ πρὸς Ὀλυμπον πτερύγετοί κε ἰφαι-
πτάμενος, ὅδ' ἄλλ' ἔπ' ἄλλαν ἐπέων ἐλαύνων.

HEI. τί τοῦτο τραγῆμα φορτικὸν δεῖται πτερῶν ;
ἀσπαζόμεθα φιλόρινον Κινησίαν
τὴν δ' ἔπει τάχα σὺ κυλλὴν ἀνὰ κοῖλον κυκλεῖς ;

AI. ὅρως ἄφυβ' ὄφρ' ἐνὶ σῶμά τε γέναν τ'
ἐνυσθαι λῶ λιγύφανες ἀηδοῦς.

Ita totum locum legere malim : vulgatur in v. 1. ἀναπέτομαι ἢ
—πέτομαι ὅ : et sic legisse videtur Hephaestion p. 30—53. at e
Scholis patet Tribachyn fuisse in prima sede versus huius Ana-
creontei : etiam ibi scriptum fuit, ut opinor, Διὰ τὸν Ἰωνίαν οὐ γὰρ
ἐμὸν καλλοτρυγῆτ' ἀνηδὺν : collato Eysistr. 668. Νυν οὖν νῦν ἀνηβῆσαι
πάλιν κάναπτερουσαι παντὶ τῷ σώμα : mutavi igitur τίτομαι in πτάμενος :
dem ne abundaret πέτομαι, reposui τέτομαι. Similiter aliquis di-
citur τὴν ἐν τοῖς τινὰ τόπων : vid. Lexica. V. 2. Vulgo hic μελέων
et mox σώματι γέναν ἐξέπων : ubi Schol. pro var. lect. præbet
ἐπέων recte igitur μελέων ἐπὶ ἐλαύνων, etiam ὅδ' ἐλαύνων est
proba locutio, necnon ὅ ἐπέων comparari potest cum ὅδ' ἐν λόγιον
in Eq. 1015. et οἶμον ἐπ. in Pindar. Ol. viii. 92. V. 3. Vulgata
Τοῦτ' ἐπὶ τὸ τραγῆμα φορτικὸν vix intelligere nequeo. Reposui τί τοῦτο
τραγῆμα φορτικόν : etiam quærit Porsthiæterus, quis hæc res ludicra
vel portunda (nam φορτικὸς est vox sensu duplici), cui opus sit alis :
mox Cinesiam visum ipse primus salutatur (ἀσπαζόμεθα) : et scisci-
fatur cur per cælum tendat iter : sic enim lego κοῖλον vice κυκλον.
Mox in v. 6 pro σῶματι γέναν, sive, quod exhibent MSS. 2. τὴ
νῶν dedi σῶμά τε γέναν et e γ-νέσθαι erui ὅ' ἐνυσθαι : etiam σῶμα
ἐνυσθαι dicitur quis, ut γῆν vel χθόνα ἐπιέσσεσθαι apud Xenophon-
tem vid. Hemsterhus. ad Hesych. v. Ἐπιέσσεσθαι γῆν, et quæ dic-
turus sum ad Tro. 1149. denique λῶ hic ut in 930. dedi pro gl.
βυβλόμαι

1392. et sqq.

ἅπαντα γὰρ
δίδεμι σοὶ
εἰδῶλα πέτεινῶν
τῶν δουλιχοδείρων,
πόδ' αἰθερ-αλί-δρομον
ἀλώμενος ἄμ' ἀνέμ-
ων πνοιαισ-
ιν βαίην.

Hæc sunt nunc turbata et interpolata :
et enim ἄερα est e var. lect. pro αἰθερα— :
et οἰωνῶν gl. e πέτεινῶν necnon ταναοδείρων,
ut in v. sup. 254. pro δουλιχοδείρων :
mox ἀλῆδρομον Scholia intelligere ne-
queunt : neque ipse video, quid hic faciat
ῶπ', unde etiam πόδ' de phrasi βήνα.
πόδα vid. Porson. ad Orest. 1427.

1398. et sqq.

τότε μὲν νοτίαν στεῖχων
πρὸς ὀδόν, τότε δ' αὖ βορέη
σῶμα πελῶν ἀλγίενον
αἰθέρης αὐλακα τεμῶ.

V. 3. Πελάζων et mox τέμνω
contra metrum.

1410, 1.

ερνίβες τίνες οἱ πτεροίς
οὐκ ἔχοντες εἴκελον

} Vulgo οἷδ' οὐδὲν ἔχοντες πτεροποικίλιν
} quod nequeo intelligere.

1415, 6.

τανυσίπτερε ποικίλα χελιδῶ
τανυσίπτερ' ποικίλα μάλ' αὐθις.

1470. et sqq. στρ.

1482. et sqq. ἀντιστρ. } Ita exstant in Kust.

1553. et sqq. στρ. 1694. et sqq. ἀντιστρ. Id monuit Bentl. et
Fiermann. de Metris p. 112.

1661. et sqq. Hi versus sunt Iambi, sic legendi,

Νόβω ὅς τις ἀγγιττινὸν, οὐτὼν γησίον

Παῖδαν, ἐὰν ὅς μὴ ὥστι παῖδες γησίον

Ταῖς ἐγγυτάτω γ' οὐκ μετῖναι χρομαίαν

Vulgo ἵνα ἀγγιττινὸν, quæ gl. est manifesta. Veram scripturam
seivaviv Hesych. emendatus a Valck. ad Anthon. p. 9. sic Ἀγγι-
τινὸν - τὰρ δὲ Σόλωνι. Ἀγγι = ττίνος ἐμνύον, ἐγγυς τὴν βαμνῶν.

1720. et sqq.

στρ.

ἀντιστρ.

ἀισγ. δι-χ' τέρχερε πύρ-χ'

τῆς ὥρας τοῦ ἄλλου

π-ριπ-τεῖδαι

γάμ' ἔγγυας

τὸν μάκαρα μάκαρι σὺν τόχα

τῇ μύκαρᾳ τῇδε τῇ πόλει.

Ita debui emendare ad Troad. 346. Possim ἀίσρα inferre
Brunckius.

1731. et sqq. στρ.

1737. et sqq. ἀντιστρ. } Ita distinguuntur in Kust

1748. et sqq.

ὦ μέγα χρύσειον ἀστρεοπῆς φάος.

ὦ Διὸς ἀμβροτον ἔγχος πυρφόρον,

ὦ χθόνιαι βαρυ-

αχέες ἐμφοφόρ-

οι δ' ἅμα βρόνθ',

αἰς Ἐνοσίχθ-

ων διὰ τοι σὲ τὰ πάντα κρατή-

σας πάρεδρον βασιλείαν ἔχει.

Διὸς, Ἥμην

Ἱμῆναι' ὦ.

10

V. 5. βρόνθ' i. e. βρονταί, eliso diphthongo. V. 6. Ἐνοσίχθων
dedi; ejus expositio est ὁ χθόνα σείει. V. 7. Inserui τοι: quod
saepe sic locum tenet inter prepositionem et nomen. Cf. Vesp.
781. Ἀνά τοι μὲ πείθεις et Eccl. 975. διὰ τοι σὲ πόνους ἔχω. Hinc
conige Nub. 913. legendo Διὰ τοι σ' οὐδαὶς ἐθέλει φοιτῆν.

1755. et sqq. στρ. } Ita distinxit Brunck
1759. et sqq. ἀντιστρ. }

1763. et sqq.

ἀλαλαλαὶ ἦ
ἦ Παῖαν Ἰγν-
ελλα καλλίνικος ὦ
δαμόνυι ὀπεργατέ } Rav. ἀλαλαλαί: mox reduplicavi ἦ.

Diu me tenuit disputatio de Cantibus fabulae inter Comici reliquias maxime prolaxa: at brevi potest confici quicquid ad Nubes pertinet: etenim Antistrophica a prioribus non omnia ab aliis aut me sunt detecta.

275. et sqq. στρ } Ita notantur in Kust
298. et sqq. ἀντιστρ. }

457. et sqq.

XO. λῆμα μὲν πάρος τι τῆς γ' οὐκ ἄ-
τλημον ἄλλ' ἐτοίμην· ἴσθι σ' ὥς συ
ταῦτα μάλ' ἢ παρ' ἐ-
μὴ κλ-τε ὠδονο-
μηκες ἐν βρο- 5
ταῖσι· ἔξεις·
ΣΩ. τὸν πόντα χρόνον μετ' ἐμοῦ—ΣΤ. τί πείτομαι γὰρ;
ΣΩ. ζηλατότατον βίον ἀνθρώπων διόξεις.
ΣΤ. ἀρ' ἄ γε τοῦτό τίς ὄψομαι· ΣΩ. ὥστε τοῦ πολλ-
οῦς ἐπὶ τρισὶ θύσαι· λέει κακισθῆναι 10
βουλομένους ἀνακρινώσασιν λόγους καὶ
πράγματι ἐς ἐντιγραφεῖς, πολλὰν ταλάντων
ἄξια, σὴ φρενὶ συμβουλ-
ευστομένους σὲ μετελθεῖν.

V. 2. Vulgo abest σύ. V. 7. Vulgo τί πεί. γ. τὸν πά. χρ. μ. ἐμ. voces transposui. V. 9. Vulgo τοῦτ' ἀρ' ἐγὼ, et mox ὥστε γε. At voces inutiles metrum commonstrat. V. 11. Vulgo ἀνακρινώσασθαι τε καὶ ἐς λόγους ἐλθεῖν πράγματα ἐντιγρ.—μετὰ σοῦ. At vocem activam postulat lingua. Cf. 138. 1179. ἀνακρινώσασθε. Med. 685. 811. Iph. A. 11. sed vide Pierson ad Moer. p. 20. Mox ἐλθεῖν trajecto, cum σὲ μετελθεῖν e μετὰ σοῦ ἐλθεῖν. Etenim omnis jocus inest verbo μετελθεῖν, ad te venturos esse vel te persecuturos: quod sane faciunt Strepsiadis creditores ad fabulae finem.

510. et sqq. στρ. } ἀντιστρ.
ἀλλ' ἴθι, χαίρεισάντι τῷδ',
οὐνεκα ταύτης ἀνδρίας,
εὐτυχία γένοιτ' ἂν ἀνδρ-
ώπῳ, ὅτις προήκων 4 καὶ βαθὺ τοῖς νεωτέροις
ἡλικίας τὴν φύσιν αὐ-
τοῦ πράγμασιν χροῖζεται,
καὶ σιφίαν ἐπασκεῖ. 8

V. 1. Vulgo χαίρων, τῆς ἀνδρ.—οὐν—ταύ—voces transposui et

dedi futurum legitimum χαιρήσονται: quod exstat in Vesp. 186. Plut. 64. Eq. 235. Aliquatenus se tueri poterat ἴθι χαιρῶν e Pac. 153. χάρει χάρων ib. 720. χαίρων ἀπιθι ib. 730. ἴθι χαίρων. Ran. 157. χαίρων - χῶρει. Ach. 1142. "Ἴτε δὲ χαίροντες et Vesp. 1009. ἴτε χαίροντες quae, magis ad rem apposita, citare debuit Monkium ad Hipp. 1138. qui tamen melius rem gessit ad Alcest. 282. collatis Alc. 333 χαίροντες ἰφθαλίμῳ et ibid. 447. χαίρουσα κατ' ἐλπίδι. Unde patet me temere Monkium reprehendisse in *Classical Journ.* T. ix. p. 35. neque in Alceste neque in Nubibus quidquam esse mutandum, nisi metuo jubente. V. 3. Vulgo excedit ἀν. V. 7. Pro χροατίζεται reposui χροίζεται. Hesych. Χροίζμενος, λαμπνόμενος.

363. et sqq. στρ. } Ita exstant in Kust.
39 v. et sqq. ἀντιστρ. }

300 et sqq.

ΛΟ. ἰσχύτιζ' - δὲ καὶ
οἰᾶς ἱ, τρώτους τῷ
πάντας, σκαυτὸν
στρώβη, πυρρίλας
ταχὺν ἢ ἴαν ἢ ἀπὸς ἄν τρωτῆς, ἢ ἄλλο
πῶς ἄν τινα τρώτους γ' ὕπνος ἢ ἀτίστω
γλυκύσμος ἡμετέρων.
ΣΤ. ὅταν ἀποτρίψῃ
ΣΤ. ἡ τάσχος
τὴ κλέμνος

10

V. 9. Bene Brunekius τρώτους collato Plut. 306. sed male expulit τ. Vulgo πάντα τρώπων τε σκαυτὸν. At MSS. 2. σκαυτο. V. 6. Abest γ'. V. 7. Γλυκύσμος ὕπνος est res nulla contra vere γλυκύσμος est qui dulci vinculo palpebras conjungit.

304. et sqq.

ἀρα γ' αἰσθάνει πλεῖστα δι' ἡμᾶς ἀγαθ' ἀντίχ' ἔξ-
αν μόνους θεῶν ὡς ὅδ' ἔτοιμος τά γε πάντα ἔξῃν,
ὅς ἐν κλεῦρος
σὺν δ' ἀνδρὸς ἐκ τοῦ
πεπληγμένους καὶ φανερώς
ἐπληρμένους γνοῦς ἀπολάψ-
εις, ὅ, τι πλεῖστον δύνασαι. φίλε, γὰρ
πῶς τάχα πόλλ' εἰς ἑτέρους ἵρέσθαι.

V. 6. Hunc locum a nemine intellectum, egregie possum emendare legendo γείσ' ἀπολέψεις. Priorem vocem exponit Hesych. per τὰς ὡὰς τῶν ἐνδυμάτων. Verum ibi exstat γείσας. At γείσα corrigitur ex Etymol. v. Γεισίποδες qui Aristophanem glossae auctorem appellat. Hic γείσα vestem omnem significant. Etenim e Nub.

856. patet Strepsiadem amictum amisisse. Neque id mirum Collato enim v. 179. conjici potest Socratem hic quoque suam furandi peritiam ostentasse; dum Strepsiade scena exibat Redde igitur γέισ' ἀπολέψεις *vestem surripies*. Nec bene ἀπολάψεις. e MSS. edidisse Bruckium nunc satis liquet. V. 8. Vulgo ταχέως; εὐλὲ γὰρ πᾶς τὰ τοιαῦθ' ἐτέρως. At Suidas, indicatus a Bentleyio, habet in Φιλεὶ γὰρ πᾶς—φιλεὶ γὰρ τὰ πολλὰ ἐτέρως: denique erui τάχα eis ε ταχέως, metro et sensu jubentibus.

949. et sqq. στρ.

1024. et sqq. ἀντιστρ.

} Ita distinxit Kust.

1154. et sqq.

βοάσσομαι τὰρα τὸν ὑπέρτονον
βοᾶν, ἰὼ κλάτ' ὦ βολοστάται
αὐτοὶ τε καὶ τάρχαϊα καὶ τόκοι τό-
κων
οὐδὲν γὰρ με φλαῦρον ἐργά-
σαισθ' ἔτι
τοῖς ἐμὶ τρέφεται
τοῖσδ' ἐὶ δώμασι παῖς,
ἀμφήκει τῇ γλώττῃ

λάμπων πρίβυλος, στύλος
σωτήρ δέμοιο,
ἐχθροῖς βλάβῃ,
λυοάνίας πατρῶ-
ων μ γάλων κακῶν,
ὃν κίλεστον τρέχω
ἐνδύθην ὡς ἔμ' ὦ
τέκνον, ἔξελθ' οἶκον
αἰς σοῦ πατρῶος.

V. 4. Ita MSS. et Suid. ed. Med. mole Br. ἐργάσαισθ'. V. 7. Abest τῇ. V. 8. Pro ἐμὲς reposui στύλος collato Iph. T. 57. Στύλοι γὰρ οἶκον παῖδες εἰσιν ἄρρενες. Etenim hic Comicus deridit Euripideum—cujus sunt ὦ τέκνον ἔξελθ' οἶκον αἰς ματέρης in Hec. 169. ut monuit Schol. in MS. Cant. teste Porsono ad Hec. l. c. ed. tertia V. 10. Rav. optime βλάβῃ. Vulgo ἀναρῶς.

1206. et sqq.

ὦ μακαρ Στρεψιάδης
αὐτὲς ὡς σοφὸς ἔφυς,
χ' οἶον τὸν υἱὸν τρέφεις,
φίσιοντι ἐγὼ μ' οἱ φίλοι,
χ' οἱ δέμου

ζηλοῦντές σ',
ἐνὶκ' ἂν νικῶς λέγων
τὰς δίκας· ἀλλ' εἰσάγων
σε βούλομαι πρῶτ-
ον ἐστίασαι.

V. 5. Vulgo δημόται: quæ gl. est. Sic apud Homer. Il. B. 198. Δέμου ἄνδρα exponitur per δημότην—certæ mutationes ex levissima et fulta egregio Codice Rav. qui legit τρέφεις et εἰσάγων.

1303. et sqq.

στρ.

ἀντιστρ.

οἶον τὸ πραγμαμάτων ἐρᾶν φλαυρῶν ὁ
γὰρ
γέρων ὅδ' εὐρηθεῖς
ἀποστερησάι, βούλεται
τὰ χρήμαθ' ἃ δανείσατο
κοῦδ' ἐσθ' ὅπως ὡ
τήμερον λήψεται
πρᾶγμ', ὃ τοῦτον ποιή-
σει τὸν σοφιστήν, ὃν πανουργ-
εῖν ἤρεται, ἐξαίφνης λαβεῖν κακὸν τι.

οἶμαι γὰρ αὐτὸν αὐτίχ' εὐρήσειν,
ἔπερ
πάλαί ποτ' ἐζήτει,
εἶναι τὸν υἱὸν δεινὸν οἱ
γνώμας ἐναντίας λέγειν
τοῖσιν δίκαιοις
ᾧστε νικᾶν τὸ πᾶν,
οἷσπερ ἂν ξυγγένη-
ται, κἂν λέγῃ πόνηρ· ἴσως
βουλήσεται κάψωνον αὐτὸν εἶναι

11

5

10

Houibus quoque hæc antistrophica esse vidit : qui tamen non bene expulit ἐρασθῆις et in antithetico πάλαι : rectius omisisset alterum ἴσας in v. 17. et mutasset ἐρασθῆις in εὐρηθείς.

1345. et sqq. στρ.

1301. et sqq. ὄντιστρ.

Ita dixit Schol. igitur vice
λημ' ἐστὶ τὰνθρώπου λεγε λέμ' ἐστὶ
ἀπέρωπον. Hesych. Ἀπέρωπον,

ἀπὸ τῶν ὥρων. Eustat. eadem vox in Choeph. 599. et similis locutio apud Hesych. Ἀρσίφρων λέμα ex Æschyl. Νεμεσκούς. In antistrophico lege tam ob metrum quam sensum οὐκ ἀλλ' ἐρεβίδου.

Ettonæ dubium Kalend. Jan. A. S. MDCCCXVI.

DE FRAGMENTIS POETARUM MINORUM GR. A TH. GAISFORDIO EDITIS.

F. H. BARKER *Epistola* ad Th. Gaisfordium Gr. Ling.
Profess. Reg. Oxon.

PARS TERTIA.

PANYSIAS. Etym. M. p. 206, 15. Χρονὸν γὰρ ζεῖται ἡ βουλή
ἐνθα καὶ πάνσι

Διόνυσος βουλεύειν, ἐν ἔχῃ καὶ πικρὸν ἄρουν.

“Ποι, si vitio caret, extimescit postulat iocetizari, aut simile quid, aut εἴς, legendum nisi forte aliquis existimet pro auctoris nomine suscepisse ut legendum sit Πανύσις. Sed lubricæ istæ conjecturæ. In ἔχῃ quod sequitur, subaudiemus τὸ πρῶγμα, s. τὸ ἐκβη-
πόμενον, aut legemus ἔχῃ.” Sylburgius. Gaisfordius p. 111.
“menda, quæ o scribendi compendius male intellectis ortum
habent, egregiè codicis Dorvilliani, Etymologo M. detergens,”

“Litteris ἐν,” inquit, “quibus supra ἐν ὁ γράμματα significant manifestum est, sapissime utebantur librarii, siquidno vel ἐνθα vel ἐνθεν exprimere volebant. Proinde istarum vocum constans in veterum

scriptis confusio. Etym. M. p. 206, 15. ἐνθα καὶ πάνσι. Ms. ἐν

καὶ π.. Præclare igitur Sylburgius, ἐνθεν καὶ Πανύσις.” Fallitur Gaisfordius, quod ad ἐνθα attinet ; nam Sylburgius nihil monuit de mutando τὸ ἐνθα in ἐνθεν. Mirum est Gaisfordium inter Panyasidis Fragmenta p. 469—72. versum ab Etym. M. l. c. servatum non posuisse. Versus extat ap. Eustath. ad H. A. p. 127.

“Θείαντος τοῦ Βήλου. Thoantem illum appellat ap. Apollod.

L. III. Panyasis, ex quo male *Πανύασιν* in Cl. Alex. Admonitione ad Gentes fecerunt librarii." Munckerus ad Antonini Lib. Fab. xxxiv. p. 222. ed. Verheek.

Sequens Panyasidis Fragmentum, a Gaisfordio prætermissum, quod jam laudavi in *Class. Journ.* xlv. p. 170, tam accurate legitur in Schol. ad Homer. ined. ap. Valcken., ut nunc demum video, quam corrupte in Etym. M. et Schol. Ven., quorum verba citavi. Etym. M. p. 106, 32.: *Βηλὸς ἀπὸ τοῦ βαίνεσθαι, ὡς καὶ ὁδὸς ἀπὸ τοῦ ὁδεύεσθαι, καὶ ὁ Πανύασις δὲ τὰ πέδιλα βάλει λέγει.* Schol. Ven. ad H. A. 591: *Καὶ ὁ Πανύασις δὲ τὰ πέδιλα βήλει λέγει.* *Πέδιλα* in Etym. M. corrupte legitur pro *πέδιλα*. Sed et *βήλαι* et *βήλα* falsa sunt lectiones. "Pars ultima Scholii ad H. A. 591. egregio supplemento ditari potest e Ms. *ἔλγεται βηλὸς ἀπὸ τοῦ βαίνεσθαι ὡς καὶ ὁδὸς ἀπὸ τοῦ ὁδεύεσθαι καὶ ὁ Πανύασις δὲ τὰ πέδιλα βάλει λέγει.*" Ad oram libri Suidam citat Is. Vossius, qui passim tantora signis adjectis in codicis margine designavit. Legitur ap. Suidam, *Βήλα πέδιλα, ὑπόδηματα*, necdum pœniteat Scholion legisse." Valckenærin *Diss. de Scholiis ad Homerum* ined. p. 122. Pro *ὁδεύεσθαι* lege *ὁδεύεσθαι*, ut in Schol. Ven. et Etym. M. Zonaras p. 389. *Βήλα πέδιλα, ὑπόδηματα*: Tittmannus in *Addendis* p. cxxiii. "Sic etiam Suidas, Lex. Ms. Colbert. Cod. 2199 *βήλα*: vide Cangium h. v." Voc. *βήλα*, quod, ut videtur, usurpaverat Panyasis, prætermittere non debuerant lexicographi H. Steph. et Schneiderus. Mirum est Etymologi locum effugisse Valckenærii diligentiam.

SIMONIDIS Fragm. lxxii. p. 380.

*Ὀλυμπία οἷς, ἐν δὲ Πυθῶνι τρία,
οὗ δ' ἐν Ἰσθμῷ, πεντέδεκα ἐν Νεμέᾳ.*

"Dedi *πεντέδεκα*, pro *πεντεκαίδεκα*, postulante metro. Sic Cratinus pro *ἐκκαίδεκα* habet *ἐκδεκα*. *Νεμαία* Vat." Gaisfordius. "Nollem Lexicographi plane neglexissent alteram formam, *Πυθῶν*. Ammonius p. 121. Valck. *Πυθῶν θηλυκῶς καὶ ὀξύτονος, ὁ τόπος*. Simonides lxx. (lxxi.) v. 3. sq.

*Ὀλυμπία οἷς, ἐν δὲ Πυθῶνι τρία,
οὗ δ' ἐν Ἰσθμῷ, π-ντεκαίδεκα Νεμέᾳ,*
ut versus scribendi videntur." Schæferus ad Schol. Apollon. R. iv. p. 311.

SIMONIDIS Fragm. xvii. p. 364.

Μαϊάρος οὐρείας ἐλικοβλεφάρου.

"Ex. Schol. Pindari Nem. II. 17. Tzetze in Lycophr. 219. Mi-

¹ Simile quid in Photi Lexico occurrit; *Καπύ. θινι Ὑπ. μέλη, τὸ ἐπὶ δύνεσθαι*. Cod. D. habet *ἐπιδύ. θινι*, Etym. M. p. 493, 47. *ἐπιδύ. σθαι*: vera lectio, quæ doctissimum Photi editori non pro tenui, est *ἐπιδύ. σθαι*, ut corrigat Albertus ad Hesych. v. *καπύ. σθαι*, et Schleusnerus in *Civis Novissimis in Phot.* p. 112., nescius autē sc. Albertum sic coniexisse. Lex. Rheto. in Bekkeri Anecd. Græc. p. 270.: *Καπύ. σθαι ἐπιδύ. σθαι καττομάτων*.

rum est quantum in hoc fragmento erraverunt (erraverunt) Brunckius et Jacobsius." Gaisfordius. M. Chr. Got. Müllerus ad Scholia Tzetzae. p. 490. vol. I. sic edidit:—

Μαιάδος ὁρείης ἐλικοβλεφάρου γένεθλον,

Αὐτὴ γὰρ Κυλλήνης ἐν ὕρσι θούν τέχ' Ἑρμῆν.

"Pro his duobus vers.," addit Müllerus, "legunt Vnt. 2. et 3. Μα-
ιάδος ὁρείης ἐλικοβλεφάρου κατάλογον, τάχ' Ἑρμῆν. Thryllit. sic con-
jicit,

Μαιάδος ὁρείης ἐλικοβλεφάρου κατὰ λ. χῶ,

Ἦ δ' ἐν ὕρσι Κυλλήνης θεὸν τέχ' Ἑρμῆα.

ut sint senarii iambici. Nec tamen hanc conjecturam sibi facere
satis fatetur. "Luxati sunt," inquit Potterus, "hi Simonidis ver-
sus, et misere deformati, tam in Mss. quam impressis Codd., nec,
ut verum fatear, placet mihi mea emendatio :

Μαιάδος ὁρείης ἐλικοβλεφάρου γένεθλον,

Ἦ γὰρ Κυλλήνης ἐν ὕρσι θούν τέχ' Ἑρμῆν.

Quam tamen æquum est, ut hom. consulat eandem. Lector, aut
ipse meliorem et accommodatorem excogitet, quod faciendi ut
aliquam ansam praebeam, aliorum Codd. lectiones apponam :
Μαιάδος ὁρείης ἐλίκου βλεφάρου καταλήλον. Αὐτὴ γὰρ κυλλήνης ἐν
ὑρσι θούν τέχ' ἔαυτην. Scld. Μαιάδος, ὁρείης, ἐλικοβλεφάρου κατάλογος
τάχ' ἔραυτη, impressi: Bar. et Grav. μετὰ κατάλογος habent κατὰ-
λογον." Mea quidem sententia, probabiliter sic hos versus correx-
erunt Brunckius et Jacobsius

Μαιάδος ὁρείης ἐλικοβλεφάρου

κατάλογον αὐτὴ γὰρ Κυλλήνης ἐν

ὑρσι θούν κηρυκὴν καὶ

Ἑρμῆν.

Potterus hoc fragmentum in hexametros digessit, quod ut facere
posset, plura mutare necesse habuit. Sed ex Simonidis Canticis
desumunt esse, non latuit F. Ursinum p. 174. v. 2. κατάλογον et
Κυλλήνης. V. 3. τέχ', quod Br., metro postulante, in τέκεν' mutavit.
Versus est dimeter iambicus acatalectus, qui anapaestum habet in
secunda sede et tribrachyn in quarta, quales ap. Pindarum multi."
Jacobsius. Ad Simonidem, Lyrici nepotem, hic locus pertinet, etsi
voc. γενέλογος sit omissum, notante Müllerō Ind. Scriptorum in
Scholis ad Lycophri.

SIMONIDIS Fragm. cccxvi p. 490. : "Schol. Venet. H. B. 2.
νῆδυμος. — οὐ γὰρ μέθ' Ὀμηρον, καὶ χωρὶς τοῦ ν λέγουσιν καὶ Ἀντίμα-
χος, Ἐπεὶ οἱ ἥρωες, ἐλθὼν καὶ Σιμωνίδης.

οὗτος δὲ τοι νῆδυμος ὕπνον ἔχων.

Exemplo caret Eustathius p. 163=123, 17." Gaisfordius. Auc-
tor Diatribes de Antimacho, "Class. Journ. vii. p. 235.) "Forti-
tasse Εἴχεν, ut versus imum sit."

¹ Doctissimum hujusce Diatribes auctorem præterit insignis locus ap

SIMONIDES. Antisthicles in Bekkeri Anecd. Gr. p. 107. Κορδύλλη τὸ ἔπαρμα. Σιμωνίδης δευτέρω. Nusquam alibi citatur Simonides δευτέρω, nec vox κορδύλλη reperitur in ejus I. c. mentis a Gaisfordio editis. Pro Σιμωνίδης reponere Σιληνός. Σιμωνίδης pro Σιληνός ibi occurrunt. "Ursinus p. 185." ut scribit J. A. Fabricius in Notitia de Simonde (p. 305. Gaisf.), "ex Lucillo Tarrhaeo in Σαρδάνιος γέλως et Theocriti Scholiaste in Idyll. I. 65. producit loca, in quibus citatur Simonides *Libro secundo de Sicilia*, et *Libro II. de Syracusis*, sed is alios Simonides Platone junior fuit, ut probe notatum Vossio de Hist. Gr. I. 8." At recte subjungat Harlesius:—"Eminvero ego lubentius adoptionem emendationem Dorvilli in Siculis c. xiv. p. 240 sq. Is quidem in Theocriti Schol., pro *Simonides* substituendum putat Σιληνός. Nam is, ait, ap. Sudam (unde igitur Lucillus quoque Tarrhaeu mihi corrigendus videtur) in Σαρδάνιος γέλως (ex emend. Kusteri fide codd. Paris. et Photii in Lex. MS.) ἐν τῷ δευτέρῳ τῶν περὶ Συρακούσας et in Photii Lex. ἐν τῷ Δ τῶν περὶ Συρακούσας [Heimannus edidit, Σέλιος δὲ ἐν ὁ τῶν περὶ Σακίσσας] et ἐν τῷ τρίτῳ, Σικελικῶν, p. Athen. xii. 11. p. 512. laudatur Silenus Calactinus, et ap. Stephanum ἐν Ἠαλικῇ, Σιληνός ἐν τῷ δευτέρῳ. Voc. *Silenus* ap. Sudam quoque in Σιμωνίδης abest. Hactenus Dorvillus, in cuius sententiam transit Burmannus II. in Comment. ad Numism. Sic. p. 473." *Sileni Res Romanae* a Dionysio Hal. et Latio xxvi. 49., *Græca Historia* a Cicrone, et *Historiarum primus* a Diog. Laert. memorantur, notante Harlesio, ibid. Strabo III. p. 236. ed. Falc. de Gadibus loquens: Ἀρτεμίδωρος δὲ ἀτρεπῶν τοῦτω, καὶ ἄμα παρ' αὐτοῦ τινα βεῖς αἰτίαν, μνησθεῖς, ὅς καὶ τῆς Σιληνοῦ ὁδῆς τοῦ συγγραφέως, οὗ μοι κακὴ μνήμη ἀξία εἶπαι, ὥς ἂν ἰδιότης περὶ ταῦτα, καὶ αὐτὸς καὶ Σιληνός. Harlesio l. c. reponendum videtur Σιληνοῦ, sed nil mutandum, contra codicum auctoritatem. Notandus est Harlesii error, a Gaisfordio silentio prætermisus. "Pars hujus operis (*de Rebus Siculis*) fuisse videtur opus *de Ætua*, cujus secundum librum commemorat Steph. Byz. in Ἠαλικῇ." Stephani verba sunt hæc: Πλησίον δὲ αὐτῆς ἱερὸν Ἠαλικῶν, οἱ εἰσιδόντες τινες, ὥς Αἰσχύλος ἐν Αἴτῳις γενεαλογεῖ, Αἰὼς καὶ Θαλείας τῆς Ἠφαίστου. Σιληνός δὲ ἐν δευτέρῳ, Αἴτῳις, τῆς Ἠλεανοῦ καὶ Ἠφαίστου, κληθῆναι δὲ αὐτοὺς Ἠαλικούς, διὰ τὸ ἀπεθανόντας πάλιν εἰς ἀνθρώπους ἰκέσθαι. Sed ante verba, Σιληνός δὲ, comma pro periodo substi-

Eusebium Præp. Evang. x. p. 467. ed. Paris. Ὁ δὲ Ἀντίμαχος, τὰ Ὁμήρου κλέπτων, παραδιδόθαι Ὁμήρῳ γὰρ εἰπόντος

Ἰδὼ θ', ὅς κάρτιστος ἐπιχθονίων γένετ' ἀνδρῶν.

Ἀντίμαχος λέγει

Ἰδὼ θ', ὅς κάρτιστος ἐπιχθονίων ἦν ἀνδρῶν.

καὶ Διόφρῳ ἰππικὴν τὴν μεταθέσιν, ὡς δὲ αὐτῆς ἰσθησιγμῶν τοῦ στίχου.

Obiter moneri voce παραδιδόθῃν augeri posse H. Steph. Thes. et Schneidern Lex. Habet tamen Schneiderus vocc. παραδιδόθῃμα e Porphyrio Quæst. Hom. ἐξ παραδιδόθῃς e Plut. vii. p. 118., quæ non agnoscit H. St. Thes.

tuendum est. Recte L. Holstenius :—“ Labuntur vñ dd., qui, inducti prava loci hujus distinctione, Silenum duos pluresque libros de Aëtia scripsisse putant; sunt enim in *Siculanum Rerum libri* quorum, meminit Athenæus xii. p. 542., Σιληνός; ὃ ὁ Καλακτιανός, (Καλακτινός) ἐν τῇ 17 Σικελικῶν, κ. τ. λ.” Notandus est quoque Mülleri error, qui, in Indice Scriptorum a Tzetza ad Lycophr. citatorum Vol. iii. p. 159, sic scribit :—“ Σειληνός (l. Σιληνός,) ὁ Χῖος, ἐν δευτέρῳ μυθικῶν ιστοριῶν (δύο δὲ γέγραφε βιβλία) Anticleam esse matrem Ulyssis tradit, 786, 16. et 22 Photius, Lex. MS., qui eum nominat Σέλινον, laudat ad Σαρδάνιος [Σαρδάνιος] γέλως p. 371. ἐν ὃ τῶν περὶ Συρακούσας.” Σειληνός in Photio, librarii error est pro Σιληνός, ut patet e Suida, ubi de eadem re ad vocc. Σαρδάνιος γέλως legitur, Σιληνός δὲ ἐν τῷ δευτέρῳ τῶν περὶ Συρακούσας. Suspicioni, in Photio, pro ἐν ὃ τῶν περὶ Συρακούσας, e Suida loco, legendum esse ἐν τῷ δευτέρῳ τῶν περὶ Σ. Mendium e compendio scribendi ortum habuit. Ceterum confundit Mullerus Silenum Chium (de quo Tzetzes, Eudocia p. 213, 394. et Eustath. ad. Od. p. 1871. loquuntur, et qui, notante Haesio, ad poetas Cyclicos peramisse videtur,) cum Sileno Caelicino s. Siculo Historico, quem laudant Suidas et Photius. In nota ad Tzetza locum, idem vir doctus Silenum grammaticum, de quo Athenæus lib. xi. p. 732. b. loquitur, cum eodem Sileno Chio confundit. Sed nunc *Glossæ*, quas citat Athenæus, xi. et xiv. Schol. Apollon. R. i. 1299. et Eustath. ad Od. 1571, 5., atque *Historie Fabulose* ap. Tzetza l. c. Silenum historicum habuerint auctorem, dubitat Vossius de Hist. Gr. iii. 413., idque optimo jure, ut retur Haesius.

Ut voc. Σιληνός ap. Theocr. Schol. i. 65., Lucillum Tarrhæum, et Suidam v. Σαρδάνιος γέλως, in voc. Σιμωνίδης abiit, sic ap. Suid. v. Σαρδ. γελ., pro Σιληνός δὲ ἐν τῷ δευτέρῳ τῶν περὶ Συρακούσας, omnes editt. ante Kusterum, qui e Codd. Paris. recte Σιληνός reposuit, habent Σιμωνίδης.

Scribitur ap. Tzetza Σειληνός ὁ Χῖος, ut et ap. Schol. MS. Apollon. R. i. 1299. imper a Schaefero edit., Σειληνός ἐν γλώσσαις, ubi Scholia edita habent Σιληνός.

Nunc vero paucis ostendemus, (id quod nemini adhuc observatum est) non Σιμωνίδης pro nom. Σέλευκος in Scholia Apollon. R. et MS. et edita irrepsisse. “ Quod Scholiastes Apollonii R. i. 763. Τὴν γὰρ Ἰωλκὸν Μινῆαι ᾤχουν, ὥς φησι Σιμωνίδης ἐν Συμμίκτοις, aut subintelligendum fuerit μέλεσι, aut alius fuerit Simonides illorum συμμίκτων scriptor, siquidem ejusmodi existerunt, qualia σύμμικτα Philemonis, Callistrati, etc., de quibus Woweranus Polymath. c. 13.” J. A. Fabricius in Notitia de Simonide a Gaisfordio citata. Nusquam alibi laudatur Simonides ἐν Συμμίκτοις, id quod corruptelam in hoc loco satis indicat. Dubio procul legendum est, Σέλευκος ἐν Συμμίκτοις. Hujus testimonium adhibetur in ipsis Scholiis Apollon. R. ii. 1054.: Στυμφαλίδες δὲ λέγονται περὶ αὐτὴν ὄρνιθες, ἃς πλωίδας εἶπεν Ἀπολλώνιος· οὗτω δὲ αὐτάς

ὀνομάζει καὶ Σέλευκος ἐν Συμμίαις. Hæc Σύμμια a Suida memorantur, qui tradit Seleucum, Alexandrinum, Grammaticum, Romanicum cognominatum, Romæ docuisse. Hujus fuerint glossæ illæ sapius ab Athenæo citatæ.

“Strabonis locus l. xv. p. 728. ed. Morelli, in vitio forte erat, licet aliud videatur Allatio p. 211., nam pro verbis, ὡς εἶρηκε Σιμωνίδης ἐν Μήμονι (Μέμν.) διθυράμβων των Δαλιακῶν, Casaubonus e Suida legit Σῆμος ὁ Ἡλεῖος s. ὁ Ἀήλιος.” J. A. Fabricius in Notitia de Simonide. P. Ern. Jablonskius in Syntagmate de Memnone Græcorum et Ægyptiorum Franc. ad Viadr. 1753, 4. p. 23, ut et Gyzaldus l. ii. p. 163. ed. 1696. hæc vertit: “Simonides, poeta Lyricus antiquissimus, in *Dithyrambo*, quem inscripserat *Memnonem*.” Σιμωνίδης quidem et διθυράμβος bene conveniunt; sed quid negotii est Semo Delio in opere historico, cui titulus Δηλιακῶν, cui διθυράμβων? Si igitur vox Σιμωνίδης vitiose in hoc loco legatur, ut putat Casaubonus, certe vox διθυράμβων, de qua silet Casaubonus, non stare potest. Pro Μέμνῳ διθυράμβων, Cod. Mosc. habet Μερωνίῳ θυράμβων. Casauboni verba sunt hæc:—“Legēbam, ὡς εἶρηκε Σῆμος ὁ Ἡλεῖος, auctore Suida, qui ita scribit, Σῆμος Ἡλεῖος, γραμματικὸς ἐγραφε Δηλιακῶν βιβλία ἤ. Verum notandum est, quem Suidas Eleum esse ait, eundem Ἀήλιον appellari ab aliis, ut ab Athenæo iv. c. 23. p. 173. et Stephano, quem vide, id est Τέγυρα. Quare, si hos sequimur auctores, non ὁ Ἡλεῖος, sed ὁ Ἀήλιος fuerit legendum.” Eleus per errorem, ut putat Schweigh. ad Athen. vol. xiv. p. 188., perhibetur ap. Suidam. Semi Delii Ἀηλιάς, s. Rerum Delicarum liber, ab Athenæo sæpe laudatur. Judice Berkelio ad Steph. Byz. v. Τέγυρα, Strabonis locus emendatione illa non eget. “Ap. Etym. M. Σῆμος hic appellatur Σίμος, et ejus libri τῆς Πιάδος inscribuntur: utrumque perperam pro Σῆμος et τῆς Δηλιάδος, uti recte monuit Sylburgius.” L. Holstenius ad Steph. Byz. v. Βιβλίη. Σῆμος ὁ Ἀήλιος citatur a Photio in Lexico v. Πρόμνεις.

“Pro Simmia, Simonidis nomen male positum a Suida in Συμμίαις: vide Jonsium p. 23.” Fabricius in Notitia de Simonide. Fallitur vir doctus; Suidas enim v. Συμμίαις non Simonidis nomen pro Simmia posuit, sed tantum ea de Simmia Rhodio, Grammatico, dixit, quæ ad Simonidem pertinere videntur: Ἐγραφε κατὰ τινὰς πρῶτος Ἰάμβους.

SIMONIDIS Fragm. cccx. p. 408.: “Etym. p. 270, 45. Σαυλὸν τὸν τρυφερόν καὶ γαῦρον Σιμωνίδης ἐν Ἰάμβους,

Καὶ σαῦλα βαίνων ἵππος ὡς κορωνίτης.”

Gaisfordius. Eadem glossa exstat ap. Zonaræ Lex. p. 539, ubi, pro ὡς κορωνίτης, est καὶ κορωνίτης. Mendo laborat versus, judice Tittmanno, qui bene conjecit,

Καὶ σαῦλα βαίνων, ἵππος ὡς κορωνός τις.

Etym. M.: Κορωνός· ὑφαύχην, γαυριῶν. Vide Archilochi Fragm. XL.

SIMONIDIS Fragm. cxcvi. p. 495.: "Apostolius Προν. xv. 97. Περιαγειρόμενος φύλλοις βάλλεται καὶ ἄνθεσιν Ἐπὶ τῶν νικῶντων ἐν ἀγῶσι περιαγειρομένους δὲ ἔλεγον τοὺς ἀθλητάς, οἱ μετὰ τὴν νίκην περιαγόμενοι καὶ περιπορευόμενοι, ἐλάμβανον, οἱ μὲν ζωνὰς, οἱ δὲ χιτῶνας, οἱ δὲ πετάσους, οἱ δὲ ἄλλα γε ἅττα ὅθεν Σιμωνίδης περὶ Αἰτύλου φησὶν οὕτως·"

Τίς δὲ τῶν νῶν τσάσας πετά-
λοισι μύρταν, ἢ στεφάνοισι ῥόδων ἀνδρόγατο
νίκας ἐν ἀγῶνι περικτιόνων.

Vide Suid. v. περιαγειρόμενοι." Gaisfordius, Suidas, pro Σιμωνίδης περὶ Αἰτύλου, habet Σιμωνίδης Ἰερύλλου Photius in Lexico p. 303. Σιμωνίδης περὶ Ἰερύλλου Cod. Et Ἀγρίλλου, omisso περὶ. Nusquam alibi occurrit, quod sciam, Σιμωνίδης Ἰερύλλου, ut legitur in Suida et Photio, nec Σιμωνίδης περὶ Αἰτύλου, ut in Apostolio legitur, teste Gaisfordius, nec περὶ Ἰερύλλου, ut in Photio edidit Hermannus. J. A. Fabricius (in Notitia de Simonide, quam excerpit Gaisfordius), hanc Notitiam locum citat, et, pro περὶ Αἰτύλου, ut Gaisfordius ad hoc Simonidis Fragm. edidit, περὶ Βαιτύλου habet. Περὶ Βαιτύλου, an περὶ Αἰτύλου in Apostolio ipso legatur, nescio; Apostola enim libro hanc careo. Pro περικτιόνων, quod exhibet Suid. et Apostol., Photius habet περικτιόνων. Egrege fallitur Mällerus, qui Ind. Scriptt. in Tzet. Schol. ad Lycophr. vol. iii. p. 160. "Scriptisse Simonidem," inquit, "τὸν γεναλόγον orat. prosaica, locus in Photii Lex. ad Περιαγειρόμενοι p. 303. allatus ostendit."

PANYASTIS. Heroicum Panyasidis carmen ab Athenaeo xi. 469. d. xi. 508. c. appellatur Ἡράκλειά, ut et a Schol. Pindari Pyth. III. 177. et Steph. Byz. v. Β-μβία. Sed Suida et Eudocia p. 357. testibus, titulus fuit Ἡρακλείας: in utroque enim legitur, Ἐγραψὲ δὲ καὶ Ἡρακλείαδα ἐν βιβλίοις ιδ'. Quod Fabricius, Harlesius, et Gaisfordius silentio praetermittere non debuerant. Sic quod Athenaeo III. 82. b. et Etymologo p. 153. 5. est Ῥβiani Ἡράκλεια, id ab Eudocia p. 371. et Suida appellatur Ἡρακλείας.

In Notitia de Panyaside, quam excerpit Gaisfordius ex Fabricii Biblioth. Gr. ed. Harles, occurrunt haec verba: "Panyasidis carmine pentametro composuit Ἰωνικά de Codro et Nilco, Ionumque colonis, versos 7000." Suidas: Ἐγραψὲ δὲ καὶ Ἡρακλείαδα ἐν βιβλίοις ιδ', εἰς ἔπη θ'. Ἰωνικά ἐν πενταμέτρῳ (ἔστι δὲ τὰ περὶ Κόδρου, καὶ Νηλέως, καὶ τὰς Ἰωνικάς ἀποικίας) εἰς ἔπη ζ'. At sic legitur in Eudocia p. 357.: Ἐγραψὲ δὲ καὶ Ἡρακλείαδα ἐν βιβλίοις ιδ', ὡς ἔπη θ' Ἰωνικά ἐν πενταμέτρῳ ἔστι δὲ τὰ περὶ Κόδρου καὶ Νηλέως, καὶ τὰς Ἰωνικάς ἀποικίας εἰς ἔπη ζ'.

"Panyasin," ait Fabricius, "juniorum, qui libros II. de Insomniis scripsit, et meliore jure, quam prior, Τερατοσκήπου nomen, a Suida alteri tributum, meretur, citat Artemidorus I. 66. II. 35."

Panyasis tamen, ὁ ἐπιποιός, ab Eudocia quoque p. 357. appellatur Τερατοσκοπός.

SIMONIDES. "Hiscē epiniciis Carminibus etiam adscripserim. quod Simonidem ἐν Πεντάθλοις laudant Lucillus Tarrhæus ab Aldo editus, Suidas, Apostolus in 'Αλκυονίδες." Fabricius in Notitia de Simonide, ex Biblioth. Gr. a Gaisfordio exscripta p. 353. Grammaticus S. Germ. ap. Bekker. Anecd. Gr. p. 377. (ubi articulus plenius legitur quam ap. Suid. v. 'Αλκυονίδες): 'Αλκυονίδες ἡμέραι περὶ τοῦ ἀριθμοῦ διαφέρονται. Σιμωνίδης γὰρ ἐν Πεντάθλοις ἑνδεκά φησιν αὐτάς, καὶ Ἀριστοτέλης ἐν τοῖς περὶ ζώων. Δημαγόργος δὲ ὁ Σάμιος ἑπτὰ, Φιλόχορος ἑννέα. τὸν δὲ ἐπ' αὐταῖς μῦθον Ἀγῆσανδρος¹ ἐν τοῖς περὶ ὑπομνήματι λέγει οὕτως. 'Αλκυονέως τοῦ γίγαντος, θυγατέρες ἦσαν Φθονία, Χθονία, Ἀνθή, Μεθώνη, Ἀλκίππα, Παλλίνη, Δριμώ, Ἀσκήρη, κ. τ. λ. Locus Simonidis, ad quem refert Grammaticus, occurrit num. xviii., ubi Jacobsius, a Gaisfordio laudatus:—"Ad hos versus respicit Mich. Apostolus Prov. ii. 51. diversitatem sententiarum de diebus Halcyonidis persequens: Σιμωνίδης γὰρ ἐν Πεντάθλοις ἑνδεκά φησιν αὐτάς. Male: legerat ap. auctorem, quem exscripsit, *IA*, cum esset, sive esse deberet *IA*." Suidas tamen et Grammaticus S. Germ. l. c. habent ἑνδεκά. Simonidem certe Hesychius sequitur: 'Αλκυονίδες ἡμέραι τινες, τὸν ἀριθμὸν ἰδ' γαλήνη, ἐν αἷς νοσσεύει ἡ ἄλκυων: ut et Apollon. R. Schol. i. 1086. et Schol. Ven. ad Il. i. 558. Quod ad filias Alcyonis attinet, inter eas a Grammatico S. Germ. l. c. numerantur Φθονία, Χθονία, Ἀνθή. Hæc fortasse corrupta sunt: in Suida etiam corruptius legitur, Φωσθονία, Ἀνθή. Kusterus: "Φωσθονία, hanc lectionem MSS. tuentur et edit. Mediolanensis. Reliquæ vero Edd. habent Φθονία, Pausanias ap. Eustath. ad Il. i. p. 776. Φθονίς." Verius fortasse legi potest, Φθονίς, Χθονία.

SIMONIDIS Fragm. clxxvii. p. 404.

Αὐτὴ δὲ φοξίχειλος Ἀργεῖη κύλιξ.

Pro φοξίχειλος, quæ est vox nihili, legendum esse φοξόχειλος, quod in Scholis Venetis ad Homerum reperitur, jam monui in secunda hujusce Epistolæ parte (*Class. Journ.* xiv. p. 771). Nunc addendum est, recte legi φοξόχειλος in Zonaræ Lexico p. 1817., ubi falsus est Tittmannus, dicens, "φοξίχειλος Schol. Ven. ad Il. B. 219.:" nam ibi est φοξόχειλος.

Photius, in loco a Gaisfordio prætermisso: Κύβηθον Κρατῖνος Θράτταις, τὸν Θεόφραστον. Ἴωνες δὲ τὸν μητραγύρτην, καὶ γάλλον νῦν καλούμενον οὕτως Σιμωνίδης. "Ni vehementer erro," ut dixi in *Class. Journ.* xiv. p. 173., "verba, οὕτως Σιμωνίδης, non ad voc. κύβηθον referenda sunt, sed ad voc. γάλλον, quod Simonides usurpavit Fragm. cviii." *Pereant, qui ante nos nostra dixerunt!*

¹ Lege Ἀγῆσανδρος ἐν τοῖς περὶ ὑπομνημάτων, e Suida.

Nunc demum legi hæc in Schleusneri *Curis Novissimis in Phot.* p. 153. "Locus ad quem respicitur, exstat Anthol. T. i. n. c. vi. p. 147." (n. cviii. ed. Gaisf. p. 391.) Pro *Θεόφραστον* recte Ruhnkien. ad Tim. p. 11. reposuit *θεοφόρητον*. "Ipse Photius paulo ante habet: *Κύβητος ὁ κατεχόμενος τῇ μητρὶ θεῶν, θεοφώρητος*," Schleusnerus Animadv. in Phot. p. 29. "Simonides, qui in fine hujus articuli laudatur," ut addit idem vir eruditissimus *Cur. Nov.* l. c., "est Simonides junior." Bene conject Jacobus Animadv. ad Anthol. Gr. vi. p. 271. :—"Non veteris illius Simonidis carmen esse constat; sed nec illius nepoti cum Reiskio tribui potest. Sacra Gallorum post Ol. cxxv. in Græciam penetrarunt. Jam Antiocho M. regnante, i. e. post Ol. cxxviii. 2. vixit Simonides Magnesius, Sipyli filius, quem Suidas Antiochi res gestas scripsisse tradit. Vide Allatium p. 217. Van Goens Dissert. de Sim. p. 33. Ille fortasse hoc Epigr. conscripsit, in quo Gallus, vi tempestatis sub rupem compulsus, leonem tympani sono in fugam compulisse dicitur."

RHIANUS. In Notitia de Rhiano, quam excerpit Gaisfordius e Fabricii Biblioth. Gr. ed. Harl., occurrunt hæc verba: "Rhianus scripsit poemata versu hexametro, *ἑξαμέτρῳ ποιήματα*: sic enim Toupius Emendd. in Suid. iii. p. 398. ed. Lips. correxit in Suida vulgatum, *ἑμμετρῶν ποιήματα*." Eudocia tamen p. 371. habet, *ἑμμετρα ποιήματα*. Kusterus: "Cum omnia poemata sint *ἑμμετρα*, alterutram vocem supervacaneam esse existimo." Falluntur Kusterus, Toupius, et Harlesius; eadem enim locutio in Isocrate invenitur. "*ἑμμετρα* dicuntur quæ metrica sunt, s. metro constant (qua sign. Xen. ἐν μέτρῳ πεποιημένα ἔπη) quibus opponuntur τὰ ἀνέν μέτρων a Platone. Ut *ἑμμετρα ποιήματα* ap. Isocr. ad Nicoel., quibus opponit τὰ καταλογάδην συγγράμματα, quæ soluta oratione s. prosa scripta sunt." H. St. Thes. ii. p. 899. Errat Lexicographus, cum addit: "Item *ἑμμετροι* dicuntur qui ἐν μέτροις scribunt: Demosth. Epitaph. (p. 1391, 17. Reisk.): ὥστε καὶ τοὺς ἑμμέτρους καὶ τοὺς τῶν ἀδομένων ποιητὰς καὶ πολλοὺς τῶν συγγραφέων ὑποθέσεις τὰ ἐκείνων ἔργα τῆς αὐτῶν μουσικῆς πεποιήσθαι." Bene Reiskius ad h. l.:—"ἑμμετροι ποιηταὶ sunt οἱ ἐν μέτρῳ, τιντέστιν ἔπει, γράψαντες, qui carmina versibus justæ magnitudinis condiderunt, verbo epicî, qui opponuntur τοῖς τῶν ἀδομένων (sc. μελῶν) ποιηταῖς, h. e. lyricis." ἑμμετροι ποιηταὶ sunt tam epicî, quam elegiaci poetæ: *ἑμμετρα ποιήματα* tam epicæ, quam elegiacæ carmina: κατ' ἐξοχὴν sunt epicæ carmina, ut in Suida et Eudocia: epicæ an elegiacæ carmina sint intelligenda, e contextu loci querendum est. Hinc explicanda sunt verba J. Pollucis iv. 52.: Τὰ δὲ ποιήματα, καὶ ὠδαὶ, καὶ ᾄσματα, καὶ μέτρα, καὶ λόγοι ἑμμετροι, ἔπη, ἡρωεῖα, (ἡρώα) ἑξάμετρα. ὠδαὶ καὶ ᾄσματα sunt Lyrica carmina; μέτρα, καὶ λόγοι ἑμμετροι, ἔπη, heroica carmina. Kuhnus *ἑμμετροι* λόγοι redderet e Gloss. *modulata oratio*; sed Glossæ istæ non interpretantur.

ἑρμετροὶ λόγῳ περὶ *modulata oratio*, sed tantum dicunt: "Ἑρμετρος *modulatus*."

Simonidis. Fragment. xii.

ῥηγαίνεν μιν ἐπίπτον ἀνὰ θ. αὐτῶ.

δύστηρον δ', εὐὴν καλὸν γενέσθαι

τὸ τρίτον δ' ἐκ πολυτεῖν ἀδόλως

καὶ τὸ τετάρτον ἔβαν μετὰ τῶν φίλων.

In singulorum verbis cum lectione admodum variatur. v. 2. καλο-
σιν Athen. εὐὴν καλὸν Schol. Lac. εὐφρα καλὸν Clemens. Ap-
stobaeum utriusque versus sic legitur, ut ap. Br. v. 3. Athen. et
Schol. Platon. τρίτον δὲ πλ. αδ. Clemens, reliquis omissis. Fere,
ut Athenaeus, habet Schol. Lac. nisi quod omissio τὸ et δὲ legit
πλουτέιν εὐχθῶν. in Stobaeo (Gesneri: Τρίτον δὲ πλ. α. εἴη τ. ἔβαν
μετὰ τ. φ. Brumekius secutus est Grotium, qui verba transposuit,
ut versus efficeret Phalacios. Sed facti periculum videtur
Brumekium, qui ad calcem Anacreontis Argentorat. 1736. Gesne-
rianam lectionem restituit. Athenaei lectiones reducere debuisse, uno
συνεβῶν in ἔβαν mutato, demonstravit Hermannus de Metr. p.
415." Jacobsius, a Gaisfordio laudatus. Schol. Platon. p. 103.
ed. Lug. Bat. 1800, et Codex ap. Koen. ad Gregor. Cor. i. 336.,
habent, non τρίτον δὲ, sed τὸ δὲ τρίτον, et τετάρτον δὲ ἔβαν μετὰ φίλων.
Alter Codex, notante Schaefero ad Gregor. l. c., μετὰ τῶν φίλων, et
sic legitur in Siebenkeesii Anecd. Gr. teste Kiddo, vno ex "ex-
imia antiquitatis omnis purgatae elegantiae cognitione" clarissimo,
(vide Kiddii *Opusc. Ruhnck.* p. lvi.) Optime Valck. Animadv.
ad Ammon. p. 87.—"Quaecumque lato germine sata, feliciter
surgunt, Graecis dicuntur εὐφῶ. Hinc elegas facta ad humani
corporis venustatem, et naturalem aemulatio mentis virtutem trans-
latio. Solent εὐφῶς—εὐὴν καλὸν γενέσθαι, quam Grotius in Stobaei
Floril. p. 425. interpretatur, *pollere ingenti secunda dote*: potius
videatur reddenda, *accipere paternitatis gaudere*, quo sensu ibid.
p. 192. Tyrtaeus scripsit, Τῶν αὖτε εὐὴν χαρίσσεσθαι." Sic intellexit
Plato ipse in *Georgia* 7. p. 39. ed. Funderis., Οἴμαι γάρ σε ἀνηχῆναι
ἐν τοῖς εὐφῶς ἀνθρώπων ἀνδρῶν παντὸς τοῦ σκόλιον ἐν ᾧ καταριθμούνται
ἀδούτες, ὅτι ὑγαίνει μὲν ἀριστὴν εἶπε τὸ δὲ δεύτην, καλὸν γενέσθαι
τρίτον δὲ, ὡς φησὶν ὁ ποιητὴς τοῦ ἐκλογίου, τὸ πολυτεῖν ἀδόλως. Teste
Gregor. Cor. p. 336., εὐὴ est vox Dorica: Τὴν εὐσὴν εὐὴν λέγουσι:
vide ibi Koen. et Lac.

ARCHILOCHI Epigr. lxxv. p. 17. "Schol. Platon. p. 93.
καὶ τὸ παρ' Ὀμηροῦ ὅτι ἐν ἡμέρᾳ αἰσῆ (H. I. 378. ubi vide Schol.) ἐν
τῇ τοχόνῃ τινες ἀκούουσιν μέμνηται ὁ αὐτὸς ἀρχίλοχος, λέγων,

Καὶ δὴ πρὸς πικρὸν ὥστε κὰρ κεκλησώμαι."

Gaisfordius.¹ Hic loci, ejus non memineram, cum secundam

¹ Obiter memento in Gaisfordiano Indice verborum Hesiodi p. 495, typo-
thecam posuisse ἀκούουσιν ἡμεῖς, qui error doctissimum Editorem
pervenit. Ad H. I. 378. Theogen. 116. p. 76. sic scribit Gaisfordius: "Locus

hujusce Epistolæ partem scribendam (vide *Class. Journ.* xxv. p. 176.) omnino tollit scrupulum, quo nobis olim injecta est de tacitione *Archilochi* ap. Schol. Ven. ad Hom. II. I. 578., (et, ut nunc addendum est, ap. Scholia, quæ e MS. Vossiano protulit Valek. in Diss. de Scholiis ad Hom. iacq. p. 97.): Τὼ δέ μιν ἐν Κασσὶ αἴσῃ. Ἀπὸ τῶν Κασσῶν, οὗς ἀπὸ λαοῦρεϊ ὁ Πωγήτης αἶσιν, ἐν μίτρᾳ Κασσῶν, οἰκὰν οὐδλόν. Ἦν Κασσὸς Ἀλκαίης μὲν ὁ ἐπιγραμματοποιὸς ἐγκρίσας ἔλαον ἡλυσεν, ἀπὸ τοῦ ἐν τῷ κάσῳ εἶναι τὰ γὰρ παλαιὰ τῶν γυναικῶν ἀτιμώταται τὸν ἐγκρίσαντα λέγει οὖν τὸ, — Τὼ δέ μιν ἐν Κασσὶ αἴσῃ, τούτῳ, τιμωμαι αὐτὸν, ἐν ἡ μίτρᾳ αἱ γυναῖκες τὸν ἐγκρίσαντα. Ἐργίλῳ δὲ τιμωμαι αὐτὸν, ἐν μισθόζωρῳ καὶ τοῦ τύχοντος στιβαρίζου. Sensus Scholiastæ est, Archilochum abeubrita hoc vocabulum usurpasse, ut plane demonstraret, quid de ejus significatione in Homeri loco senserit. Dubio procul respexit Schol. Ven. ad Archilochi versum, quem Schol. Platon. nobis servavit,

Καὶ οὐκ ἔπικουρος ὥστι Κέξ κεκλήρομαι.

THEOGNIS v. 1095.

Ἦδὴ καὶ πτερόγεσσιν ἐπιδόξομαι, ὥστε πτενέιν,
ἐκ λίμνης μεγάλης αἶσα κακὴν πτερόγλαν,

Βρόγχον ἀπὸ πρήξας.

Βρόχον. Sic Codd. omnes, bene. Editores versum claudicare rati βρόγχον dederunt inepte. Aliud est βρόχης, aliud βρόγχος: aliud *macula retis*, aliud *collum*. Avis quæ se e retibus non aliter quam abrupto collo expedire potest, ea certe non avolat. Occurrunt apud veteres poetas quandoque versus ἀκέφαλοι, quales quidem negat apud Theognidem esse Athenæus p. 632. d., sed fecellit eam memoria." Brunckius, a Gaisfordio laudatus.

Nescio quid sibi velit eruditissimus Schæferus, qui ad Apollon. R. Schol. MS. p. 137. (Ἰμερίας δὲ τὸν λαμῶν καὶ τὸν βρόχον) sic scribit:—"Leg. βρόγγχον: in Theognide v. 1057. (1095.) Brunck. scribendum valetur βρόγχον." Nam, teste Gaisfordio, Brunckius legit βρόχον, et Theognidis verbum facit ἀκέφαλον. An Schæferus ipse legit βρόγχον? Exemplum formæ βρόγχος nondum vidi.

THEOGNIS v. 173. Ἄνδρ' ἀγαθὸν πενίη πάντων δάμνησι μάλιστα,

Καὶ γήρας πολλοῦ, Κύρνε, καὶ ἡτιάλον·

Ἦν δὲ χρὴ φεύγοντα καὶ ἐς μεγαλήτα πόντον

Ἦ ῥίπτειν, καὶ πετρῶν, Κύρνε, κατ' ἡλιβάτων.

ab us imprimis celebratus." Noltenius in Lexico Antibarbaro et Cellarius monent scribendum esse in *primis*, non *inprimis*, aut *imprimis*. Cellarius: "Discernitur ita a secunda persona verbi *imprimis* ab *imprimis*." "In *primis* divi-e, ut *eum primis*, nec bene *imprimis*. Est enim in *præcipuis*, s. *inter primas* et *principes*: id quod si observatur, nimis confunditur inter se, quæ idem significare quidem videntur, non autem plane significant, in *primis*, *præsertim*, *præcipue*, *maxime*." Noltenius. II. l. monendum est, in secunda hujusce Epistolæ parte, *Class. Journ.* xxv. p. 170., *Hobstenius* hypothetam posuisse pro *Holstenius*.

Πᾶς γὰρ ἀνὴρ πενίῃ δεδμημένος, οὔτε τι εἰπεῖν,

οὔτ' ἔρξαι δύναται γλώσσα δὲ οἱ δέδεται.

Per ἡπιάλου intelligendus est Latinorum *incubus*, ut vidit doctissimus Corayus ad Hippocr. *Περὶ Α. Τ. Τ.* “Le même sens conviendrait parfaitement à cet endroit de Théognis, ou il est dit que la pauvreté opprime un brave homme plus que ne feroit l'épiale. Il suffit, pour s'en convaincre, de faire attention à ce que le Poète y ajoute, savoir, qu'elle lui ôte la faculté d'agir et de parler :

οὔτε τι εἰπεῖν,

οὔτ' ἔρξαι δύναται γλώσσα δὲ οἱ δέδεται,

ce qui est précisément le principal symptôme du *cochemar*.” Tom. ii. p. 36.

Ac velut in somnis, oculos ubi languida pressit
Nocte quies, nequicquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri
Succidimus; non lingua valet, non corpore nota
Sufficiunt vires; nec vox, nec verba sequuntur.

Irig. Æn. xii. 908.

THEOGNIS, v. 819.:

Οἳ δ' ἀπογηράσκοντας ἀτιμάζουσι τοκῆας,

τούτων τοι χάρη, Κύρ', ὀλίγη τελέθει.

Felicissima est Corayi conjectura, Gaisfordio, ut videtur, proisus ignota. “La variété des leçons m'a déterminé à traduire *pays montueux*, comme si le texte portoit, *χάρησι οὔρειοισι*. Il est possible que le *χάρησι* ait disparu sous la mauvaise leçon *ᾤρεισιν* de mon MS. 2146., et que l'épithète *οὔρειοισι*, restée seule sans substantif, ait été changée en *οὔρῃσι*. Je suis d'autant plus porté à regarder le *χάρησι οὔρειοισι* comme la vraie leçon qu'on trouve *χάρην οὔρειν* au §. cxx. qui, comme l'observe Prosper Martian, correspond à celui-ci. Je puis citer un autre exemple d'une pareille confusion dans ce passage d'Aristote *Problem. xiv. 3.*, *Διὰ τί ἐν τῇ ψυχροτάτῃ χάρα, οἱ καῦτοι μᾶλλον γίνονται; ἥ διότι ἀντιπερισσῇσι τὸ φύχος εἰσω τὴν θερμότητα ἐν δὲ τῷ θέρει τούναντίον συμβαίνει.* Je le corrige en substituant *ᾠρα* au mot *χάρα*, et cette correction est justifiée par le mot *θέρει* qui suit, ainsi que par Hippocrate (de *Affectioibus* §. vii. T. II. p. 164.), qui pensoit également que les fièvres ardentes étoient plus fréquentes en hiver qu'en été. Qu'on me permette de citer encore ces vers de Théognis,

οἳ δ' ἀπογηράσκοντας ἀτιμάζουσι τοκῆας,

τούτων τοι χάρη, Κύρ', ὀλίγη τελέθει,

où je pense qu'il faut également lire *ᾠρη* ou du moins *κ' ᾠρη* (pour *καὶ ᾠρη*) dans le même sens de l'expression françoise, *on n'en fait aucun cas, on les méprise*, qu'on trouve dans Tyrtée l. 11.

εἰθ οὕτως ἀνδρός τοι ἀλαμμένου οὐδεμί' ᾠρη [ᾠρη]

γίγνεται,

ainsi que dans Hésiode (*Opes. et Dies*, 20.),

ἄρη γάρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορέων τε."

Notes sur le Traité des Arts, des Eaux, et des Lieux, T. ii. p. 202.

SIMONIDES. De duobus sequentibus Simonidis fragmentis silet Gaisfordius. Etym. M. p. 597, 12.: Νάκη· τὸ αἰγεῖον δέρμα· κατὰ, καὶ κώδιον, τὸ προβάτιον (προβάτειν). οὐκ ἄρα τὸ ἐν Κόλχοις, νάκος ῥατὸν κακῶς οὖν Σιμωνίδης νάκος φησί.

J. Pollux ii. (6.).: 'Αριστοφάνης δὲ, σῦκα τὰ ἐν τοῖς ὀφθαλμοῖς ἔλκη λέγει. σκνιπὸν δὲ, τὸν ἀμυδρῶς βλέποντα· καὶ Σιμωνίδης ὁ 'Ιαμβοποιδς,

*Η τυφλὸς, ἢ τίς σκνιπὸς, ἢ μέγα βλέπων.

De voce σκνιπὸς s. σκνιδὸς ὁ ἀμυδρῶς βλέπων, quæ sæpe confunditur cum σκνιφὸς, sordidus homo, fuse, et, ut spero, accumate dixi in *Epist. MS. ad virum clarissimum, G. H. Schæferum.*

Thetfordiæ, Post. Id. Maias.

E. H. B.

An. MDCCXFI.

Post Scriptum.

Nunc demum in manus meas venerunt *Archilochi Reliquiæ*, ab Ign. Liebelio collectæ et editæ Lips. 1812. 8vo. Editor doctissimus p. 193. sic scribit:—

"LXXVIII. Τιμῶμαι αὐτὸν ἐν μισθοφόρου καὶ τοῦ τυχόντος στρατιώτου μοίρᾳ. Schol. ad Hom. Villosion. ix. 378. Τίω δέ μιν ἐν Καρὸς αἴσῃ· ἀπὸ τῶν Καρῶν, οὓς ἀεὶ λοιδορεῖ ὁ Ποιητής, οἷον ἐν μοίρᾳ Καρὸς, οἷον ἐν δούλου.—'Αρχίλοχος δέ· Τιμῶμαι κ. τ. λ. Forte iambos sic restituas,

Τιμῶμαι αὐτὸν μισθοφόρου ἐν τάξει

Καὶ τοῦ τυχόντος στρατιώτου——

'Εν τάξει, πρὸ ἐν μοίρᾳ, ex Etym. M. terpono v. Καρὸς.—ἀντὶ τοῦ θανάτου, ὡς θάνατον πεφρακεν, ἢ ἢ ἀπὸ τοῦ κῆρ, κηρὸς, κατὰ συστολήν τοῦ η, καρὸς· ἢ, ὡς ἔνιοι, ἐν τάξει μισθοφόρου· πρῶτον γὰρ Κᾶρες ἐπολέμησαν ἐπὶ μισθῷ καὶ ἔδοξαν εἶναι ἀτιμώτατοι. Eadem habent etiam Scholia minora ad h. l. Speusippus Epigr. Analect. T. i. p. 176. Ψυχὴ δ' ἀθανάτων τάξιν ἔχει μακάρων. Suidas v. 'Εν Καρὸς εἶπετο τάξει· ἀντὶ τοῦ ἐμισθοφόρει, ἐπειδὴ πρῶτοι Κᾶρες ἐμισθοφόρησαν." Sed egregie fallitur Liebelius: verba enim, (ut modo diximus), Τιμῶμαι αὐτὸν ἐν μισθοφόρου καὶ τοῦ τυχόντος στρατιώτου μοίρᾳ, quæ nil nisi prosaicum sapiunt, sunt grammatici non Archilochi ipsius. Scholiastes, ut modo diximus, dubio procul respexit ad Archilochi versum a Schol. Platon. nobis servatum: ibi enim p. 93. legitur: Καὶ τὸ παρ' Ὀμήρῳ δὲ, ἐν Καρὸς αἴσῃ, ἐν τῷ τυχόντι τινὲς ἀκούουσιν· μέμνηται δ' αὐτῆς· 'Αρχίλοχος, λέγων·

Καὶ δὴ 'πικουρος ὥστε Κᾶρ κεκλήσομαι.

Hic versus in Siebenkeesii Anecdotis Græcis p. 43., quæ laudavit Ign. Liebelius ad Fragn. xv. p. 88., sic legitur:

Καὶ δὴ 'πικουρος, ὥστε Κάρης, κλήσομαι.

"Κάρης, Κάρητος, ut Μάγνης, ητος, cujus usitatio forma Κᾶρ, Καρὸς: nisi forte legendum sit ὥστε Κᾶρ κεκλήσομαι, Hom. Il. γ. 138. *Φίλη

κεκλήσῃ ἄκοιτις, et Hymn. in 'Ερμ. 229. 'Αρχὸς φιλοχτόων κεκλήσεται
ἡματα πάντα." Lachel. Verum vidit vir cruditas, in Scholis Platon-
icis a Rubincio editis sic legi nescens.

Notandus est Simoe locus: 'Εν Καρδὶ εἴτετο τῶντι ἀνὶ τοῦ ἐκαστοῦ
φύρεϊ, ἐπειδὴ πρῶται Καρδίαι μυστοφύροι. Verbi, 'Εν Καρδὶ εἴτετο
τῶντι, ex aliquo poetæ deperit sunt.

Thetfordie datum 23. Martii

E. H. 3

A. D. 1816.

Πόλις ὅσα ἔχει

(OVID. MET. 1. 10.)

Viscera tantæ sibi quæ cubilia venas
Fœta metallorum, hypædæque celantur in igna
Condita sub vinctis, et penetralia latens:
Dumque alii lustrant superi miracula mundi,
Sit mihi fas mersas res exquirere tenebris,
Tartareas et opes, et quicquid luce remota
Abdita rinaatū vigili solertia curâ,
Effossunque novo tandem producere celo.
Nam neque cultura sibi dona patentia jactat
Sola superficies, ast una cæca cavernâ
Sponte tument gazis vastæ penetralia terræ:
Quojus ego aggrediar domosque recessus
Subter in immensum præceps, ubi pondera glæbe
Cruda sopora jacent, quæ circumplectitur horror
Difficilis tenebrarum, et templa informia noctis.
Non tamen hæc alto torpent incognita fundo;
Arte hominum in lucem veniunt, tandemque labores,
Confessa artificis varios conflantur in usus;
Quæ quibus invemenda modis arcana docebo.

Principio unde ortus, quæ sint elementa metalli,
Quâ fiant ratione, et quâ vi quæque videndum est;
An generata, pari quæ nunc perfecta figurâ,
Cum mundo nascente forent; seu tempore ab ipso
Semina confluerent sensim, tandemque vapore
Sulphureo induerent mirum concreta rigorem?

¹ This poem was not inserted in the volume lately published by the
author, intitled, 'Carmina Græca et Latina.'

Anne hæc incerto casu glomerata putemus?
Nequaquam—sat enim sat subterranea moles
Arguit interiora Dei miracula summi:
Strata super stratis gremio telluris in arcto
Pro variâ gravitate jacent; discretæque venâ
Quæque sui generis, propriisque recondita nidis.
Tantus mest ordo et brutâ concordia massâ.

Quare age, fossori quæ sint noscenda perito,
Rara, nec ingenuis satis intellecta priorum,
Quo more observans certissima signa latentes
Exploret fibras, quævis artibus eruat audax,
Egestis inhians gazis, molimine quanto
Machina perumpat solida hæc funclamina, dicam

Fama est si montis percures ardua virgî,¹
Quæ fuerit coryli ramis excisa, bicornis
Furca velut specie, poteris deprendere motu
Læta metalliferas quæ prodant omnia venas:
Haud secus in dextrâ micat aurea virga potenti,
Ductor ubi exangues animat Caducifer umbras.
Sæpe color fuscus, montanaque rima dehiscens,
Halitus inde acris per aperta foramina manet,
Indicium dabit, atque ultro loca caeca patescent:
Qualiter has olim, nullo cogeme, repertas
Esse ferunt lachryas, terrâ exsudante metalla:
Sylvæ exortus quo tempore torruit andor
Spiramenta soli laxata; inde ignifer ætus
Pondus inanatis liquefecit ductile rivis.
Sæpe etiam torrens, subito de monte solutus
Cum ruit eluvie pretiosas volvit arenas,
Mistæque particulis impulsa est glarea venæ.
Aut ubi terrifico ventorum prælia motu
Erumpent luctata foras, sternentque sub auram
Arboreos fetus, radicibus extirpatis
Intertexta riget nudati fibra metalli.

His animadversis sensim labor impendendus;
Namque loci genus haud namquæ est prænoscere, multæ
Quidque ferant species terrarum, quidque recusent.
Profuit et spatium, venæ quoque jura notare,
Mensuraeque modum; nulla haud discrimine, rectam
Sive viam obliquam tendat, tortosque meatus
Explorat solers opifex; mox ducere sulcos
Divite sub saxo incipnat, tum fissa cavetur
Area diductæ in solidum lato ore fenestræ;
Nec mora, nec requies; pars se demittere certat.

¹ Vid. Georg. Agricola de re metal.

Altius incumbens studio, ferique bipennis
 Vi sibi rumpit iter, neque cœptis excidit ausis.
 At pars et latera atque arcus firmare columnis
 Fornicis ingentes, adituque advolvere sylvæ
 Robora congestæ, trabibus fulera alta futuris;
 Ne lapsum, evertens opera interrupta, minetur
 Desuper horrificamque trahat cava terra ruinam.
 Multifidos alii quamprimum urgere canales,
 Omnia ne nimio teneant humore lacunæ;
 Sæpe adeò scatebris torrens irumpit ab undis,
 Ut labor effusus pereat, nî machina ductu
 Mirifico fabricata, injectis ignibus indans,
 Sursum agat impulsos latices, terramque deorsum
 Excoquat, inque auras tenues ebulliat æstus.
 Ast alii, ut fundum permanet purior ora
 Ætheris, accipiunt per flamina longa tuborum
 Et liquidos reddunt cœli spirabilis haustus.

Parte alâ his cura est poscat seu tundere vena.

Inventasve locus comburere; sæpe lagonis
 Improba durities geminato obnititur ictu,
 Intima tum melius lavabit claustra viarum
 Ignea vis—sed enim admotis ita vivida flammis
 Sulphura turbarent putrisque volumina fumi,
 Haud raro ut torris disruptum accenderet antium
 Funditus; hinc docta est mentem lampada, tortis
 Icta rotis, quæ nocte silex scintillat abactâ.
 Et trahit in gyrum albentes innoxia sulcos.

Est locus Italiæ, Venetum contemimus ora,
 Hic specus effossum, et deformis Tartara vita;
 Quos etenim mersere malis sua fata nocentes,
 Quique jugum bello capti patuntur herile,
 Ipsi etiam insontes, nullo discrimine, pœnis
 Damnati indignis, fundo volvuntur in uno.
 Compede ærura gemunt, tunduntur corpora plagis,
 Nec concessa quies, noctesque diesque laborant,
 Nec spes ulla fugæ; domini custodia sævi
 Excubias agit, et fauces statione tuctur;
 Nulli fas (vellent equidem,) remeare salubres
 Simplicis aurâ latices et tela dei.

Quale venenatum hic latebris teterrimus arctis
 Efflat odor tabum! quales scaptésula morbos!
 Decolor hinc hominum facies, et squabda pallent
 Ora situ; subit effectis pulmonibus æger
 Halitus, articulos macies exanguis adurit.
 Nec longum tempus, nimîâ, cum mole laborum
 Luctantes animas optatâ morte reponunt.
 O miseri! instantes quos tali sæva coeracet

Vis operi—quid itum est tam magno in viscera terræ,
Quid tanto sudore parant tantoque periclo?

Aurum præcipuo cultu dignatur, avaros
Nil adeo accendens, et quo non carior ulla
Messis; adoptivo præfulgens nomine Solis.
Cedat dives aquæ, celebratis Hermus arenis;
Cedant ora Tagi rutilis stillantia gazis;
Nos juga mitemur fulvo compacta metallo
Quasque sub orbe novo cumulat Peruvia moles.

Virginis os purum et pallorem argentea Lampa
Vena refert, atroque tenet loca proxima quales
Pascit, Atlanteos extra ditissima fluctus,
Terraque inexhaustos proventus fundit Iberis!
Vindicat æs nomen Veneris, cui vivida formam
Pavonis dedit imbutam natura colore;
Æthere quam multum decus exprimit imbrifer arcus,
Tam variis stellata notis micat aenea lamina
Subjecta hanc Borea, necnon et Suevia ferrum
Martis alit specimen; crudâ hic rubigine torpet
Congenes, fecunda boni, fecunda malorum.

At plumbum, tanto quod livens temperat astro
Saturnus piger, atque humanis usibus aptum,
Quodque gent stannum titulos Jovis, Anglia mittit
Anglia, Damnonias perhibent quas navibus oras
Hinc Tyrios petiisse viros, antiqua, per orbem
Dessita, vecturos nostræ commercia terræ.

Ductilis argenti pondus vivumque liquorem
Mercurius regit; hæc subito corpuscula fuis
Dissiluisse globis, si contrectaveris; inde
Maternas cont; exultumque recolligit orbes.

Quid memorem Electrum Platinamve novâ arte repertam,
Dilectam argento; aut priscis orichalca fodinis?

Scilicet omnigena hæc, rerum quibus indiget usus,
Arte fabri manibusque exercita, tela laborum,
Suppeditantque viam ad sociæ munimina vitæ;
Quippe iterum lustris ævum de more ferarum
Fœdum homines traherent, essent nî pulchra metalla.

Præterea his varia est medicinae sylva reperta;
Per cava terrarum ferrugineosque meatus
Didita vis liquidi chalybis laticesque salubres
Semine vitali subter labentia complent

Flumina. Nec venit ad vires felicius ullum
Auxilium medicas, quam gluten fossile, quodque
Concreti eliciunt succi; seu sulphure nitrum,
Aut oleo, aut sale, prægnantes vel alumine rivi.

Nunc age quos lapides amplexu terra coercet,

Inspice; quam tersâ vestita cubilia crustâ,
 Quam vario ornatu radiant! Multosque per annos
 Illæsum genus omne manet, nec robora mutat
 Maxima quis dubitet nigri miracula saxi
 Dicere quæ fert Ilva ferax; Magnesîa quondam
 Orta silex; viden' ut sensûs et amoris in illâ
 Innata, illecebrisque suis sit prædita, virtus?
 Quin majora loquor; vis est comperta polorum,
 Nautica cum pinus dubium trajecerit aquor,
 Hæc cæli latera ostendens et certa viarum
 Ipsa velit secum et Palinuro sidera supplet.
 Marmora quid dicam, signis spirantibus apta?
 Aut quos (delicias hominum!) pretiosa lapillos
 Terra Eoa parit; quâ Dadaleo labyrintho
 Ardentes liquido scintillant lumine gemmæ;
 Seu vomat hic radios adamas notissimus omnes,
 Chrysolithæ decus fulvum, flammantisve pyropus,
 Purpureæve vicus amethysto certet iaspis.
 Quas lucen studiosa lames et avana cupido
 Constituit metas; quæ non sint ausa? teruntur
 Quotque labore manus, digitorum ut scilicet unus
 Articulus inteat! sub fundo quaritur imo
 Baccha maris; sensitque novum, quod molle sub undis,
 Aëra corahum, tactâque induruit aurâ.
 Quid cystalta loquat vitreis peflucida guttis?
 Quid roris lacrymâ cristam, quâ succinus humora
 Implicuit vivas pictoso carcere formas?
 Nec levis iste labor tenues discernere testas,
 Quas magè versicolor picto tibi prodit eunti
 Terra pavimento; casu hæc spectacula fingi
 Naturamne putas, tali ut sint prædita formâ,
 Nequicquam effudisse manû; vel inania summis
 Montibus, externo nasci conchylia lusu?
 Necnon et videas quam saxis maris cavatis
 Extundit solidos pisces, pelagoque remoto
 Conversæ in lapideâ exuvie jacuere marinae:
 Quippe proculdubio exturbans has motus aquarum,
 Tempore quò cæli effusus patuere fenestrae,
 Sedibus evolvit propius, fecitque relictas.
 Sidere rimosis decrescens unda latebris.

Sed neque scrutator penitus caligine mersas
 Quas aperit gazas, aut quæ miracula servat
 Condita, complecti valeam; quæ commoda vitæ
 Materies, patiensque vocat labor; ille sub imo
 Fornice terrarum, circumfususque tenebris
 Æstuat irrequietus, ubi ignis pabula, carbo

Pondere torpet iners, at aperto sulphure vivax.
 Teutonica emittit faciem, vocat Indica gemmas,
 Annique Æthiopes, ærentique orbe medallas
 Pata novo tellus: sed quam potiore metulis
 Libertate carent! quæ sæva tyrannidis obstant
 Frana liberantibus stimulis, operumque vigori.
 Haud ita dedecorat pensum ævale Britannos;
 Libera quæcunque animat vires industria, quæque
 Citharoni exerceat latebras, sua sed ra novæ
 Quique sacre leges: qui tam molimina viro
 Defœdare Euxæ, et obtinere regna,
 Percontant ut fluctus antea salosque mentus,
 Non caput totæque Ocean vasto æquore navis
 Atque supervolat fructu creboamibus undis.

R. P. JODDRELL, *Scop.*

NOTICE OF

Essai Sur les Mysteres d'Eleusis. Second Edition.
St. Petersburg, 1815 in one vol. 8vo.

“ὉΜΗΡΟΥ ΕΠΙΧΟΡΕΥΣΕΩΣ ΕΠΙΘΕΤΩΝ ΕΙΣΗΓΗΓΗ.”

Homer. Hymn. in Cer. v. 180.

IN the preface to this work, the ingenious author, Mr. OUVAROFF, mentions that the first edition, consisting of only 100 copies, and comprising 1 section, appeared in 1812, at a time when the general attention of Europe was so engrossed by public affairs, that but little leisure could be spared for antiquarian or literary researches; yet he had the satisfaction to perceive that his opinions attracted the notice of many learned men, and their approbation encouraged him to revise his work and augment it with two additional sections; one containing a discussion of the system of Euhemerus in its relation with the doctrine of the Mysteries, and the other an attempt to reconcile the secret worship of Ceres with that of Bacchus, in a manner which he flatters himself is incontestably new. Although Mr. WILFORD, whose writings (in the Asiatic Researches) have furnished Mr. OUVAROFF with many powerful arguments, was deceived in some respects by his Indian *Pandits*, (as he himself candidly and publicly acknowledged) yet, after a lapse of so many years, not one critic, either of Calcutta, or of Europe, has disputed his explanation of the sacred formula (κόγξ ὁμπάξ) used at Eleusis. Mr. OUVAROFF, besides,

informs us, that on this subject he consulted Sir GORE OUSELEY, the late English Ambassador Extraordinary at the Persian Court, and a Member of the Asiatic Society, whom a long residence in Bengal had rendered familiar with the literature of India; and by this gentleman he was confirmed in his belief that there existed between the Sanscrit words explained by WILFORD, and the sacred formula of Eleusis, an affinity that cannot have been merely accidental.

It is justly observed by our learned author (p. 1.) that the study of antiquity offers nothing to the contemplation more interesting nor more obscure than the ancient Mysteries; and that although many writers of considerable ingenuity and erudition, from Meursius to Sainte Croix and Meiners, have treated the subject under various points of view, and discussed the nature of the ceremonies, their origin and design, and the epoch of their introduction into Greece: yet the most important of all these inquiries, that concerning the religious and philosophical relation which subsisted between the Mysteries and Polytheism, has not hitherto been made with all the diligence that it requires and deserves. Some, indeed, have totally neglected this point of relation in their inquiries, or have only noticed it incidentally; several, perceiving in the Mysteries little more than ceremonies, invented to deceive the vulgar; others exalting them into schools of philosophy. The Abbé Pluche attributes to them a different intention;¹ and Larcher imagined that they inculcated atheism.²

The name of Mysteries in general comprehended a multiplicity of religious institutions, differing very considerably among themselves, and not proceeding from a common origin. Under the same name have been designated the ceremonies of the Dactyli, the Curetes, the Corybantes, the Telchini, and others; even the more modern initiations of Mithras and of Isis: but a serious study of antiquity will demonstrate that very little resemblance or connexion existed between those religious rites and the Mysteries of Ceres, which were celebrated at Eleusis, and held the first place among all such sacred institutions; the ancients never intending to express by the name of Mysteries any but the Eleusinian. The others, with a few exceptions, were originally nothing more than the juggling of barbarians who imposed by some mysterious practices on the credulity of people at that time in a half-savage state; or the tricks of expert mountebanks, who, in later times, endeavoured by the help of obscure and foreign ceremonies to prevent the fall of a tottering religion. The affinity which subsisted between the Samothracian Mysteries of the Dii Cabiri and those of Eleusis has not yet been ascertained. The *Bacchic* or *Orphic* mysteries wear a character quite opposite to that of the Eleusinian; for between the worship of Ceres and of Bacchus the same difference appears as that which exists between the unbridled violence of savage life and a state of regular civilization. But the Mysteries of Ceres were, above all,

¹ Histoire du Ciel. Tom. 1. p. 371.

² Herodot. Trad. de Larcher, Tom. V. p. 449. note 34.

distinguished as having been the depositories of certain tradition contemporary with the world.—Besides, in discovering a point of mediation between Man and the Divinity, the Eleusinian mysteries had alone attained the object of every great religious association. All Greece hastened to be initiated; and Plato, who had penetrated into the secrets of the sanctuary, spoke of it with admiration. “In the *great Mysteries*,” says Clemens Alexandrianus, “one learned to understand nature;”¹ and if the veil could be removed from the Eleusinian mysteries, we should find a clue to those of Egypt and of the East: this once found would conduct us even to the last moments of Polytheism. To whom we may ascribe the institution of those Mysteries celebrated at Eleusis, has not yet been determined; and we are ignorant whether the first Hierophant was Musæus or Cadmus, Inachus or Melampus, or one Eumolpus, or Orpheus, who transplanted the Egyptian ceremonies into Greece: or whether, as the most credible writers affirm, Ceres herself founded the mysteries of Eleusis.

The date of their institution is equally uncertain: Memors and Dupuis have already proved that minute researches on this subject are equally frivolous as useless; for as the *lesser* mysteries indubitably preceded the *great*, the epoch of their true development must have been that period when the Grecian republics were organized. It therefore must be more interesting to study the mysteries when arrived at their maturity, than whilst in a state of infancy. However remote may be the time of their transmigration from Egypt, however symbolical the name of Ceres, her mysteries must have been anterior to the epoch generally assigned, if we place their germ in those popular ceremonies practised by the first inhabitants of Greece, who were emigrants from the east. The religion of the Greeks was formed by successive acquisitions; and much of their worship had been transmitted from Egypt. The mysteries of Ceres, according to Lactantius, nearly resembled those of Isis: and in the opinion of Herodotus, the Attic Ceres was the same with Isis, who, when that venerable writer flourished, was the only divinity honored with mysteries in Egypt. From these, we are therefore authorised to derive, in some degree, the mysteries of Eleusis: but this depository of ideas must have been slowly developed, and cannot have assumed, until after a considerable time, those mystic forms which always announce a certain maturity of thought.

This consideration may serve to account why Homer, whose poems are, without doubt, the most ancient documents of Grecian history, has not in any passage noticed the mysteries.² We cannot discover

¹ Stromat. V. c. ii. p. 682.

² One of the Oxford marbles (Marm. Oxon. ed. Chandl. II. p. 21.) places the institution of the mysteries under the reign of Erectheus. Lami (in notes to the first chapter of Meursius's *Eleusin.* Opp. Meursii II. p. 547.) conjectures that the year half effaced on the marble should be 1399 before Christ. Homer is supposed to have flourished 990 or 1000 years before Christ.

in his works any trace of mystic ideas. He never even rises to that abstract notion of destiny which constituted the soul of Grecian tragedy. His Theogony is anterior to all metaphysical combinations, and his compositions bear the true character of primitive poetry:—yet Homer, the first historian, (we may say) is not only silent respecting the Eleusinian Mysteries, which the most authentic testimonies agree in tracing up to the fabulous ages, but seems to furnish ideas of an order perfectly opposite¹—a circumstance that could scarcely have occurred, if in the time of him who embraced all nature, and all the knowledge of his day, metaphysical ideas had been current.

It appears that the institution of those Grecian Mysteries must have been posterior to the immortal bard, from the testimony of Herodotus, who declares that Homer and Hesiod first gave to the Greeks their Theogonies, and determined the names, the worship, and the images of their Gods.² Although this assertion must not be understood literally, for many passages of Homer presuppose a system already established; yet Homer and Hesiod regulated the system, combined scattered traditions, and thus partly exercised the functions ascribed to them by Herodotus in a remarkable passage, of which, however, the authority has been warmly disputed by those who wish to prove the existence of Orpheus, and his claim to the honor of having founded the mysteries; whilst Aristotle, as Cicero tells us, maintains that Orpheus never actually existed: but the mysteries of Samothrace, attributed to him, seem in many respects like the Egyptian ceremonies, and this conformity serves to support the general opinion that Orpheus had travelled in Egypt. From the earliest antiquity, the Egyptians appear to have monopolized Oriental ideas. To reconcile, then, the transmigration of the mysteries from Egypt, with the silence of Homer and of Hesiod, we must date the development of those rites brought from the east, after the age of Homer, or at least after the Trojan war, when Greece became organised into regular governments. The republican era followed the heroic age at the same time when lyric and dramatic poetry succeeded to the Epopœia.

Mr. OLVAROFF, in Section 2. expresses his belief that of all

¹ As the shows of the lesser mysteries were intended to represent the condition of the soul while subservient to the body, so a liberation from this servitude, through the cathartic or purifying virtues, was what the wisdom of the ancients signified by the descent of Hercules, Ulysses, &c. into Hades, and their speedy return from its dark abodes. This is incontrovertibly proved in the treatise "On the Eleusinian and Bacchic Mysteries," by THOMAS TAYLOR; which is recorded in No. XV. of *The Pamphleteer*. What Mr. OUVAROFF therefore says is by no means true, viz: "That Homer is not only silent respecting the Eleusinian Mysteries, which the most authentic testimonies agree in tracing up to the fabulous ages, but seems to furnish ideas of an order perfectly opposite." For he indicates to us the shows of the lesser Eleusinian Mysteries in the descent of Ulysses into Hades. Ed

² Herod. lib. ii. c. 53.

European countries, Greece was the first peopled by Asiatic colonies; and that a comparison of the various circumstances, half fabulous and half historical, which can be collected from ancient writers, will prove beyond doubt that these colonies belonged to three different ages, and were more or less civilized. The first did not bear any particular designation or generic name: the second were the Pelasgians, who appear to have had some affinity with the Thracians of Europe, and the Phrygians of Asia: yet the tradition of Dodona represented them as having for a long time sacrificed to the gods, although ignorant of their names.¹ The deluge of Deucalion (about 1514 years before Christ) produced a considerable change, when the Hellenes appeared, a new race issuing from Asia, and spreading themselves over Greece; they having driven out the Pelasgians, or united with them, gave their own name to the country which they civilized. About sixty years after this event, the Phœnician Cadmus established himself at Thebes, and the Egyptian Danaus at Argos.

We have seen the institution of our Eleusinian Mysteries attributed to the goddess herself, or to foreign colonies. The Egyptian priests also claimed the honor of having transmitted to the Greeks the first elements of Polytheism: facts clearly indicating the east as the focus and centre of all that was civilized and enlightened. Many ingenious writers, who flourished during the eighteenth century, regarded Egypt as the parent of all religions, and the source of all human knowledge. This opinion is not new; the Egyptians themselves were the first who established it.² Of its modern supporters, M. M. St. Croix and Dupuis must be particularly mentioned.³ Some, as Kampfer, Huet, Lacroze, and Brucker, have even thought that India was an Egyptian colony.⁴ But Egypt, however singular in some respects, does not exhibit in any the character of a central country; neither its geographical position, the natural disposition of its inhabitants, nor its political destinies. The whole plan of its Theocracy seems to show that the priests were a foreign colony.⁵ But if Egypt has not invented any

¹ Herod. lib. ii. c. 53.

² See Diodor. Sicul. lib. i. p. 6. The same historian says in another place, (lib. i. p. 17.) speaking of the Egyptians, *φαινομένηται ὡς ἀπὸ τοῦ ἀνατολικοῦ*.

³ See on this subject the five memoirs by Abbe Mignot, in the xxvi. vol. of "Mem. de l'acad. des Inscrip. 1768." The learned academicians combats with powerful argument that hypothesis which renders Egypt the centre of civilization. He proves that the Indians have never borrowed from Egypt, and with admirable sagacity he has, we may say, almost guessed the discoveries made since his time: had he understood the Særent language and possessed those materials of which we can now avail ourselves, he would have completed his labors by proving that the Egyptians borrowed all from Asia.

⁴ It is remarkable that the priest of Sais, whom Plato introduces speaking in his dialogue entitled Timæus, begins the history of his country with that of the Atlantics. This has been already observed by Bailly; and it is a proof that the Egyptians knew themselves not to be *Autochthones*. Although it

thing, it has preserved all intrusted to it by strangers, and may be considered as the true link which connected Asia with Europe. Egypt transmitted the Oriental traditions, having altered them, to the Greeks. In the religious ideas of Greece, all, that differs from the Egyptian Theology, serves precisely to characterize the two nations; and traditions, which in Egypt were gloomy and lamentable, adapted themselves to the smiling climate and lively imagination of the Greeks.

The language of ancient Egypt is still concealed in profound obscurity: some discoveries, it is true, may be expected from the great undertakings of the French Government; and in Bengal, the English have already ascertained many important and authentic facts relative to the ancient connexion between India and Egypt; and from all that we know of mythological, historical and geographical traditions, a conformity appears so indisputable that we may adopt it with perfect confidence.¹

Those who formerly regarded the Indians as *Autochthones*² believed, (according to Philostratus and Lucian,³) that from them the Egyptians borrowed their civilization. "I know," says Pausanias, "that the Chaldeans and the *Magi of the Indians* are the first who have preached the immortality of the soul. From them the Greeks learned this doctrine; and, above all, Plato, the son of Ariston."⁴ These notions concerning India were long preserved: Clemens Alexandrinus and Saint Jerome⁵ make mention of *Boudha*. It is evident that the Oriental Pantheism, which represents the universe as emanating from the primary being, had penetrated into Egypt and Greece. The Indian philosophers explained this system by the image of a spider that derives from its own bosom the thread of which its web is formed, sits in the midst of its work, communicates its movements, and draws back when it pleases the web which had been spun from itself. They compared the world to an egg. The Egyptians and the Greeks adopted

does not show that they knew their true origin. The Egyptian priests were esteemed an Asiatic colony, even among the ancients. Zonaras, treating of the Science of the Egyptians, says, "Ἐκ Χαλδαιῶν γὰρ λέγεται φερεῖσθαι ταῦτα πρὸς Αἰγύπτου, ἀκούσθαι πρὸς Ἕλληνας." "These things, it is said, came from the Chaldeans to Egypt, and thence to the Greeks." (Zon. Ed. Du Cange. Venet. 1729. T. 1. p. 14.)

¹ There is a remarkable passage in Eusebius which proves the ancient relation between India and Egypt: Ἐν Δημουργίᾳ ἐν Κλήρῳ οἱ Αἰγύπτιοι προαγορεύουσιν τὴν χρῆσιν ἐκ κυανῶν μέλανος ἔχουσα, ἀρετωτέρα ζῶντι καὶ σκότισσον (ὀγκυσσιν). "The Egyptians represented the Demiurgos Knephi as of a blue color, bordering on black, with a girdle and a sceptre." (Prap. Evang. lib. iii. p. 115.) In this image, we immediately recognise the Indian *Vishnu*. See the Asiatic Researches, vol. iii. p. 571. and vol. xi. p. 94.

² Diod. ii. p. 87. πάντα (ἰθὺν) δοκίμῃ ὑπάρχειν αὐτόχθονα. Nonn. Dionys. l. xxxiv. v. 132. Ἰσθὺν γιγνέσθαι μεμύηστο πάτριον Ἕλλησι.

³ Philostr. vit. Apoll. iii. c. 6. vi. c. 6. Lucian. Fugit.

⁴ Messen. c. xxxiii.

⁵ Stroniat. i. p. 305. Hieron. adv. Jov. i.

this symbol. Modern discoveries confirm the testimonies of the ancients: they show that India was acquainted with *Misr* (Egypt) and the Nile: that the Egyptian Triad (Osiris, Horus, and Typhon) had a common origin with the Indian Triad, composed of Brahma, Vishnu, and Mahadeva (See Paterson, of the Hindu religion, *Asiat. Researches*, Vol. VIII. p. 44.): that the Phallic worship in Egypt (copied from that of the Lingam in India) was carried into Greece by Melampus;¹ finally, that the division into casts, and the hereditary descent of the sacerdotal office, were not Egyptian inventions, as Monsieur Dupuis imagined: neither is it probable that the fabulous Sesostris introduced into Asia the religion of the Egyptians,² nor that the persecution under Cambyses forced the Egyptian priests to civilize India.³ But Egypt served in its intermediate situation as the principal channel of intellectual commerce which subsisted between Asia and Greece, from the earliest ages.

Of all recent discoveries ascertaining the great influence of the east, the most important and most immediately relative to the object of this essay is a proof contained in the *Asiatic Researches*, (vol. v.) that the sacred words *κὼν ὀμπα* (*Konx ompa*) pronounced at the conclusion of the Eleusinian Mysteries, and hitherto considered as inexplicable, are *Sanscrit*:⁴ the Brahmins still use them at the close of several religious ceremonies: and in the dialect of the gods (for so the Indians style the language of their holy books) these words are expressed by *Kanska, Om, Paksha*.

Of these, the first signifies, according to Wilford, (*Asiat. Res.* vol. v.) the subject of our most ancient vows: *Om* is the famous monosyllable employed by the Indians at the beginning and end of their prayers and of all their ceremonies: *Paksha* perfectly corresponds to the old Latin word *vix*, (vices) in the sense of change, turn, periodical work, duty, vicissitudes of fortune, &c. and it is pronounced by the Indians while pouring out water in honor of the gods, and of the *Patris* or manes. We learn from Hesychius that these words were uttered aloud in Greece at the close of important ceremonies whether religious or civil; and from *Paksha*, commonly pronounced *Vakt* or *Vakhs*, was formed the old Latin word *vix*. This discovery of Mr. WILFORD not only ascertains the true origin of the mysteries, but proves the extensive influence of eastern ideas over the civilization of antiquity. Every impartial man will see in Asia the cradle of religious tradition and of

¹ Herodot. lib. II. 10.

² *Recherches sur les mysteres du paganisme*, p. 8. Herodot. Traduct. de Larcher, tom. II. p. 401. note 383.

³ Kœmpter, *Hist. du Japon*, lib. I. cap. 2. p. 33.

⁴ The learned Le Clerc (*Bibl. Univ.* I. VI. p. 74.) thought these words Phœnician. Count de Gebelin, (*in Monde Primitif*, tom. IV. p. 325.) supposed them to be Hebrew. The celebrated Bartholémy believed them foreign to the Greek language, and probably Egyptian, since the mysteries appeared to have come from Egypt. See "*Voyage d'Anacharsis*," tom. V. (notes p. 538.)

philosophic discipline. It appears from what has been remarked, that the religious mysteries of Greece were of foreign origin, that Egypt did not give them birth; and, finally, that we possess a singular and luminous fact, which enables us to discover their true country.*

MOTS OU OMIS PAR H. ETIENNE,

Ou inexactement expliqués.

Par J. B. GAIL, Lecteur Royal et Conservateur des Manuscrits Grecs et Latins de la Bibliothèque du Roi.

NO. IV.

31. ΑΓΓΗ, ἡ, *littus*, rivage, telle est l'acception vulgaire. J'en proposerois une autre que ne donne pas H. Etienne, celle de *colline, hauteur*. Οχθη et ὄχθος signifient *rivages et bords d'une rivière*, et par extension, *hauteur, élévation, tumeur, colline, terres d'une place*,

* The original passage of Hesychius, to which Mr. OUVAROFF has above alluded, is the following (in voce ἀγξ ὀμπέξ) “Ἐπιβήματα τεταλευμένα καὶ τοῖς δικαστικῶς ψήφον ἔχουσιν ὅς ἐστιν ὠκυπόδες. Παρὰ δὲ Ἀπτικοῖς Βράψ. Ed. Alberti. T. ii. pag. 290. The word ποξ, Hesychius explains by τέλος ἔχων, which Tollius would read ἔχων. Fungerus, one of the annotators, says, “Vox πᾶξ, quatenus silentium significat, plane est Græca (?) non Romana. Cum enim silentium imponebant, aut quæ dicta erant, indicta vellent, tum πᾶξ dicebant. Extant sane hæc Diphili (Athen. Deipn. Ep. lib. ii. c. 76.) Δειπνῶν τε καταδὸς, πᾶξ ἑοκᾶς; Λακονικῶς. Ὅξους δὲ κοτύλην Πᾶξ, τί πᾶξ. Falluntur qui admirationem eo significari volunt.” T. ii. pag. 857. Scaliger observes that it was usual to impose silence by placing the finger on the mouth, and that a conversation was terminated by the word πᾶξ. “Cum ex sermone præsentis dimitterent, tum πᾶξ dicebant.” Auson: Tolli. 1671. p. 499. In the same sense many Latin writers use this exclamation. Thus Terence. (Heauton. Act. iv. sc. 3. v. 39.)

“Unus est dies, dum argentum eripio: pax! nihil amplius.”

Whilst the word *komæ* does not appear to have passed the threshold of the Eleusinian Temple, the word *pax*, equally foreign to the Greek as to the Roman language, penetrated into the domestic usage of the ancients, and having been placed last in the celebrated formula which we have mentioned, contracted, apparently, the signification of *end* connected with that of *silence*. it has even descended to our modern dialects, for the word *pax* is in this sense undoubtedly the origin of *paiz*, used by the French instead of *silence*!

lesquelles seroient dures et relevées :) *berge*. Ἀκτὴ ne pourroit-il pas signifier de meme par analogie, *rivages*; et ensuite, *bords relevés qui encaissent une rivière*; et par extension, *colline, hauteurs, promontoire, point de terre élevée et avançant dans la mer*. Le sens de hauteurs, je le donnerois à Ἠοθίαις ἀκταῖς de l'ophoecle (Ed. C. 1102, 1103.) Celui de *promontoire*, le geographe Riga l'attribue fréquemment à ἀκτὴ. Ne conviendroît-il pas de l'adopter pour Ἰασωνίαν ἀκτὴν de Xenophon (Anab. 6, 2, 1.) et de traduire par *promontoire* cet ἀκτὴν que M. Larcher, contre la foi de tous les MSS., remplace par Ἰασωνίαν ἄκραν, correction gratuite, je pense. Aussi gratuite me semble la correction de Brunck, qui dans Theocrite (Id. 22, v. 158.; Id 21, edit. de Brunck) remplace Σισυφὸς ἀκτὴ par Σ. αἶα. Sisyphus ayant fondé Ephyre, depuis appelée Corinthe, ἀκτὴ qui exprime que Corinthe est voisine de la mer, n'est-il pas meilleur que αἶα *terra*, terme vague qui convient plus à un pays continental qu'à une plage maritime? On sait que toute la partie de l'Isthme étoit basse et unie. Les Editeurs qui ont suivi la correction de Brunck se sont donc mépris, je crois.

32. Δεκάκλινος (στέγη). H. Etienne omet δεκάκλινος que donne Xenophon (Econ. 8, 13.) et que les interprètes rendent par *conclave decem lectulorum*; mais peut-etre le δεκάκλινος de Xenophon signifie-t-il simplement *une salle de grandeur à contenir dix lits*, et non *une salle ayant dix lits*. Voy. mon Opuscule Grec intitulé, *Eloge de la Mouche*, par Lucien, Paris, Delalain.

33. Ἐντάφιον, τὸ, *sepultorium linteum*, linceul. Tel est, je crois, avec Etienne, la signification propre de ce mot qui, par extension, a signifié *sepulture, obsèques, funérailles*. Après avoir cité Ἐντάφιος adj. signifiant *sepulchralis, funereus*, H. Etienne ajoute: "Souvent on trouve Ἐντάφιον pris substantivement comme dans cette locution (employée par Isocrate, Plutarque, Diod. de S. Polybe, Lucien et au-

* Ce point de critique se trouve développé dans mon ouvrage intitulé *Recherches Historiques, militaires, géographiques*. GAIL.

We refer M. GAIL to a paper written by Mr. E. H. BARKER, and inserted in the Eighteenth Number of the *Classical Journal*, p. 320-4, where Mr. B. shows that ἀκτὴ signifies "peninsulam s. terram, quae utrinque mari alluitur, ut est Lucania atque Attica," and that it is frequently so used by Scylax. He adduces the words of J. Vossius from Gronovii "Geographica antiqua," p. 6—8. Vossius quotes Hesych., Ἀκτὴ ἐπὶ ποταμοῦ (Odys. w. 82.): ἐξίχοντι μίτρι τοῦ αἰγιαλοῦ, and adds,—"Inde patet non *peninsulam tantum*, sed etiam *quavis promontorium* ita appellari: sane Appollon. R. Acherusium promontorium ἀκτὴν appellat: item Nicandri est apud Stephanum, Καναστρανί πάρος ἀκτὴ, et Hesych. Κωλίας ἀκτὴ ἐπὶ θάλασσαν ἐξίχουσα, et sexcenti hujusmodi." Lexicon ined. Augustanum ap. Tittmannum ad Zonara Lex. p. lxxxvi. Ἀκτὶς καὶ ἀκτίν· ἐπὶ τοῦ ἡλίου· ἀκτὴ δὲ ὁ αἰγυαλός· ἴσται δὲ, ὅπερ ἐπὶ θαλάσσης· ἴσται ἢ ἀκτὴ, ὁ κρημνισθὲς δηλαδὴ τόπος, τοῦτο ἐπὶ ποταμοῦ ὄχθη· ὕπερ δὲ ἐπὶ θαλάσσης αἰγυαλός, ὁ ἐπίπεδος δηλονότι καὶ ὁμαλός, τοῦτο ἐπὶ ποταμοῦ πλαταμὼν. Pindarus Ne. ix. 90, ἀκταῖς ὁμῆφι βαθυκρήμινος, *valde altis et præcipitibus*. Vide Dammii Lex. Homer. v. ἀκτὴ. ED.

ties) καλὸν ἐντάφιον ἢ τυραννίς; ce qui signifie, je pense, il est beau non seulement de vivre avec (plus litt. *dans*) la royauté, ἐμβιωσις τυραννίδι, mais encore de mourir avec elle et d'être comme enseveli avec elle, ἐναποθανεῖν et quasi ἐνθαπτεσθαι i. e. (ajoute Et.) *regiam potentiam usque ad sepulturam tempus retinere*." Telle est la glose d'Étienne, glose où je regrette de voir *usque ad sepulturam tempus retinere*. En effet le texte bien plus énergique dit, la royauté est un (glorieux) linceul dont il est beau d'être enveloppé dans la tombe ἐν τάφῳ; et par conséquent *post fata*; ce qui signifie bien plus que *usque ad sepulturam tempus*. Ἐντάφιον doit donc se prendre figurément dans la locution précitée. Dans Lucien (éloge de Demosthène) je ne traduirai donc pas avec M. Belin de Ballu, *je ne ferai point rougir Athènes, en me courbant volontairement sous le joug, en abandonnant le plus bel ornement de mon tombeau*.¹ Tel n'est pas le langage de Demosthène. "Non, a-t-il voulu dire, non, Athènes ne rougira pas de moi. J'ai vécu libre, je mourrai libre, enveloppé de ma liberté, comme d'un glorieux linceul. Ainsi, même parmi les morts, je tiendrai à cette liberté, que vivant j'ai constamment défendue. Quoiqu'en dise M. Belin (savant d'ailleurs infiniment sagace) ἐντάφιον ne désigne pas une parure (extérieure) de tombeau. Ce n'est pas un ornement extérieur de tombeau que montre Lucien; c'est Demosthène libre parmi les morts; ou du moins Demosthène tenant à la liberté, devenue pour lui comme son vêtement funéraire. C'est le cas de rappeler ici le mot de l'impératrice Theodora à son époux qui, dans une sédition, lui pro-

¹ Le traducteur Latin d'Éliez, (l. viii.) Vultejus traduit ainsi, *Pulchrum est tyrannus sepulture ornamentum*, ce qui est peu littéral et peu clair. L'idée de beauté et par conséquent d'ornement est dans *καλόν*, mais nullement dans *ἐντάφιον*. Comment Kuhn, Gronove et autres commentateurs d'Étienne n'ont ils pas fait de glose sur cet ἐντάφιον? Gall.

Ælianus Var. Hist. l. 16. "Ὅτε κεν ἡ γαῖς ἢ ἐκ δόλου, καὶ ἐκ δυνάμεως ἀποθνήσκουσιν, ἐκίκετο εἰς τὸ δεικνυμένῳ Ἀπολλυδῶρος, ὁ τοῦ Σακράτους ἑταῖρος, χιτῶνι τιαντί, φέρων ἐν αὐτῷ πολυτέλει, καὶ αἰσθητῶν, καὶ ἡρώτων ταιαντί καὶ ἥδιστον ἐνέβριτα αὐτὴν τὸν χιτῶνα, καὶ βαρύνειν περιβέβηκεν, οὔτω πάλιν το φέρμακον. "Εἰπε γὰρ αὐτῷ, καλὸν ἐντάφιον ἔχεις, ὅμως ὁμοῦ δύναιτο ἀποθανεῖν. ubi Cr. Gottl. Kuehnus in sua editione (Lips. 1780. 3^a) hæc e Perizonii Comment. adnotavit:—"Pauum commode vertebatur, *magnifica sepultura*. Etenim ἐντάφια proprie sunt ornamenta, quibus ornatum cadaver in aëre collocatur, effertur, crematur. Sed et quia solebant etiam morituri se ornare, hinc factum, ut et ea, in quibus quis moritur, hoc vocabulo designentur. Sic in. 24. *Pulcrum arma τῷ ἀνδρὶ τῷ γενέσθαι* (si cadat in pulchro) εἶπε τὰ ἐντάφια. iv. 8. καλὸν ἐντάφιον ἢ τυραννίς, h. e. *pulcrum est mori in illa tyrannia dignitate*. Ita ergo etiam h. l. Quin diserte et simpliciter Lucianus, in Socrate, datum hoc illi vestimentum ait ab Apollodoro, ἐν ἐνταφίῳ ἐναποθάνει, ut in eo moreretur." Addit Kuehnus "Æliod. Æthiop. : l. 6. p. 31 Ἐγὼ μὲν ἀγχόνην προλήψομαι τὴν ἕβριν—καλὸν ἐντάφιον τὴν σιφροσύνην ἀπειγχαμένῃ. Vid. Moll. ad Longi Pastor. iv. 134. Cf. H. Vales. Emendat. p. 220." Chama iv. 7. ἐντάφιον ἐνδοξόν ἢ ἡγιότατον, vestes et ornatus sepulcrales. Dorvillius:—"Hæc formula in deliciis fuit auctorum: Philostr. Sophist. l. 16. 3. ἐνταφίῳ τυραννίδι χρυσάμειοι, ubi id animadvertit desumptum ex Isocrati Archidemo Olearius." Cf. Wesselingius ad Diod. Sic. xl. 11. Jacobs. ad Anthol. Gr. vi. p. 213. Ed.

posoit de fuir. "Non," répondit-elle, je ne fuirai pas, je veux mourir sur le trône : je veux qu'on grave ces seuls mots sur ma tombe : *cęgit Theodora imperatrix*. Καλὸν ἐντάφιον ἢ τυραννίς."

34. Ἐποχή, ἤς, ἢ, l'action d'arrêter, de retenir, d'empêcher : le doute, l'irrésolution, la rencontre des planètes : ou la carrière d'une planète, ère, époque. Telle est, si j'ai bien traduit, à l'aide d'un dictionnaire, (car je sais bien peu d'Allemand) le sens que M. Schneider attache au mot ἔποχή, et tel est à peu près le sens que lui donne Etienne. Mais considérons le mot chronologiquement; méthode trop négligée, et qui m'a quelquefois réussi. D'abord, conformément à l'étymologie, ἔποχή de ἐπέχω a signifié l'action de retenir : de là l'idée de suspension d'assentiment, (assensus retentio, Cic. Acad.) ; ce qui n'est pas tout-à-fait le doute des Pyrrhoniens. En effet, douter, comme les Pyrrhoniens, et suspendre son assentiment, comme les Academiciciens, ne sont pas, je crois, synonymes. Ἐποχή s'est pris ensuite dans un sens astronomique, et a signifié, le lieu d'un astre dans le ciel ; sens qui ne date guères que du tems d'Hipparque (Voy. Astronomie du célèbre M. Delambre, T. II p. 232.) A une époque postérieure, les historiens et les chronologistes l'ont employé dans le sens de époque, ère, substituant ainsi à l'idée d'un point dans le ciel, l'idée d'un point dans le tems. Enfin, à une époque encore postérieure, ἔποχή a signifié locus ubi mare colligitur. Voy. nouvelles de l'Emp. Léon, 57 et 101 ; et le gloss. *medic et infimę gręcitatis*, par Ducange.

35. Ἑπτάκλιτος, locus septem lectos habens ad discumbendum, ou locus septem accubantium cę forma qua τρίκλιτος. Ainsi s'est exprimé H. Etienne, au lieu de la forme neutre. M. Schneider donne ἑπτάκλιτος, et le rend par qui a sept couchés, soit qu'il s'agisse de lits, soit qu'il s'agisse de sièges à mettre autour de la table.

¹ The words ἑπτάκλιτος and δικάκλιτος certainly bear a signification very different from that which the Lexicographers assign to them. They are employed to denote "a room of a certain size, capable of containing seven or ten couches," and in a secondary sense they frequently signify "a certain space equal to what would be requisite for seven or ten 'discubitory' couches." M. GAIL has noticed the word δικάκλιτος as one, which does not occur in H. Steph.'s Thes. But we shall soon see that it is used not only by Xenophon but by Aristotle and Steph. Byz. H. Stephens also omits the words ἑπτάκλιτος, (ap. Athen. v.) δωδεκάκλιτος, which is used by Anaxandrides ap. Athen. iv. p. 131.) and δικάκλιτος, which is omitted by SCHNEIDER. "Veteres cum alienjuss cubiculj vellet magnitudinem indicare, dicebant, Tot lectos capit ; unde est appellatio trichimorum, et οίκων πεντακλίων, ἑπτάκλιτων, atque etiam ἑκαστακλίων, et τριοκοντακλίων. Eo allusit Anaxandrides, τ. δὲ λίσβητας χιλιάδας ἴσται. Μιζύς δὲ λέκτων δωδεκάκλιτων. Proprie non λέκτοι, sed αὐτοῖς discuntur δωδεκάκλιτοι, lectos aut. cypere." Casaub. ad Athen. iv. p. 131. Aristoteles de Mirab. Auscult. c. 58. p. 115. ed. Beckmann. ἔστι δὲ καὶ κρήνη τις ἐν Παλικοῖς τῆς Σικελίας, ὡς δικάκλιτος. (Cf. Steph. Byz. v. Παλικά, ubi omnino lege Abr. Berkelu notam.) Iterum Aristot. ibid. c. 1. p. 2. Ὅταν δὲ ἐκβάσῃ τὸ ὕδρωμα, κατέχων τόπον δικάκλιτον. "Pellis bolnitha extensa scribitur hic κατέχων τόπον δικάκλιτον. Eadem in Hist. Anim. dicitur occupare spatium : ἑπτάκλιτον. Sic in nostro libello infra c. 58. fontem Sicilię Palicunum esse scribit noster ὡς δικάκλιτον. Etiam c. 130. τόπος πεντακλίων. Cf. Pollux l. 3. p. 51. et vi. l. p. 566. ubi quid sit οἶκος τρεῖς κλίων, τετράκλιτος, πεντάκλιτος docet. His-

36. Ἑσδρομή, ἡς, ἡ, Thuc. 2, 25, 2. c H. Etienne n'indiquoit pas la source. Scott y a suppléé ; mais ce soin étoit bien autrement important pour Ἑσβασίς, dont Scott n'a pas cité l'auteur qui l'a employé dans une acception difficile et ignorée avant nous. Voy. le *Classical Journal* de Septembre, 1815.

VII. Ἡ Θράκη, τὰ ἐπὶ τῆς Θράκης. Dans la 1^e série j'explique cette locution. Aux documens déjà donnés, qu'il me soit permis de joindre une locution parallèle tirée d'Isocrate (panégyr. T. 1. p. 73, edit. Cor.) πόλεις τὰς ἐπὶ τῆς Εὐρώπης. M. Auger et autres traduisent *les îles et les villes de l'Europe*. Mais je proposerois *les îles et les villes qui touchent à l'Europe*. Ces îles et ces villes sont, je crois, celles du littoral de l'Asie occupée par les Grecs à une certaine époque : savoir, *la Doride, l'Eolie, et l'Ionie* ; et de plus, je pense, *une partie du Bosphore et de l'Hellespont* : pays qui touchoient à l'Europe dont ils étoient comme la clef. Le même *panégyrique* nous avertit que la division du monde en 3 parties est postérieure à Isocrate : c'est à l'époque de la plus grande puissance de Carthage, et lorsqu'on eut fait des découvertes vers l'ouest de l'Afrique : ce fut alors (sauf examen ultérieur) que l'Afrique auparavant confondue avec l'Europe s'éleva au rang de 3^{me} partie du monde.

REMARKS ON

The Similarity of Worship, that prevailed in different Parts of the Pagan World.

אֱנָשִׁים אַחֲדִים

Gen. 13, 3.

No. 1.

IT is a point of interesting research to trace the corresponding opinions in religion, and to investigate the similarity of languages, which prevail in different parts of the globe, to examine each variation and peculiarity of dialect (as far as may be practicable) as mankind branched off in colonies at a greater distance from the

ce vocabulis Græcos certam designasse mensuram, non minus quam si cubitos et pedes nominassent, palam est. De ista vero quæstione, quantum fuerit hoc spatium, disputavit Gesnerus Hist. Quadr. I. p. 147, qui eandem omnium istorum spatiorum, quæ a cline nomen habent, fuisse latitudinem, et longitudine solum differre, credidit. Ex ejus sententia heptaclinos vel octaclinos bonasi longitudo non brevior fuit pedibus septemdecim ; quæ vero latitudo fuerit, ex ratione longitudinis ad latitudinem in communium boum pellibus conicere liceat." Beckmann. En.

place of their dispersion, and at the same time to observe the *radical* connexion, which still most visibly subsists between them, and the institutes of the Jewish lawgiver. But, as this has been a subject, frequently considered, we must content ourselves rather with particulars either not noticed, or regarded in a different light, than with systematic arrangement. Any one, who has read Herodotus, Strabo, and Diodorus Siculus must be convinced, that in the more early times but one scheme of theology, with more or less national variations, obtained among the eastern nations, which, in the advancement of civilization, spread itself over the greater part of Europe, and formed the basis of both Gothic and Celtic worship. Herodotus, Clio 131, writing of the Persians, makes a remark, which clearly elucidates this: *Τῷτοισι μὲν δὴ μόνοισι θέουσι ἀρχῆθ-ν ἐπιμεμαθήκασι δὲ καὶ τῇ Οὐρανίῃ θύειν, παρὰ τε Ἀσσυρίων μαθόντες καὶ Ἀραβίων: καλέουσι δὲ Ἀσσύριοι τὴν Ἀφροδίτην Μύλιττα Ἀράβιοι δὲ Ἀλίττα Πέρσαι δὲ, Μίτραν:* so that, Assyrians, Arabians, and Persians adored one common deity, and of course propitiated her with corresponding ceremonies. As from other passages more explicit the common origin of oriental theology may be established, it may not be irrelevant to include that of our own island, as being evidently a branch of the same school, and retaining undeniable traces of emigration from the east. And few etymological researches have caused more discussion, than the names BRITAIN¹ and DRUID; the first is most probably either the Pratist'hana or Bretast'hana of Captain Wilford, or the island of Prydain in the Triads, and the latter demonstrably is deduced from an eastern source. It savours too much of Grecian vanity to imagine that

¹ Nonnus seems to derive it from Brutus, others from Pryd-Cain, Camden from Brith with Tania as a termination, Sommer from Brydio, and Buchart from Barat Anae, to which Borlase very properly objects. Parthenius in Eroticus says that the *Κελται* descended from Hercules by Κελταις daughter of Brettanus, and a fragment of Polybius preserved by Hesychius is much to the same purpose, *Βρεττανος ἔθνος ἀπὸ Κελταὺς τῆς Βρεττανίας θυγατρός*: but Mr Wilford remarks, that Pratist'hana or Bretast'hana is an usual Sanskrit term to express a sacred spot, as *bert' olkhaddes* and *bet' olmokaddes* with Muhammedans. In no little conformity, however, with Parthenius and Polybius, Mr. Meyrick observes, that "the second chieftain recorded in the Triads, who flourished about 150 years after Hu the mighty, is PRYDAIN, from whom the island was called Britan, it was also called Yvel Ynys, the Honey Island, Clas Meiddin or Menyn the rocky water-guarded island, and Ynys Prydain, Prydain's Island." Also, some have derived Albion from the Celtic Alb, others from Alphon: the more fanciful from a giant so called, one class from the Hebrew, others from its cognate the Phœnician. In like manner, Saxo Grammaticus deduces England from Angul, and Mallet's translator, enumerating certain circumstances at Holstein, which induced him to believe, that the English nation came from this lower part of Saxony, quotes an ancient author to this effect: "There is one thing, that strengthened me in this belief, that there is an antient town hard by, called *Juuden*, and an island, called *Angles*, whence it may well be, that our country came from Britannia to be Anglia."

δρυς could possibly have given a name to this order:—the *Druys*, also, of Berosus, or the *Drac* of Gouldman, Aventinus, and others, is too uncertain a personage to be admitted, nor are the *Dryades*, the Syriac root *درب* or the old German *Trutis* less encumbered with difficulties. General Vallancey alone with probability seeks it either in the Persian *دارو* or the Arabic *درب* yet these do not appear to be connected with the *Druid*: for, as the *Druid* was a character much resembling the eastern *Dervesh*, any etymology, that supports this connexion, claims attention: accordingly, the Persian word *درویش* signifies *poor*, and the Sanskrit of *द्रुविश* is *DRUVIDH* (*poor, indigent*) vowel for vowel, letter for letter, as the word *Druid* occurs in some Celtic remains. And, in historical conformity with this deduction, among the *Hindoo*s, we may observe in the *Sannassi* the professional mendicant, answering to the *كقير* of the Arabs, and that poverty was rather a merit than a disgrace among the *Druids*, is deducible from the following *Triad*: “The three primary privileges of the Bards of the Island of Britain are *maintenance, wherever they go*, that no naked weapon be borne in their presence, and that their testimony be preferred to that of others.” At what time arose this reverence for the sacerdotal order would be most difficult to determine: at a very early period, *Melchisedek* was priest of the most High God, and at the same time king of *Salem*;—among the *Egyptians* the priests had lands assigned to them, which they retained even during the severe famine: therefore it must have been of very early date:—however, in the book of the law,¹ the *Levites* were debarred from any inheritance with their brethren, because the service of *Jehovah* was their inheritance (*יהוה הוא נחלתו*) and different passages, which relate to their maintenance, bear no small similarity to the *Triad*, which we have adduced.

It is also clear to every unprejudiced reader, that the doctrine of the *Trinity* is fairly deducible from the *Hebrew Bible*, and even from the writings of *Moses*, but that the proof rests on *אלהים* is much too visionary to be admitted. Mr. Collet (Class. Jour. No. 22. p. 285.) has most lucidly remarked, that if this were the case, we should have a plurality of *Gods* instead of a plurality of *persons*: and by analogy, if the “holy and undivided” *Trinity* be expressed, whenever *אלהים* occurs, they must be understood, whenever this word is applied to the *אלילים* of the *Gentiles*. Rabbi *Bechai*² remarks that *אלהים* is the name of judgment, *יהוה* that of mercy, whence it is said in *שערי אורה* l. f. 1. 2. *אם המשפט יוצא לרחמים נקרא יהוה ואם המשפט יוצא לדין נקרא אלהים*: and although we find Rabbi *Simeon Ben Yochai* allowing three

¹ Deut. xiv. 29. xxvi. 12. xviii. 1, 2.

² Apud Buxtorf.

degrees in it, each being distinct, and self-existent, and notwithstanding, all of them, but one, incapable of separation, &c. it is not to the plurality of אלהים that he alludes, but to the three superior Tephiroth of the Kabbalists. Mr. Bellamy's observations on this word most assuredly silence the dispute: but it is nevertheless apparent, that the Rabbins from different passages of SS. mysticized considerably respecting this doctrine, abundant proofs of which may be seen in a work, intitled "KABBALA DENUDATA, 2 Vol." and in Maurice's Indian Antiquities. This triad of hypostases branched out from the scriptural records, at a very early period, among the Gentile Idolaters, and the majority of those triads which Bryant and Faber have contrived to refer to the Noachidae, unanswerably relate to their conceptions of the Deity: those of the eastern schools all resolvable into one primordial being, those of Greece and Rome so ably discussed by Sir Wm. Jones, and whatever triads are discoverable among the more barbarous nations, all belong to the divine hypostases, being in their several mythologies anterior to the deluge of Noah. Not only among Indians, Chinese, Persians, Egyptians, and Greeks, but among Goths and Celts were these opinions spread; accordingly Meyrick argues from the three primeval unities in the Bardic institutes, (from their triads, and the reverence paid to the number three) that the Druids were not unacquainted with the doctrine of the Trinity; and as the Jews were scrupulous about expressing the name יהוה, so likewise the Druids expressed it by a term known only to themselves, using for this purpose the letters O. I. W.

Yet, notwithstanding, these were in the essence of one omnipresent God, whom the Goths emphatically denominated ALFADER, a variety of subordinate agents were introduced in the administration of the world: and here also, if we consider that many of these were but atmospheric phenomena personified, that no small portion of them were embodied passions of the human breast, that its pursuits, its desires, exquisite joy, or poignant sorrow framed into life, that the seasons likewise and their variations formed their part in this factory of Deities, our reason must assent, that one-half of the gods could have no more to do with Noah and his ark, than the deluded race of mortals, who adored them. In fact, the apotheosis of heroes and numberless circumstances too inconsequential to be recorded by the historian, together with astronomical discoveries, made innovations in religious worship, which, abetted by the superstition of those dark ages, and the machinations of priests, and acquiring root by the lapse of time, increased the catalogue of polytheism, and opened a door to every fraud and deception. One part of these rites and ceremonies was, evidently, the service of fire, and long before the days of Moses, it prevailed in Chaldaea from an idea, that fire and the sun were the most significant emblems of

the Deity; and even, although the Israelites had been habituated to behold these idolatrous customs in the land of Egypt, Moses, after their Exodus, most particularly enjoined fire in the service of God, and of things taken in war, such as could withstand the fire, were commanded to be submitted to this ordeal, before they were accounted pure. Also, shortly after Abraham's separation from his native country, during the sublime vision, that is recorded (in Gen. 15.) a burning lamp is introduced as passing between the pieces, and when he was afterwards desirous to offer up his son in sacrifice, a knife was not the only thing, that he provided, but fire to complete the ceremony. It was in a burning bush, that God appeared to Moses, it was a pillar of fire, which guided the Israelites into Canaan, and it was for offering that which was unhallowed that Nadab and Abihu were destroyed. It was not then revered *merely* as an emblem of God, but was probably appointed by him in those sacrifices, that were offered to him by the earliest members of the human race, such as that of Abel; from whence it will be easy to account for the worship paid to it in subsequent times. The ancient Persians had very exalted notions respecting it,—it was not to it, *as an element*, that they addressed their vows, but considering it as a representative of the Creator, and as the purest of elements, *through it*, they worshipped him. So, the service of fire becomes one of the indispensable duties of the Brahmanes: at Benares (says Sir Wm. Jones) a sacrificial fire is kindled at the birth, which is preserved unextinguished until the day of death; and he, who consecrates or places a sacrificial fire is denominated *Agnichita* a worshipper of fire. The Amara Cosha reckons three species of fire; the *Dakshināgni*, or that which has been taken from a consecrated or household fire, and placed towards the south, the *gārhapatya*, or that which a householder perpetually maintains, and the *āhavanēya*, or one that has been taken from that of the householder, and prepared for receiving oblations, whence it becomes a consecrated fire: these *three* holy fires collectively are called *trētā*. This element may be consecrated by the prayers of the Brahmins, over which a goddess, called *The Wife of Fire*, (AGNĀYĪ) presides; but her office is more particularly to watch over those prayers, with which burnt-offerings are performed. When the fuel is placed upon the fire, a prayer is uttered, called *Sāmadhēuī*.—That the vestal fire among the Romans was a branch of this worship is most evident, and all the fables respecting Vulcan, as well as every ceremony in honor of the sun may be referred to this. We likewise find it both among the Goths and the Druids, who confounded Hu with the sun, and ascribed to him

1 The Goths are less frequently introduced than the Druids, because Mr. Maurice has been more minute respecting them in his Indian antiquities.

divine honors, whence Taliesin¹ (as quoted by Mr. Davies) exclaims, "Let him burst forth with rapid speed, the moving, the vehement fire! even he whom we adore, high above the earth. The fire! The Fire! whispers Aurora; he is high above the lofty gale." In the Kadeir Taliesin, it is also written, "I am HE, who animates the fire to the honor of the god Dwydd, in behalf of the assembly of noviciates, qualified to treat of mysteries." Borlase suggests an inquiry (*concerning the rocks in the Isle of Man*) "Were these rocks appropriated to the holy fires of the Druids? and channelled thus, that the priest might better collect the sacred embers? of which you know, the Druids made gain here in Britain, as the Magi anciently did, and their followers still do in Persia." It has been well ascertained, that on certain occasions they kindled holy fires, and that the common people were obliged to extinguish their domestic fires on the eve of November, and re-kindle them from the consecrated; and the cell of sacred fire commemorated by their Bards is frequently called the Cell of Meithin. All these particulars serve to prove our position, that fire was esteemed the best representative of God (*Ζεὺς ἀκαμάτου πύρρος ὄρηξ*) and that (as Hyde has well remarked) all these ceremonies and services were not addressed by the more intelligent either to it or to the sun, but to that God, of whom these were accounted but the emblems.

D. G. WAIT.

PROFESSOR LENNEP'S CONJECTURE ON A PASSAGE IN PROPERTIUS.

*Nympharum semper cupidas defende rapinas,
Non minor Ausoniis est amor ah Dryasin.*

PROPERTIUS l. 20, 9.

FRIGER² illud *ah* nemo non sentit. Tolerabilius, nec tamen elegans est, quod pro eo amplexi sunt Lipsius atque Hemsius *et Dryasin*. Alio ducebat Codicum lectio, *Adriacis, Adriaticis, Hadriacis*. Itaque miror nemini suboluisse veram lectionem:

¹ We shall be happy to receive any other communications from the ingenious and learned writer of this article, who does not appear to have noticed the words of Kuinoel, who, when commenting on this passage of Propertius, says—"Forte prestat, quod in quarto Voss. *occurrit*, *Non minor Ausoniis ardor amadriadis*, unde *Hamadryasin* elicere facile est, ut, infra v. 34." Schneider has not inserted the word *ἡμαδριάς* in his Lexicon. Ed.

Non minor Ausoniis est amor Adryasin.

Sed videlicet minus, quam oportebat, notum in vulgus erat hoc vocabulum, quod proinde si illustrem, haud ingratum spero me facturum erudit. Doctus poëta, doctrinaeque suae ostentator, Propertius exquisitè vers. 10, dixit *Adryadas*, quas vers. 34, notiori nomine vocavit *Hamadryadas*. Similiter eas voces permutavit Nonnus, in cuius Dionysiaca multa servata sunt rarioris usus vocabula. Apud eum p. 753 pr. *Tiresias Agavæ* tantum Jovi immolare,

ἀμαδρυάδεσσι δὲ νύμφαις

θῆλυν οἷν σήμαινε θυπολέειν. Vers. 5 et 6.

cujus monitis obtemperans Agave in vers. 17,

Ζηὶ καὶ ἀδρυάδεσσι μίαν ξύνωσσε θυγλῆν.

Memorantur ἀδρυάδες ibidem p. 755, v. 11 et 12, et p. 381, v. 1. *Hamadryadas* dicit Bacco,

σὺν φυτῶν ἀδρυάδεσσι χάριν καὶ κάλλος ὀπάσσει.

Recte igitur Falckenburgius, pro corrupto p. 26. vers. 12

ἀδρισάδης δὲ

ἥλικες ὠθύροντο λιπόσκια δένδρεα νύμφαι,

legi jussit ἀδρυάδες δὲ, rejecta, quæ prius ei in mentem venerat, correctione αὶ δρυάδες δέ. Sed ea similive indigere videtur alius Nonni locus p. 411. v. 14.

ἀμαδρυάδεσσι τε νύμφαις

ἀδρυάδες μίσγοντο φιλοπτόρῳ Διονύσῳ.

Illic enim vel αὶ δρυάδες legendum, vel ἅμα, aut ἀνὰ δρυάδεσσι τε νύμφαις Ἀδρυάδες μ. siquidem certe non diverse sunt *Adryades* ab *Hamadryasin*. Scilicet α in ἀδρυάδες idem valet, quod ἅμα, sive est collectivum, ut in ἀδελφοί, ἀλοχος, ἀκούτης; quemadmodum est ο collectivum in ὀτρυνέω, ὅτετις, ὕπατρος, pro ὁμάτριες, ὁμοετείς, ὁμόπατρος. Doctissimus vir, H. Stephanus, vocem aliunde non noverat, quam ex Epigr. Anthol. Planud. iv, xv. 2.

Ἐνθάδ' ἐριδμαίνουσι τίνος πλέον ἔπλετο χῶρος,

Νύμφαι Νηϊάδες, Νηρίδες, Ἀδρυάδες.

Scribit enim *Thes. L. Gr. T.* 1. p. 1055. ad ντ δρυάδες. "Quod in Epigr. legitur, ἀδρυάδες, puto esse pro ἀμαδρυάδες, ideoque malo ἀδρυάδες cum spiritu aspero: durum tamen esse fateor syncopen." Scilicet eo tempore Nonnus nondum in lucem prodierat. Sed fugisse Stephanum videtur locus Phavorini Camertis, p. 1317. Νύμφαι αὶ ἐπὶ τῆς ξηρᾶς αὶ Ἀδριαδῆς καὶ ἀμαδριαδῆς καὶ ὀρεστιάδες κα-

¹ Fallitur vir doctus. Ante Thesaurum Gr. Linguae editum A. 1572., Nonni Dionysiaca e Biblioth. Io. Sambuci Pannonii, cum Lectt. G. Falckenburgii, in lucem prodierant Antwerp. Chr. Plantin. 1569. 8., et in Catalogo Auctorum Gr., e quorum scriptis vocabula petita sunt in *Thes. Gr. L.*, H. Stephanus meminit Nonni Aldinæ editionis. Ejus testimonium ab H. Stephano non semel exhibetur. Vide Thesaurum xv. ξύω, et γυροχόος. Er

λοῦνται νηρηίδες αἱ ἐν τῇ θαλάσῃ, νηίδες αἱ ἐν ταῖς λίμναις. Qui locum hunc citat de Rhoer, in Animadv. ad Porphyry. de A. N. p. 97. Ἀδριάδες legi vult Ἀρυσάδες. Probabiliter ad speciem, nec tamen vere. Phavorinus Eudociam exscripsit, in cuius *Violeto* legitur p. 307., Νύμφαι εἰσὶ τὰ ἐν γυναικείῳ σχήματι ἐν τοῖς ὄρεσι φαινόμενα δαιμόνια, αἰτίνες Ἀδριάδες καὶ Ἀμαδριάδες καὶ ὀρεστιάδες καλοῦνται, ὥσπερ καὶ Νηρηίδες αἱ ἐν τῇ θαλάσῃ, καὶ Νηίδες αἱ ἐν ταῖς λίμναις. In Epigr. Pauli Silentarij citato corruptum Νηρίδες suspectum etiam Ἀδρυάδες reddidit, unde Huetius correxit Νηρείες, Ἀρυσάδες, cui calculum adjecerunt Valck. ad Ammon. p. 163., d'Orville ad Charit. p. 183. Brunckius in Anal. Nuper Jacobsius e Vat. Cod. edidit, Νύμφαι Νηιδές, Νηρείς, Ἀδρυάδες.

• Antea mihi in mentem venerat corrigere Νύμφαι, Νηρείες, Νηίδες, Ἀδρυάδες, quod nunc quoque nescio an preferam. Spiritus lenis in Ἀδρυάδες offendere Stephanum non debebat, cum sit idem in ἄδ-λ-ρῶς et ἀκοίτης.

D. J. VAN LENNEP.

BIBLICAL AND CLASSICAL CRITICISM.

IN a late Greek Grammar a passage is found containing an indirect attack on the doctrine of the Trinity, by changing the received sense of a text by the figure of attraction. Nothing but necessity justifies, in my opinion, the use of these forced constructions :

Nec Deus interit, nisi dignus vindice nodus.

If, therefore, a passage admits of good sense and good grammar without these, they cannot be admitted; and without any other alteration than the place of the commas, the passage in question (Acts, c. x. v. 36.) is as plain in its grammatical construction, and as decisive in its meaning, as words can be made.

I would divide the sentence thus : I would place a comma after *Χριστου*, and another after *Κύριος*, with a colon after *οἶδατε*; and construe thus, “Ye know the word which God sent to the Israelites, preaching peace through Jesus Christ, (He is Lord of all,) this proclamation having been made through all Judæa, beginning at Galilee after John’s Baptism.” Hence *τὸν λόγον* is governed by *οἶδατε*; and not only is the forced figure of attraction avoided, but the quaint phrase, “This word is Lord of all,” a mode of expression which nothing would render palatable, but the assumption of superior discernment, supposed to be manifested by thinking differently from the vulgar herd of commentators and

Christians. My interpretation is corroborated by the Alexandrian MSS.; omitting *ὅν*, and Chrysostom reading *εὐαγγελιζόμενον*. The Vulgate gives us no assistance; but the Syriac translation, as well as the Arabic, Ethiopic, and Coptic, all agree in the sense, *hic* (Jesus) *est Dominus omnium*. The Syriac is as follows, Verbum (which in the Syriac is *melto*, a feminine noun) enim quod misit ad filios Israel, et annuntiavit eis pacem & requiem per Jesum Christum (*hozeu morioh douh*) *hic est Dominus omnium*. The antecedent here is evidently Jesum Christum *honau*, the Syriac article masculine cannot refer to *melto*, which is feminine. The Arabic version published by Erpenius, and which is a translation of the Syriac text, is absolutely of the same tenor. It has *الله* al Calmet. The word—a feminine, and after *yasuah al masyh* يسوع المسيح Jesus the Messiah, it has the words *hadha hii* هذا هو *hic est*, and not *haec est* & *hadheh*.

The Ethiopic is also decisive on the subject, but not so satisfactory as the Syriac and its faithful transcript the Arabic. Now when it is recollected that the Syriac version of the New Testament was the very earliest, as might be expected, and perhaps not later than the first century, its testimony is decisive. Your Journal of December presents your readers with an attempt of Mr. Brown to invalidate the text in Timothy, 1st Epistle chap. iii. ver. 16. I should have thought that the translation produced by this new attempt on the text would have appalled the hardest critic. His first trial makes Timothy a Church and a pillar, and a support of the truth, and also of the *logos*, which is the great mystery of godliness, which was manifested in the flesh, &c. see page 25. line 8. In all this *whiching* what does Mr. B. intend for the antecedent to *ὃς ἐστίν*. How can *ἡτις ἐστὶν ἐκκλησία* be translated, The conduct of a man who is a Church! Is there a single instance of men being called churches? But this is not enough. At the bottom of the page we have this 'translation improved, and now he really outdoes his former effort. *But if I tarry long that thou mightest know what ought to be the conduct of a female who is a church of the living God, and of a male who is a pillar and support of the truth, and also of the Word (Logos) which is the, &c. which was, &c.* Now is it possible that this page could have been written by one who truly revered the Scriptures? Or are we to be deluged by all that unbridled fancy, or licentious conjecture can pour forth? The absolute nonsense produced by so fanciful an emendation sufficiently proves its futility. To enter into a fresh discussion of the text, as to the reading of *ὃς* or *ὅς*, would be useless, for to discuss it thoroughly would take up too large a portion of your Journal, and to do it superficially would answer no

good purpose. Your readers I would refer to Dr. Bernman's dissertation on this text, and Woidel's *Prof. Cod. Alex.* § 8. p. xxxi. I would only just observe in addition to Griesbach's remark quoted page 218. line 8. that *ὁ πανθρώπων*, according to the Greek idiom, signifies, Whosoever was manifested; and that *ὁ ἐφ' ὧν* is to be found in no MSS. whatever. And secondly, we learn from the Revelations, chap. ii. ver. 1. that the heresy of the Nicolaitans prevailed at Ephesus. These not only denied the divinity of Christ, degrading him into the order of angelical existences, but also that he was incarnate, or suffered in the flesh. Hence it became necessary to assert both the divine and human nature of our Lord; this the apostle does in the reading *ὁ υἱος τοῦ ἀνθρώπου*. And Ignatius, in his Epistle to the very Ephesians, adopts the apostle's language. *Ἀναπαύσσαντες ἐν αἰσιντι θεοῦ—ὁ υἱος τοῦ ἀνθρώπου θεός—θεοῦ ἀνθρώπου καὶ ἀνθρωπίνου.* Under these circumstances we will let the Therapeutæ alone, preferring the authority of Scripture to Mr. Brown's conjecture. Such, in my opinion, is the proper conduct of a male who is a pillar, and support of the truth, or even a female who is a church!

The writer of those excellent remarks on the Cambridge MSS. of the four gospels will perhaps find, in the volume lately published by Mr. Nolan on the state of the Greek text, reason for preferring such MSS. as Latinize, or are accused of Latinizing. There is reason for supposing them less affected by the corrections and omissions of Eusebius Cæsariensis, whose altered MSS. although received in Ægypt, and introduced into the West by Eus. Vercellensis returning from his exile, were nevertheless rejected at Constantinople, and superseded by the edition of Athanasius, who is supposed to have retained the ancient text unaltered. When it is recollected that Constantine had introduced these, (the Eusebian edition) and that it was compiled at his request, but that it was soon generally rejected, and its use abandoned, we may well conclude that it was considered in those times as peculiarly faulty.

The agreement of the Latin text preserved in the *Codex Bezae Cantabrigie* with the Greek *textus receptus*, and the Greek MSS. of the Byzantine edition strongly corroborate the above opinion; while the causes for omitting some and altering other texts so ingeniously traced out by Mr. Nolan satisfy us at once by whose means the variations have arisen. And perhaps your correspondent M. will hereafter see reason for regarding the *Codex Montfortianus* as possessed of the most pure and least corrupted text of any extant. It is not, indeed, very ancient itself, but the copy of one so old, that the errors of transcribing once being excepted, it may take the highest rank in point of authority.

In discussing this subject of texts, may I be permitted, to inquire if Mr. Bellamy has ever replied to the repeated

query of your correspondent—What edition contained his immaculate Hebrew text? This has been often urged, and he has never deigned to notice it, although it would seem a question which might be answered to a stranger. I would also ask how it happens that the Samaritan text supplies so many *Matres Lectiones* omitted in *all* the Hebrew Bibles, how he accounts for the different chronology in the Hebrew, Samaritan, and Septuagint texts; and lastly, as there is a great variation in the earliest MSS. from which our printed text must have been originally taken, by what means are the genuine MSS. to be distinguished, and what determines a various reading? Mr. B. would probably have made his opinions on these subjects better comprehended had he replied to the observations of Mr. Huwitez of Highgate, in the *Antijacobin*, whom he cannot charge with being an anonymous, ignorant, or uncivil opponent.

W. R. de B.

GWAWD LLUDD Y MAWR.

IN a former letter I endeavoured to show, that many nations adored their principal Deity under the names of *O, Jao, Ho, Hu*, &c. all of which appear to be fragments of the name *יהוה*; but I forgot to mention the ancient British *Hu*. Mr. Davies, in his ingenious book on the mythology of the Druids, maintains that this *Hu* was no other than the deified Noah, that far-famed Helio-arkite God, of whom we had already heard so much from Mr. Faber. Among the authorities cited by Mr. Davies is a Poem entitled *Gward Ludd y Mawr*; (Appendix, No. xi.) and in this poem there are some passages which certainly seem to bear reference to the history of the deluge. This, however, will not appear wonderful, if it be true, as I believe it to be, that the Druids obtained their mythology from the Egyptians, or the Phœnicians; because it seems pretty evident that allusions to the history of the deluge may be distinctly traced in the accounts which remain to us of the mysteries of Osiris and Adonis. In the poem, to which I have called your attention, I find some strong presumptive proofs, that the ancient Britons had actually received their mythology from the Phœnicians. Among other remarkable things it

may be observed, that the bard suddenly quits his Welsh, and writes four lines in a language which Mr. Davies supposes to be Phœnician.

O brithi brith oi
Nu oes nu edi
Brithi brith anhai
Sych edi edi eu roi.

Mr. Davies puts these lines into Chaldaic characters thus

וברית ברית עי
נו עז נו הדי
ברית ברית אני
סך הדי הדי הדי רעי.

^ I confess myself to be not quite satisfied with this reading ; and I should propose to replace it in the following manner.

הו בריתי ברית עי
נוה עין נוח עדי
בריתי ברית אני
סך עדי הדי הדי רעי.

I shall now transcribe a part of the context from Mr. Davies's translation of the Welsh, and insert my version of the Phœnician in Italics.

"A song of dark import was composed by the distinguished Ogdoad - --- On the day of the Sun, there truly assemble five ships, and five hundred of those who make supplication---*Oh! my covenant is a covenant of the tomb. A wooden habitation is the habitation of my witness. My covenant is a covenant of the ship, the tabernacle of my witness. My witness is Hu my friend.* O son of the compacted wood the shock overtakes me; we shall attend on Adonai, on the area of Pumpai. They implore the Oracle with loud and continued cry against the overwhelming."

I have translated עי "the tomb," because it seems to me to be the proper sense in this place. (See Job xxx. 24.) For חדי proposed by Mr. Davies, I have substituted עדי. If *Hu* were the same with Noah, as Mr. Davies thinks, he is properly called עד *the witness* by those who personated his companions in the ark, and by whom he is also called רע, friend, associate, or companion. The mention of Adonai, Adoneus, Adoms, or Adon, in the Welsh, is remarkable. "Adoneus," says Mr. Faber, "was a name of Pluto or Hades, and the same title as Adoms. They are both Adon-Nus, the lord Noah." This last assertion may not meet with general concurrence ; but it is undoubted, that the harsh guttural sound of נח, of which we do not preserve a vestige in our pronunciation of Noah, was liable to be greatly altered by strangers. The guttural *ch* was frequently exchanged for s. x. and c hard. It is besides to be remarked that the Greeks obtained many oriental names from the Egyptians, and consequently obtained

them often prefixed by signs of articles, such as *ph. t. ou*; and by signs of nouns and cases, such as *m. n.* These things, together with the disposition of the Greeks themselves to alter what they called barbarous names, may account for the singular fact, that the name of North no where occurs, as far as I recollect, among then mythological writings. Adon unquestionably signifies *lord*; and I understand Adonai here to be אֲדֹנָי, *Adon-ai*, lord of the island. He seems to be identified with *Hu*; and *Hu*, who was the same with *Beli*, was denominated "Lord of the British isle." *Pumpai*, according to Mr. Bryant, signifies an oracle.

I should conjecture, then, that the whole passage relates to the mysteries of a Druidical initiation, copied from Phœnician and Egyptian rites. In these rites the symbolical death of the aspirant, his enclosure in an ark, chest, or coffin, and his typical resurrection and regeneration, were, I believe, never omitted. It would be idle to cite authorities for a fact so well known, as that the priests deposited images of Osiris and of Adonis in ships, boats, or arks. The British Ogdoad had probably the eight primary great Gods of Egypt for an immediate prototype; but the Phœnicians seem to have taught their British disciples a language, which brings the Helio-arkite superstition nearer to its source, than any thing I have met with even in the learned volumes of Bryant and Faber.

W. DRUMMOND.

ANSWER

To Dr. CROMBIE'S REMARKS on the Notice of his GYMNASIUM, sive SYMBOLA CRITICA. See Class. Journ. XX. p. 384—400. XXII. p. 296—344. XXIII. p. 167—72.

ORAT. PRO DOMO. "The learned critic," says Dr. C., "remarks that one of the examples, which I have adduced of *quin* with a negative, is taken from Cicero's Oration *Pro Domo*: this, he observes, is questionable authority. I am of opinion that the Oration *Pro Domo* possesses every internal evidence of good classical authority."

One might be inclined to think from the above words, that Dr. C., whose learning and information on other points are very considerable, is a stranger to the fact that Mr. Markland, whose authority Dr. C. must estimate as highly as the Reviewer does, in the

year 1715, published a Work bearing the following title: "Remarks on the Speeches of Cicero to Brutus, and of Brutus to Cicero, in a Letter to a Friend; with a Dissertation upon four Orations ascribed to M. Tullius Cicero, etc.; to which are added some Extracts out of the Notes of learned Men, upon these Orations, and Observations on them, by JER. MALLARD, Fellow of St. Peter's College, Cambridge. Lond. 8vo." In this Work, Mr. Markland has produced such arguments against the genuineness and even the authenticity of the Oration *Pro Domo*, as have convinced the generality of scholars. In the year 1801, Fr. A. Wolfius published at Berlin, an excellent Work, with the following title: "M. Tullii Ciceronis quæ valgo feruntur Orationes IV. Post Redit. ex Senatu, Ad Quintes post Redit. Pro Domo sua ad Pontiff. De Haruspicium Responsis, recognovit, Annotadversiones integras L. Marklandi et L. M. Gesneri, suasque adjoxit Fr. A. Wolfius." In the xxxvth page of his luminous preface he writes thus: "Neque ego cuiquam auctori fuerim, ut eas res accipiat pro veris et exploratis, quæ ibi leguntur, sine adiumento gravioris auctoritatis; id quod de Oratione *Pro Domo* in pluribus questionibus antiquitatis adhuc acceruit Juræconulti, in posterum fortasse cautiore futuri. Quanquam mihi quidem vix dubium est, quin hic Rhetor aliquot deperditas Orationes Ciceronis ante oculos habuerit, indeque et res et sententias quasdam mutuatus sit, quæ ipso non indignæ Cicerone videantur. Immo interdum mihi probabile videbatur, locos eos, quos Peditius, Aquili, et Rufinianus ex postremis duabus harum Orationum attulerunt, consideranti et cum textu nostro conferenti, Rhetorem sæpe nihil aliud quam totos locos exempli sui varia se, interpolasse, et scholasticè mutandi reddidisse. Qua de re breviter, sed dubitanter, monui in Orat. de Har. Resp. c. 12. p. 340. Eaque conjectura si non displicebit viis eruditæ, admodum minuetur numerus antiquorum testium, quorum consensus nos detinere a nova sententia poterat; siquidem cùm a Peditio, Quintiliano, et aliis laudantur, Orationes de *Domo* et de *Har. Resp.* non sunt fortasse omnino eadem, quas hodie habemus in manibus." Again in p. xliii.: "In his Orationibus ubique apparent vestigia alienæ manus, tum in compilatione Ciceronianorum locorum, multum diversa illa quidem a fortuita conformatione *νήσων σχολαστικῶν*, etiam ubi nihil manifesto falsum subest, tum in plurimis aliis rebus, quæ non Ciceronem, sed imitatore[m] ejus, veluti aliquem Aonium Paleatum ex celebri secta Ciceronianorum, a nobis audiri significant."

Now, if Dr. C. has hitherto been a stranger to the fact that the genuineness, the authenticity, and the Latinity itself of the Oration *Pro Domo* have been assailed by such powerful arguments as have convinced the generality of scholars that it did not proceed from Cicero's pen, he must *henceforth* "be of opinion that this oration"

does not "possess every internal evidence of good classical authority." But, if he was previously aware of the fact, it is somewhat singular that in a question about Latinity he should have laid any stress upon an example taken from an Oration, which almost all his more intelligent readers were sure to consider as "questionable authority."

AUDAX. With respect to *audax*, of which Dr. Crombie has said unguardedly that "it is always used in a *bad* sense, though its derivative *audacia*, is frequently used for the virtue of 'courage,' or bravery," the Reviewer is perfectly satisfied with the candid admission of Dr. C. in *Class. Journ.* XXIII., p. 168. that "his expression ought to have been qualified," and the Reviewer himself is inclined to assent to the remark of Dr. C. 'that *audax* is always employed by Cicero in a reprehensive sense, conveying the idea of error and excess.' After considerable search the Reviewer is unable to discover any passage in Cicero, where it bears a good sense. But, as Cicero has undoubtedly in some places used *audacter* and *audacia* in a good sense, it is possible that he may have so used *audax*. The Reviewer begs leave to refer Dr. C. to Nolténii Lex. Antib. V. III. p. 1347., who says cautiously, "*audax et audacia plerumque in malam partem.*"

ALTA VOX: SUMMA VOX. The Reviewer in producing the authorities for the phrase *alta voce* has not mentioned the name of I. C. Kuhnus, "*Animadv. ad Vorstii Librum de Latin. merito suspecta*, Argent. 1715,4," though he has added nothing to the observations of Vorstius and Borrichius, whom the Reviewer had cited.

When the Reviewer cited the following remark of Gesner, he meant to call Dr. C.'s attention not to the first part of the remark, but to the words, "a visu traducta:" "*Vox alta*," says Gesner, "a musicorum diagrammatis primum dicta, Sen. *Troad.* 197. Catull. 43, 18. *altiore voce*, i. e. quæ magis exaudiri possit: potest etiam a visu traducta esse hæc ratio, cum quo quid altius tollatur, a pluribus possit conspici: sic *vox splendida, fusca, clara, obscura* dicitur." *Thes. L. L.* The Reviewer agrees with Gesner in thinking that the phrase is to be traced "a visu." As to the musical question, on which Dr. C. touches in *Cl. Journ.* XXIII. p. 169., about "the highest notes being marked by characters placed at the bottom of the scale, or musical line, and the lowest notes by characters placed at the top," the Reviewer, knowing little or nothing of the subject, had not intended to call Dr. C.'s attention to this part of Gesner's note. But, as Dr. C. has made some remarks, the Reviewer will say a few words, after citing Dr. C.'s. "There is reason to suppose that the deepest or gravest sound was called *summa* by the Romans, and the shrillest or acutest *ima*. Gesner himself, in the note on the passage in Horace, *Modo summa Voce*,

modo hac resonat quæ chordis quatuor ima, as far as I recollect (for I have not his edition at hand) considers *summa* as equivalent to *gravis*, and *ima* as synonymous with *acuta*. This is decidedly the opinion of Sauadon, who investigates at great length the meaning of the passage." Gesner in his *Thes.* L. I. under the words *summus* and *imus* has no mark whatever respecting their application to sounds. But Forcellinus, after quoting the words of Horace, sub v. *imus*, L. I. Sat. III, 8. *Voce modo summa, modo ima*, adds, "Bassa, grave:" under *summus* he is quite silent. Bentley is silent about the words of Horace. Gesner's edition is not at hand; but Baxter says, from Vct. Schol.: "Modo clara voce, modo crassa, et a tetrachordo hoc desumptum videtur, in quo est gravissimi soni chorda, quæ ὑπάτη dicitur. Πάτην Saturni fuisse ostendit Cruquius, uti Νήτην Lame." Acro says: "Summa, cautissima, quæ in summa parte organi est, et *hypate* dicitur." The Reviewer has not discovered more than one passage in Cicero, where *summus* is applied to the voice, and it occurs in the work *de Oratore* I. 61. "Demosthenes, ut memorie proditum est, coniectis in os calculis, *summa voce* versus multos uno spiritu *pronuntiare* consuecebat; neque is consistens in loco, sed mambulans, atque adscensu ingrediens arduo." Here without doubt the phrase *summa voce* is equivalent to *alta voce*, and this passage, while it serves in some degree to defend Gesner's remark, "*vox alta* a musicorum diagrammatis primum dicta," appears to render doubtful the opinion entertained by some scholars, and mentioned by Dr. C., that "the highest notes were marked by characters placed at the bottom of the scale, or musical line, and the lowest notes by characters placed at the top." The Reviewer hopes that Dr. C. will favor him with some further remarks on this obscure subject. There is a very important passage in Pliny H. N. X, 29. (who is speaking of the Nightingale) which may afford Dr. C. much matter for the consideration of this question, and in which Pliny appears to distinguish *gravis* and *acutus* from *summus* and *imus*: "In una perfecta musicæ scientia modulatus editur sonus; et nunc continuo spiritu traditur in longum, nunc variatur inflexo, nunc distinguitur conciso, copulatur intorto: promittitur, revocato, infuscatur ex inopinato: interdum et secum ipse murmurat: plenus, *gravis*, *acutus*, creber, extensus, ubi visum est, vibrans, *summus*, *medius*, *imus*." The passage of Cicero, where we have *summa voce* used as equivalent to *alta voce*, deserves the notice of Dr. C., who l. c. says rather incautiously: "Neither Cicero nor Sallust, Livy nor Cæsar ever employ the expression *alta voce*, but UNIFORMLY *magna voce*." The Reviewer would offer to Dr. C.'s consideration the words of Joannes Philoponus in Lib. II. Aristot. de Anima, L. VII. a, b., quoted by Suidas v. ἄβύ.

The Reviewer has not at hand Meibomius's "Auctores Musicæ Antiquæ," nor Dr. Burney's History of Music, which probably

contains much information on these points. Suidas: Νεάτη· ἡ ἐσχάτη, καὶ νῆατοι, φθόγγου χορδῆς μουσικῆς τελευταίας. Agam: Νεάτη· ἡ ἐσχάτη, καὶ ἡ νήτη χορδῇ λεγομένη ὑπὸ τῶν μουσικῶν, πρὸς ἀντιδιαστολὴν τῆς ὑπάτης, καὶ τῆς μέσης.

ADULARI. Dr. C. in *Class. Journ.* XXII. p. 297. says "that *adulari* may properly refer to the *fawning of dogs*, as the Critic believes, is not improbable; but the mode of tracing its signification to this animal I consider to be wholly fanciful and unsatisfactory." The Reviewer adduces three or four different derivations of the word as properly applied to dogs, which have been proposed by learned men, and concludes with giving the preference to one of these derivations. Dr. C.'s words may lead his readers to suppose that the Reviewer, instead of satisfactorily proving his point by adducing instances from the best classical writers, where the word is technically spoken of dogs, had contented himself with endeavouring "to trace this signification" in "a fanciful and unsatisfactory" etymology—a supposition, which would be far from the truth, as the Reviewer proves by examples that the word is properly applied to dogs, and then attempts to reconcile the etymology with this notion. He may be "fanciful and unsatisfactory" in attempting so to reconcile the etymology with the primary notion of the word as referring to dogs, but his "mode of tracing its signification to this animal" by adducing passages from the classical writers, where the word is technically spoken of dogs, is not only not "fanciful and unsatisfactory," but the very best and most "satisfactory" mode of proving it, which can be employed. This intelligent and argumentative writer has in this instance been incautiously betrayed into language, which speaks more than his meaning.

The Reviewer has offered to Dr. C.'s notice as conclusive evidence of the fact that *adulari* properly refers to "the fawning of dogs" the following passages:

"*Adulatio est blandimentum PROPRIE CANUM, quod et ad homines tractum consuetudine est. M. Tullius de N. D. (II, 63), Canum vero tam fida custodia, tamque amans dominorum adulatio. Idem de Offic. Lib. I. Lucret. (v. 1072):*

Longe alio pacto gannitur vocis adulant.

Acc. Prometh. *Sublime advolans Pennata cauda nostrum adulat sanguinem.*" Nonius Marcellus. The verses, which Nonius attributes to Æcius, occur in Cicero: "Vet. poeta ap. Cic. *Tusc.* II, 10. de Prometheo ab aquila lacerato, verit̃ autem hoc versus

ex Aischylo, neque audiendus est Nonius, qui c. I, n. 57. Acco-
tribuit," Forcellinus sub v. *Adulo*. Columella VII, 12.: "*Canis
mitissimi furem quoque adulant*," al. *adulantur*.

The authority of Cicero, who never would have so employed in
the place cited the word *adulatio*, if it had not been the proper
technical term, has not yet been sufficiently considered by Dr.
Crombie, or he would have found good reason to adopt the Re-
viewer's opinion.

If then the fact be, as the Reviewer has stated on the best autho-
rity, that the word is properly spoken of dogs, not only the deriva-
tion proposed by Scaliger and adopted by Dr. C. (*adulanti*, from
αεπιτα, and *ῥοδδης*, *seruus*), but every other derivation must be
rejected as quite erroneous, which does not refer to the 'fawning
of dogs.'

Dr. C. will not hesitate to express his assent to one of these two
propositions—either that *adulanti* is properly spoken of dogs, or
that it is properly spoken of parasites. Now, if it be properly
spoken of parasites, Cicero in the passage quoted above has trans-
ferred the image from the flattering parasite to the fawning dog.
But on this supposition there would be, even in the judgment of
Dr. C. himself, a manifest absurdity in thinking that Cicero, when
mentioning a well-known quality in dogs, should find it necessary
to employ a metaphor taken from parasites, as if there were no
other technical term to express this quality! The Reviewer ven-
tures to lay down this canon, that in any case, where a term, whose
origin is uncertain, is found to be applied by the best writers ap-
parently with equal propriety to a certain class of men, and a certain
brute animal, that is to be considered as the primary meaning,
which refers to the animal. Dr. C. will scarcely find one technical

¹ Etymologists would do well to consider first most carefully what is the
proper and primary meaning of the word, which they are analysing, as used
by the best writers, and then after having ascertained the primary meaning,
to throw aside as really "fanciful and unsatisfactory" every etymology,
which is irreconcilable with that primary meaning.

Mr. Barker, in his "Dissertation on the word *πρῆξις*" (*Class. Journ.* XVII.
p. 114), has proved by numerous examples that the primary meaning of
the word involves the notion of *pressure*, and therefore he has confidently
rejected the derivation proposed by Mr. Blomfield, "*ab animalculo* 14, quod
conna peredit."

In another Dissertation (*Class. Journ.* XXIV. p. 367.), he has proved that
the primary meaning of *μωδης* is not *stultus*, but *fatuus*, "*insipidus, qui
aporem, vim, et vigorem amisit*," and shown that, while F. Fr. Schleusner
is correct in thus stating the primary meaning, his derivation of the word
μωδης, "*q. μωδης, ex μῶ non et ῥα, cura, qui nullius rei cura tangitur, vel
quasi μῶ ῥῶν, non videns, sc. animo, non intelligens*," is wholly inadmissible
as utterly irreconcilable with what Schleusner himself thinks the primary
meaning of the word.

term in the Latin language, which is taken from some property or quality of man, applied to describe a similar property or quality in some dumb animal. On the contrary, if he examines the subject, he will see in the Latin tongue an innumerable number of terms taken from the known properties of animals and applied to describe similar properties in the human species. This is the case with every language that now exists, or ever did exist.

SODALIS. To some of the remarks made by Dr. C. on the etymology of this word (*Class. Journ.* XXII. p. 297), the Reviewer has no hesitation in expressing his assent.

“*Sodalis*,” says the Reviewer, “means either a table-companion, or a member of any college, or corporation, or community, governed by particular laws, or under certain regulations, a person belonging to a party formed either for the good of themselves, or for the advantage of the public, or for the benefit of any single individual.”

Dr. C., “if he had delivered an opinion on the subject, would not have extended the signification of the word so far, as the critic has carried it:—that *sodalis*, as used by some writers, not however of the highest authority, denotes ‘a member of a college, of a fraternity, or of a corporation,’ is admitted: but that it signifies a person, belonging to a party, formed for the good of one individual, he is much inclined to doubt, nor can he assent to this extended explanation, till more decisive evidence of this usage is produced, than has yet been offered.”

Dr. C. “believes that this acceptance of *sodalis*, to denote ‘a member of the same College, or Fraternity, was unknown till after the Augustan age; for, though the *Sodales Titii* existed under the Roman monarchy, it does not appear, that they existed under this designation, at least he is not aware that any writer before Tacitus has so denominated them.”¹

Dr. C. supposes that “*sodalis*, from denoting ‘a companion in amusement, or convivial pleasure,’ came to denote, after the establishment of *sodalitates*, or regular clubs, ‘a member of the same college, or Fraternity.’”

In the course of his reply to the above words, the Reviewer hopes not only satisfactorily to refute the opinion of Dr. C. with respect to the three points mentioned therein—

(1. That *sodalis*, as used to denote a fellow of a College, Fraternity, or Corporation, is employed only “by some writers, not however of the highest authority,” because posterior to the Augustan age: .

¹ Yet Lucan, who lived before Tacitus, says *Titique sodales*, l. 597.

(2. That the *Sodales Tatii* did not exist under that designation in the time of the Roman monarchy :

(3. That *sodalis*, from denoting primitively a companion in amusement, or convivial pleasure, came to denote, after the establishment of *sodalitates*, or regular clubs, a member of the same College or Fraternity :)

But to show the groundlessness of Dr. C.'s scruples about that part of the Reviewer's definition of the word *sodalis*, where he says that it sometimes denotes a person belonging to a party formed for the good of one individual. The Reviewer believes his definition to be perfectly correct, and applicable to every passage, which can be produced from the classical writers. The Reviewer begs leave to observe that, if the *Sodales Tatii*, whom Dr. C. admits to have "existed under the Roman monarchy," had not "existed under this designation," it would be absurd to suppose that Tacitus, in speaking of an ancient institution, and referring to an age when the word *sodalis* never had such a meaning, would employ a term peculiar to his own times, and sure to mislead his readers into the notion that the *sodales Tatii* were so called at the time of their institution. The testimony of Tacitus as to the fact that they were so called at the period of their institution, is clear and explicit; and his words will not, upon a proper examination, bear any other meaning than this, that the *sodales Augustales* were called *sodales* after the *sodales Tatii* of ancient times. Tacitus *Ann.* 1, 54. "Idem annus novas caeremonias accepit, addito *sodalium Augustalium* sacerdotio, ut quondam T. Tattius retinendis Sabinorum sacris *sodales Tatios* instituerat." This passage of Tacitus affords direct evidence of the fact that *sodalis* in early times denoted "a member of a sacred college," and it serves entirely to overthrow the opinion of all those critics, who contend that *sodalis* is improperly so used, Gutherius *de Vet. Jure Pontif.*, Gifanius *Obs. in Ling. Lat.*, Noltenius *Lex. Antibarbarum* p. 384. ed. 1780. (the very words of these writers are produced by the Reviewer in *Class. Journ.* XX. p. 389.)

But, if Dr. C. be not satisfied with the evidence offered in the passage of Tacitus, he will probably be perfectly satisfied with the authority of Cicero, who has used both *sodales* and *sodalitas* to denote, *sodales*, "persons, who participated in the performance of the same sacred offices of religion, at the celebration of the Lupercalia;" *sodalitas*, "the college, or society of persons under certain regulations, and governed by particular laws, who were accustomed to assemble at stated times for the purpose of performing those offices." Cicero *Orat. pro M. Caelio* c. 11. "Neque vero illud me commovet, quod sibi in *Lupercis sodalem* esse Caelium dixit. Fera quaedam *sodalitas*, et plane pastoricia atque agrestis Germanorum Lupercorum; quorum coitio illa silvestris ante est instituta, quam humanitates

atque leges. Siquidem non modo nomina deferunt inter se *sodales*, sed etiam commemorant *sodalitatem* in accusando, ut ne, si quis id forte nesciat, timere videatur." Though critics dispute about the meaning of the words *Germani Luperci*, none of them have objected to this technical use of the terms *sodales*, and *sodalitas*, to denote 'a sacred fraternity,' and 'the members of that fraternity,' as at all uncommon or improper. Carolus Neapolis, in his "*Anaptyxis ad Ovidii Fast.*" II, 266. (in *Gruter's Lampas sive Fec Artium* T. II. p. 49. ed. Florent.) writes thus. "*Lupercalia nomen habuere a Lupercis, quorum plures sodalitates: una fuit Fabiorum, alia Quinthiorum: et hæ antiquissima: addita postea ea Juliorum a C. illo Cesare, cujus institutionis mentio ap. Dionem L. 44. verba sunt: Ἱεροποιούς τε ἐξ τὰς τοῦ Πανδῆς γυμνοπαιδίας, τρίτην τινα ἑταιρίαν, ἣν Ἰουλίαν ὠνόμασαν. Tria ergo Romæ Lupercorum Collegia, quæ sacra quotannis rite facient. hæc aliquantulum remissa Augusti ævo, sed eodemmet restituta. Suetonius L. II. 'Nonnulla,' inquit, 'etiam ex antiquis carimonis paulatim abolita restituit, ut Salutis Augurium, Diale Flaminium, Sacrum Lupercale.'*" This passage will prove to Dr. C.'s complete satisfaction that the *Luperci* existed as a College long prior to the time of Cicero, who styles them *sodales*, that is, "members of a college, or religious community."

The passages of Cicero and Tacitus disprove the assertion of Dr. C. that *sodalis*, employed "to denote the member of a college, or a fraternity, or of a corporation," is to be found only in "some writers, not however of the highest authority." The passage of Cicero shows plainly that he had no such scruples as modern scholars have, about such a use of the word; and though the Reviewer admits that Tacitus is not to be considered as a Latin writer "of the highest authority," yet we have no right to reject his testimony as to the fact that the *sodales Patri* were so called in ancient times, and the inference, which the Reviewer draws from it, that *sodalis* is not improperly, but properly and technically, used to denote 'a member of a college,' and without doubt was so used by the purest writers, whenever they had occasion to employ a word conveying this meaning. Dr. C. will not find in the Latin language any other term capable of conveying precisely and intelligibly this idea without involving some ambiguity.

As a further evidence that Dr. C. is mistaken in supposing that *sodalis*, used to denote 'a member of a religious fraternity,' is to be found only in "some writers, not however of the highest authority," the Reviewer produces the following passage from Varro de L. L. IV, p. 23. "*Sodales Titii dicti ab Titii avibus, quas in auguriis certis observare solent.*" The word *fratres* was used as synonymous with *sodales*: for Varro in the same place says: "*Fratres arvales dicti sunt, qui sacra publica faciunt propterea, ut*"

fruges ferant arva: a ferendo et arveis *fratres aruales* dicti sunt, quia *fratria* dixerunt: *fratria* est Gr. vocabulum partis hominum, ut Neapoli etiam nunc."

There existed at Rome even in ancient times judges called *sodales aruales*.¹ "Erant iudices, quide agrorum finibus cognoscebant, mutuatitio nomine de fratrum arvalium vocabulo, *aruales* *sodales* appellati, quod ita (corrupte)—in antiquo lexico scribitur, *Arbales* *sodales*. οἱ περὶ ἔργων διοργανώσαντες δικασταί." Adr. Turnebi *Adversaria* L. xxi. l.

That *sodales* was the proper technical term employed to denote the member of a mercantile society formed both for the advantage of themselves and for the benefit of the public, into a college, placed under particular regulations, and accustomed to meet on particular occasions, like our own corporations and companies, is manifest from several passages in the classical writers. An inscription in Gruter, p. 618, n. 2. has these words, *Lanarii Pectinarii Sodales posuere*. This inscription proves beyond all doubt that these "corpora artificum" designated themselves in all their public acts by the title of *sodales*, and the Reviewer has no hesitation whatever in saying that this term *sodales*, so used, was in all probability as ancient as the companies themselves. We know from the testimony of several writers, that these companies existed in the earlier times of the Roman Republic; and we know from the history of our own country, that public bodies in their public acts have from time immemorial uniformly adopted the same forms, and retained the same mode of designating themselves. Dr. C. has not, it must be confessed, expressly objected to that part of the definition, which includes this meaning of the word. He confines his objections to another part of the definition, where the Reviewer says that *sodales* sometimes means "a person belonging to a party formed for the benefit of any single individual."

"That clubs," says Dr. C. "instituted for different purposes, might, as it appears they did, intermeddle in political matters, and become the partisans of individuals, is readily admitted; but, without further evidence, I must take the liberty to doubt, whether it was ever employed to denote a person belonging to a party formed for the benefit of one individual. The casual act of a society is to be distinguished from the express purpose of its institution, as a contingent mode makes no part of the primary and essential character."

We shall soon see that Dr. C. had no real occasion to doubt about the accuracy of this part of the definition. The Reviewer has stated, and Dr. C. has admitted, that convivial clubs were first

¹ Tobias Guberlethus, in his book "de Salus Martis Sacerdotibus ap. Romanos," Franekeræ, 1704. 12^o p. 34, writes thus: "Sic, ut de pluribus marmoribus taceam, scribitur et *sodalis* ap. Gruterum p. cccclxvii. num. 5.: hi *sodales Hadrianales* sæpe obvi et noti in antiquis monumentis."

instituted during the quæstorship of the elder Cato: "*Primum habui semper sodales, sodalitates autem, me quæstore, constitutæ sunt, sacris Idæis Magnæ Matris acceptis.*" *Cic. De Sen. c. xiii.* From this passage it is plain that Dr. C. is mistaken in supposing that *sodalis*, "from denoting primitively 'a companion in amusement, or convivial pleasure,' came to denote, after the establishment of *sodalitates*, or 'regular clubs,' 'a member of the same college, or fraternity.'" For, when Cato says that the appointment of regular clubs followed the institution of the ceremonies respecting the Magna Mater, he appears pretty intelligibly to insinuate that the term *sodalis* as denoting 'the member of a convivial club,' was suggested by the *sodales*, i. e. the associated persons (or college) appointed to conduct these sacred ceremonies. The Reviewer confesses that he himself had always understood by the word *sodalitates* in the passage of Cicero, "convivial clubs," and that he has so interpreted the passage in his notice of Dr. C.'s Work. Dr. C. himself has so understood the passage, but without doubt both the Reviewer and Dr. C. are mistaken. Old Cato by the word *sodalitates* does not mean mere clubs met for the sole purpose of convivial amusement, but fraternities governed by certain rules, and assembled on anniversary occasions to commemorate the different religious festivals. Now we may see the propriety of Cato's adding the words, *sacris Idæis Magnæ Matris acceptis*: "*Primum habui semper sodales, sodalitates autem, me quæstore, constitutæ sunt, sacris Idæis Magnæ Matris acceptis.*" The joyous festival celebrated on this occasion, when the worship of the Magna Mater was introduced, suggested the idea of assembling for convivial amusement on other religious occasions to commemorate the festivals of other Roman divinities. Melmoth has so understood the passage, and in his note he most judiciously says—"The confraternities mentioned in the text were societies established in honor of particular divinities, and for the purpose of celebrating their annual festivals. A custom of the same kind prevails in Roman Catholic countries, where in every great town there are societies under the title of *confraires*, who meet to celebrate the anniversary of the particular Saints, whom they have chosen for their patron. And well it would be, if this were the only instance of conformity between Papal and Pagan Rome!" Melmoth's Remarks on Cato, p. 224.

These fraternities were in the course of time perverted from their original purpose. Ambitious individuals, who wanted to carry the day at the public elections, instituted clubs of this kind, which met under the specious pretext of celebrating some religious festival, but were really assembled, like a committee at an English county election, to devise the best means of so practising bribery and corruption, as to secure the success of the candidate, to whose

interests they were attached. If any man had formed any traitorous conspiracy against the state, he was sure to employ as his most useful auxiliaries such clubs, which, as they were supposed to meet for very good purposes, too often escaped the observation of the government till the foul plot was quite ripe for execution. In consequence of such dreadful abuses these fraternities were suppressed by a law, which threatened the heaviest punishment against all those, who should continue to frequent them. After the passing of this law the same word, which in the time of Cato implied 'a lawful assembly met for the most sacred, or for merely convivial purposes,' was henceforth generally employed to denote 'any traitorous conspiracy,' or 'unlawful coalition.' The word *sodalitas* is quoted by Cicero in the following passage, *Pro Plancio*, c. 49: "Ego Plancium, Laterensem, et ipsum pratorum esse dico, et habuisse in pectore multos cupidos sui, gratiosos quoque *sodales* vocis, officio in adventum *pro vine* equinas *criminosas*. Itaque haec statim in hoc *sodalit* orare *tribunum crimine*, ad communiem ambitus eum contuli." "Respicit," says Cicero, "ad *sodalitatem* vincta." Cicero adds: "Cic. *Ibid.* c. 45. *Leg. Taciturnitas sodalitatis*, in quantum obtentu *sodalitiorum* corrupta tribus studebant interdum candidati." Forcellinus, whom the Reviewer had quoted, has in his *Lexicon* written so fully and correctly upon this subject, that the Reviewer is surprised that any doubt should have remained in the mind of Dr. C. after perusing Forcellinus's words, whether *sodalitas* is ever used to signify a party or belonging to a party formed for the benefit of any single individual, or a member of an unlawful coalition formed to secure the success of a particular candidate at any election, or to place a particular individual at the head of affairs.*

The Reviewer is still more surprised at Dr. C.'s want of faith in

* Forcellinus says: "Nepos Cato op. Cato. Leg. *sodalitates*, seu quæstione penitus instituta, p. p. sacris fides, p. p. M. v. acceptæ, inter honestos et graves homines, qui simul, ut in fig. in maiorem degeneraverunt, dum per occasionem *sodalitatis*, vicia, conditiones existerent, et prava consilia vel in remp. vel in privatis agitari ceperunt. corruptores publicorum, corruptiones suffragiorum largientes, per ambitum, et per peritias in patrum, molitiones reorum novarum, etc. Cic. *Q. T. L. II.* Ep. 3. in med. Senatusconsultum. Factum est, ut *sodalitates*, decuræque discederent. lexque de his ferretur, ut qui non discessissent, ea pena, quæ est de vi tenerentur." --*Sodalitum*, de *coitione* et *conspiratione* *factio*, Plin. *L. xxvi.* 11. Unde illi *Marianis* *sodalitas* rapinarum provincialium, sinus? Macrian. *Dig. l. 17.* tit. 2. *Leg. l. Mandatis* Principibus præcipitur præscribas provincialium, ne patiamur esse *sodalitatem*. Ap. Plin. *l. x.* Ep. 97. et Trajan. ad Plin. *Ibid.* Ep. 43. *vetularia* appellatur. Presertim vero (vox *sodalitum* a *sapato*) de *coitione* que *fabul* ad *emenda largitione suffragia*, quod ultimum Republicis factitatum est, ut Tribus decurari, et conscribere per ambitum eandem equi candidato curiam impense faveant, distributque pecuniam cequant quodammodo ad dandum suffragium."

the accuracy of his definition, when he had produced the following important passage from Justin, l. xx. 5. "*Sed trecenti ex juvenibus cum sodalitiis jure sacramento quodam nexi separatam a ceteris civibus vitam exercebant, quasi catum clandestine conjunctionis haberent, civitatem in se converterunt.*" "*Inspice varias Bongarsii,*" says J. F. Gronov. Obs. IV. 17. ed. 1755. p. 731., "*et disces in Mss. fuisse, Sodalitum jure sacramento, et sic edi quoque debuisse memineris. Sacramentum juris sodalicium est formula, seu pactio, in quam se obligant sodales, vel collegiati. Facit enim potestatem lex sodalibus pactionem sibi, quam velint, ferendi, dum ne quid ea publica lege corrumpant, L. 4. D. de Collegiis et Corporibus. Pacta inter se componere vocat lex un. Cod. de Monopolis. Nexi sacramento juris sodalicium dicuntur, qui sub certis legibus pactisque coierunt, collegium instituerunt.*" It is worthy of remark that J. F. Gronovius here uses *sodales* as synonymous with *collegiati*, whom Justin describes by the words *sodalitii juris sacramento nexi*. Therefore, neither Justin nor Gronovius could have had any scruples about using *sodales* to denote "members of the same college."

The Reviewer would ill deserve the praise, which Dr. C. has so liberally bestowed upon him for the candor displayed in the critique, if he did not now freely confess that the inference, which he was disposed to draw respecting Dr. C.'s silence about the *comites* attending the Roman Generals during the time of the Republic, would not have been warranted by Dr. C.'s words. As to the use of the word *nubere*, the Reviewer as freely confesses that he assents to many of Dr. C.'s remarks. The Reviewer had no intention whatever of maintaining that modern writers of Latin have sufficient warrant in the examples, which he has produced upon the very respectable authority of Noltinius, for applying *nubere* to men. His sole object was to show that there are *some* examples, which may be pleaded in excuse for Tertullian's Latinity, and that, as Tertullian was not the *only* writer of that age, who had thus improperly used the word *nubere*, so he ought not to bear *the whole* blame, when he was in fact merely adopting the language of his own times. When the Reviewer produced the passage from Imp. Antoninus—where *ducere* is applied to women, he had no intention whatever of "justifying solecism by solecism," but merely meant to show that, as the distinction was no longer observed in those times, strictly speaking, neither Tertullian, nor Imp. Antoninus, though they *had* deviated from the practice of the purest writers, were chargeable with *error* for adopting the Latinity of *their own* times. The Reviewer, however, confesses that his meaning was not expressed with sufficient clearness. "*Nubor non valetur, sed impersonaliter solum nubitur, quod apud Plautum comiti et. Excipe, si nubor sumatur pro velor, tegor: quanquam nec and corruptio* invenit: nihil tamen causae video, cur non liceat sic

dicere. Sed loquimur de ea significatione, qua sumitur pro *uxorem ducere*. Quomodo vetus interpres, *Matth. c. xxii. Neque nubent, neque nubentur*. Ac similiter plurimi scriptores ecclesiastici. In his Cæsarius, l. viii. *Mirac. c. 79. Tanta est gloria virginalis, ut angelis comparetur, quia qui non nubent, neque nubentur, erunt sicut angeli Dei.*" G. J. Vossii *De Vitis Sermonis et Glossæmaticæ Latino-Barbaris*, l. iv. c. 14 p. 716. ed. Amstel. 1645. 4to. "Vetus Pœnitentiale Ms. QUI in Ecclesia consecrata NUBUNT—Pœnitentiale Ms. Si quis cum uxore sua retro NUPSERIT, 40. dies paeniteat. ibidem, Si VIR cum muliere sua retro NUPSERIT, paeniteat, quomodo de enomalibus, i. e. si in consuetudine non erit, 3 annos." Car. Dufresne in *Glossario ad Scriptores Med. et infim. Latinitatis*.

The Reviewer cannot conclude his reply to Dr. Crombie's Remarks without expressing his best thanks to Dr. C. for the gentlemanly treatment which he has experienced from him, and his readiness to examine, without prejudice, any further observations, which Dr. C. may think proper to address to him through the medium of the CLASSICAL JOURNAL.

HEBREW CRITICISM.

IN No. XXIV. for December 1815, your correspondent Mr. M. observes, that I have found it convenient in my controversy with Mr. S. to explain away the Scripture, in rendering the Hebrew word *מְדַבֵּר* an *interlocutor*, instead of an *interpreter*. Mr. S. is now no more; and nothing, I trust, would induce me to say one word disrespectful to the memory of a learned and a virtuous man. But I confess I am totally at a loss to conceive, how the sense, which I have given to the word in question, can be of any consequence at all, except in a philological point of view. Mr. M. denies the integrity of the Hebrew text to Mr. Bellamy; and surely he will not insist on the absolute perfection of the English version to me. My argument was simply this, that the Hebrew and Egyptian languages were, in the time of the Patriarchs, cognate dialects. Abraham went to Egypt, and we hear of no difficulty that he had in conversing with the Egyptians. Joseph appears to have been rapidly advanced to the situation of overseer in the house of Potiphar; and this would have been little less than a miracle, if he had yet to learn a language totally and radically diffe-

rent from his own. Then with many men, more learned than myself, I think, that an affinity is to be traced between the few Egyptian names mentioned in the Scriptures and certain Hebrew words. I have in a former paper produced nearly a hundred words in Coptic and Hebrew, which seem to be evidently of the same family. Now more than a thousand years elapsed between the time of the Patriarchs, and the remotest age, to which we can refer any Coptic writings; and during that period, it is highly probable that the language underwent considerable changes.

There is only one passage in the Bible, as far as I know, which can be urged against my supposition that the Hebrew and the Egyptian were originally cognate dialects; and undoubtedly if the version (at Genesis, c. xlii. v. 23.) be right, my theory must and ought to be abandoned.

The words are—"and they knew not that Joseph understood them, for he spake to them by an interpreter." Now, Sir, Mr. M. must know as well as I do, that this translation is not accurate. "He spake," is not in the original; the order of the construction is altogether perverted, and the definite is rendered by the indefinite article. I have no doubt that Mr. M. will see with me, that the dispute between us must be confined to the meaning of the word מליץ, and to the consequent signification to be given to the word שמע. "And they knew not that Joseph heard (or understood) because the *Melits* (was) between them."

I observed to you in a former paper, that a very great person in Eastern countries addresses himself to one much inferior to himself by the means of an interlocutor. When the Ottoman Emperor speaks to an Ambassador, the Grand Vizir repeats his words to the Dragoman of the Porte, who translates them to the Ambassador. The Dragoman (though generally a Prince) is not of sufficient rank to be addressed immediately by the Sultan. Now I argue, that the *Melits* acted the same part between Joseph and his brethren, that the Vizir is accustomed to do between the Sultan and the Dragoman. This therefore, would be no proof that the same language was not spoken by the three different parties.

Mr. M. says he will not spend time in vindicating the translation of שמע in the sense of "to understand," rather than "to hear." But he is well aware, that this last is, (to say the least), the most obvious and common translation.

I find the word מליץ variously translated—Ambassador, orator, interpreter, teacher, mocker, &c. מליצה an interpretation, a saying, a proverb. Mr. M. brings the word from מלי, and he seems to think that the original signification of this word is *ludere*, *illudere*. I believe that this is the general notion of grammarians; nor does Weller's explanation, (as I think Mr. M. observes), greatly alter the common opinion. But Kimchi's authority, I presume, is better

than Weller's, and according to that Rabbi, as he is quoted by Buxtorf, the primary meaning of לִנְדֹּעַ seems to be, to speak in an oratorical manner—to employ rhetorical language, &c.

Mr. M. refers me to Prov. i. 6. and to *Hab.* ii. 6. Let this gentleman recollect his own just remarks concerning the words מִשַּׁל and מְלִיצָה, and then judge whether the following versions be not nearer to the original than what we find in the English Bible.

Prov. i. 6. “To understand a parable, and a proverb, words of wise men, and then dark sayings.”

Hab. ii. 6. “Shall not all these take up a parable against him, and an enigmatical proverb against him.”

The words מְלִיצָה חֲדָתָה, which I have translated, “and an enigmatical proverb,” may be perhaps more literally rendered “a proverb of dark sayings.” It does not appear to me, that in either of the two passages מְלִיצָה signifies “interpretation.” In the first passage the English translators have oftener than once introduced the definite article, without the authority of the original, and therefore if it can be omitted, and the sense preserved, I suppose no critic would hesitate to reject it in the translation. In the second passage the translators seem not to have been aware, that חֲדָתָה should have borne the same sense, as that which they properly gave to it in their version of the first.

With respect then to the word *melits*, I translated it “an interlocutor,” (at Gen. xlv. 22.) as being that word which would best express what I conceived to be the employment, or office, of the person who was between Joseph and his brethren. The customs of the East still require, that upon great occasions, a Prince, or very eminent person, should speak to one much inferior by the intervention of a third person. This does not imply, that the inferior is ignorant of the language, for surely Prince Ypulanté, for example, when he was Dragoman to the Porte, understood Turkish as well as the Sultan, or as the Grand Vizir, who repeated the words of his master.

I cannot at present answer Mr. M. on the subject of the Coptic letter X, not having any Coptic books beside me. I must say, however, that if Mr. M. prove to me from Woide, that this letter has never the sound of the *Th blasum Anglorum*, it will not be so easy for him to prove that Woide has not contradicted himself.

If I have said, that the Greeks *always* expressed the Hebrew *ain* by their own *gamma*, I have been guilty of a great inadvertence, and am obliged to Mr. M. for correcting the mistake. It was sufficient for my argument to have stated that they occasionally did so, which was undoubtedly the case.

W. DREMMOND.

ADVERSARIA LITERARIA.

No. IX.

PAULI COLOMESH OPUSCULA.

De Pudente et Claudia D. Pauli.

Cum nudiustertius D. Pauli Epistolam secundam ad Theonem accurate legeremus, hæc verba ad calcem reperimus, Ἀποτί-
ξεταί σο- Εὐβουλος καὶ Πρύδης, καὶ Δῖνος, καὶ Κλαυδία. Cogitet Lec-
tor, annon Pudens et Claudia idem sint de quorum Nuptus canit
Martialis lib. 4. Epigr. 13.

Claudia, Rufe, meo nubit peregrina Pudenti,

Macte esto tadis, o Hymenæe, tuis.

Tam bene rara suo miscentur cinnama nardo.

Massica Theseis tam bene vina favis.

Nec melius teneris junguntur vitibus ulmi,

Nec plus lotos aquas, litora myrtus amat

Candida perpetuo reside, concordia, lecto.

Tamque pari semper sit Venus æqua jugo.

Diligat ipsa senem quondam : sed ut illa marito,

Tunc quoque cum fuerit, non videatur anus

Claudiam cur peregrinam vocet, indicat sequenti Epigrammati,*

Claudia cæruleis cum sit Rufina Britannis

Edita, cur Latiae pectora plebis habet?

Quale decus formæ ! Romanam credere matres

Italides possunt, Athides esse suam.

Di bene, quod sancto peperit fecunda marito

Quod sperat generos, quodque puella natus.

Sic placeat sapiens, ut conjuge gaudeat uno,

Et semper natis gaudeat illa tribus.

Menagii Distichon Græcum unde sumtum.

INTER eruditissimi Menagii Poëmata Græca, Distichon sequens
occurrit :

Εἰς Βρεζαῖον, τὸν παρ' Ἀνδίνους τοπάρχην, τὴν ἄγαν ἀπαγορεύοντα.

Πέρδικες Ἀνδίνῳ ΒΡΕΖΑΙΩ πόλλ' ὑγιαίνειν.

Εἰ ταχὺς οὐκ ἔλθης, πάντες ἀπολλόμεθα.

Ammianus Marcellinus Historiarum lib. 25. Julianus supersti-
tiosus magis quam sacrorum legitimus observator, innumeras sine
parsimonia pecudes mactans, ut æstimaretur si revertisset de Par-
this, Boves jam defuturos : Marci illius similis Cæsaris, in quem id
accepimus dictum, οἱ λευκοὶ βόες Μάρκῳ τῷ Καίσαρι. *Ἄν σὺ νική-
σης, ἡμεῖς ἀπωλόμεθα. Verbum non addam.

Anonymi Epigramma.

CÆSARIS ad valvas vigilans sto nocte dieque,
Nec datur ingressus, quo mea facta loquar.

Ite, bonæ Charites, et vestro numine tectæ
Ferte hæc verba pii Principis ante pedes.

Si nequeo placidas affari Cæsaris aures,
Saltem aliquis veniat qui mihi dicat, abi.

Hoc quantivis preti hexastichon affert Balzacus Dissertatione 27 ad melitissimum Saracenum. Idem sed verbis paulo discrepantibus habet Pithœus in Epigrammatum veterum Canno, quod hic transferre haud gravabor.

Cæsaris ad valvas sedeo, sto nocte dieque,
Nec datum ingressus, quo mea fata loquar.

Ite, Dææ faciles, et nostro nomine saltem
Dicite divini Cæsaris ante pedes.

Si nequeo placidas affari Cæsaris aures,
Saltem aliquis veniat qui mihi dicat, abi.

Judicet Lector, utrum illustriores præ se ferat antiquitatis characteres; Balzacianumne, an Pithœanum. Nos Pithœano lubenter calculum damus.

Politianus Plagiarius.

FESTIVA sunt nec omnibus nota quæ de Angelo Basso a patria Politiano tradit Franciscus Duarenus, Fr. Baldumum alloquens, p. 1478. Operum, editionis 1584. "Non possum," inquit, "mihi temperare, quin tibi nunc referam, quod Budæus noster de Angelo Politiano quondam nobis domi suæ narrare solebat, idque se ex Iano Lascare, qui Politiani fuerit æqualis, crebro audivisse confirmabat. Cum enim Politianus Florentiæ Interpretationem Homericæ Iliados in magna celebritate aggrederetur; non sine ingenti ostentatione quæ de Homeri Poëmate perscripta sunt ab Herodoto, auditoribus suis e suggesto recitabat, quo tempore Herodoti liber Græce scriptus, a nullo adhuc conversus in linguam Latinam, nec Typographorum formis excusus erat. Itaque Lascaris, qui tum honoris causa auditorum numerum augebat, cum paucis quibusdam aliis Græcæ doctis hominibus, qui non ignorarent inde omnia, quæ pro suis recitaverat, hausisset. Is igitur paulo post ad hominem conversus, eumque seducens, Dic mihi, quæso, inquit, Politiane, quo ore Herodoti Opus insigne, quod ante tot sæcula conscriptum est, in tanto cœtu, ut tuum recitasti? Cui mox subridens Politianus, Nunquam, inquit, putassem, lane, hominem Græcum adeo ejus artificii rudem et ignarum esse, quo apud multitudinem existimatio et fama comparari solet. Quasi vero, inquit, non satis intelligam tres aut ad summum quatuor fortassis vos hic adesse, quibus Herodoti li-

bros aliquando in pacem contigerit. Sed quoniam hic sit turba nobis applaudentium et in cœlum laudibus ferentium vides, apud quos et estimationem vestram (quod minime spero) vel tantillum lardere volueritis; Oratio profecto vestra non multum fidei ponderisque habitura est. Hucusque Duruenum.

Hypolyte Tauricæ Mantuanæ Epistola ad Balthasarem Castiliæ unam maritima suam, apud Leonem X. Oratorem

HYPOLYTA εὐργέρτης jam dicit Castiliam,
 Addideram imprudens, heï mihi, penè suo.
 Te tua Roma tenet, mihi quam narrare solebas
 Unam delicias esse hominum atque Deum
 Hoc quoque nunc major quod magno est aucta Leonæ
 Jam bene pacati qui imperium orbis habet.
 Hic tibi nec desunt celeberrima turba sodales
 Apti oculos etiam multa tenere tuos
 Nunc modo tot prisce spectas miracula gentis.
 Heroum et titulis clara tropæa suis.
 Nunc Vaticanæ surgentia marmore templa.
 Et quæ porticibus aurea tecta nitent.
 Ingens fontes, hortosque et amœna vireta
 Pœrma, quæ umbroso margine Tybris habet
 Utque ferunt, letus convivialis frequenter,
 Et celebras lentis otia mista joci.
 Aut cithara æstivum attenuas cantuque calorem.
 Heï mihi quam dispar nunc mea vita tuæ.
 Nec mihi displiceant quæ sunt tibi gratæ, sed ipsa tibi,
 Te sine lux oculis penè inimica meis.
 Non auro aut gemma caput exornare nitenti,
 Me juvat, aut Arabo spargere odore comas.
 Non celebres ludos festis spectare diebus,
 Cum populi complet dense catervæ forum;
 Aut feras in medio exultat gladiifer arena,
 Hastæ conidit vel cataphractus eques.
 Sola tuos vultus referens Raphaëlis imago
 Picta manū, curas allevat usque meas.
 Hunc ego delicias facio, arrideoque jocorque,
 Alloquor, et tanquam reddere verba queat.
 Assensu, nutuque mihi sæpe illa videtur
 Dicere velle aliquid et tua verba loqui.
 Agnoscit, balboque patrem puer ore salutat,
 Hoc solor, longos decipioque dies.
 At, quicumque istinc ad nos accesserit hospes,
 Hunc ego quid dicas, quid faciasve rogo.

Cuncta mihi de te mentium audita timorem.

Vano etiam absentes saepe timore pavent.

Sed mihi nescio quis narravit saepe tumultus,

Miserique necesse per fora perque vias.

Cum populi pars hac Uram, pars illi Columnam

Invocat, et trepida corripit arma manu.

Ne tu, ne queso tantis te mouente periclis,

Sat tibi sit tuto posse redire domum.

Romae etiam fama est cunctas habitare puellas.

Sed qua lascivo turpiter igne calent.

Illis venditis forma est, corpusque pulchrum,

His tu blanditis ne capiare cave.

Sed nisi te captum blanda haec pen vincula tenerent,

Jam longas absens non paterere moras.

Nam memini cum te vivum junare solidas.

Non anima nec me posse careere diu.

Vivas CASTALION, vivasque beatius opto

Nec tibi pen durum est me caruisse diu.

Cui tua mutata est igitur mens? cur prior ille

Ille tuo nostri corde refixit eum?

Cui tibi nunc videor vilis? nec, ut ante solebat,

Digna tui socii, quam patere, tui

Sollicit in ventos promissa obere, fidesque.

A uelis simul ac vestri obere oculi.

Hic tibi nunc forsitan subeunt fastidia nostri.

Est grave HIPPOLYTE nomen in ore tuo?

Me tibi, teque mihi sois et Deus ipse dedit.

Quodnam igitur nobis dissidium esse potest?

Vnum ut me fugias, patriam fugis, improbe? ecce te

Cara patris, nati nec pia cura tenet.

Quid quoror? en tua mi scribenti epistola venit,

Grata quidem, dictis si modo certa fides.

Te nostri desiderio languere, pedemque

Quamprimum ad patrios velle referre lares

Torquensque mora, sed magni jussa LEONTIS, •

Jamdudum reditus retinuisse tuos.

His ego perlectis, sic ad tua vota revixi,

Surgere ut testis imbribus herba solet.

Quae hec ex toto non ausim vera fateri,

Qualiacunque tamen credulitate juvant.

Credam ego quod fieri cupio, votisque favebo,

Ipsa meis, vera haec quis neget esse tamen?

Nec tibi sunt praecordia ferrea, nec tibi dura

Ubera in Alpinis cautibus ura dedit.

Nec culpanda tua est mora: nam praeccepta deorum

Non fas nec tutum est spernere velle homini

Esse tamen fecit clementia tanta LEONTIS,

Ut facile humanas audiat ille preces.
 Tu modo et illius numen veneratus adora,
 Pronaque saciatis oscula fer pedibus.
 Cumque tua attuleris supplex vota, adijce nostra.
 Atque meo longas nomine funde preces.
 Aut jubeat te jam properare ad moenia Mantus
 Aut me Romanas tecum habitare domos.
 Namque ego sum sine te, veluti spoliata magistro
 Cymba, procellosi quam rapit unda maris.
 Et data cum tibi sim orba utroque puella parente,
 Solus tu mihi vir, solus uterque parens.
 Nec minus ingrata est vita, hei mihi, namque ego tantum
 Tecum vivere autem, tecum obseamque lubens
 Præstabit veniam mitis Deus ille roganti
 Auspiciisque bonis et tibi dicet, eas.
 Ocyus huc celeres mannos conscende, viator,
 Atque moram statim rumpe, viamque vota.
 Te læta excipiet festis ornata coronis,
 Et domini adventum sentiet ipsa domus.
 Vota ego persolvam templo, inscribamque tabella
 Hippolyta salvi conjugis ob reditum.

EPITAPHIUM

HIPPOLYTÆ TAURELLÆ,
 uxori dulcissimæ, quæ in ambiguo reliquit, utrum
 pulchrior an castior fuerit,
 primos juventutis annos vix ingressa
 BALTHASAR CASTILIONIVS
 incredibiliter mœrens p. .

A. M. D. XXV.

His lectis si fletum teneas, Marpesia caute durior es

Erasmii error jocularis.

CUM Primus Comes M. Antonii Majoragii consobrinus, et
 Germaniam ea de causa profectus fuisset, ut Erasmi consuetudine
 per aliquod templum frueretur; priusquam Erasmus conveniret, ad
 eum literas dedit, quibus adventus sui causam declarabat, quarum
 in extrema parte, nomen suum, ut fit, ita subscripserat, Tui studio-
 sissimus Primus Comes Mediolanensis. Hanc cum Erasmus sub-
 scriptionem vidisset, credidit statim magnam adesse aliquem Prin-
 cipem sui visendi gratiâ. Quare licet admodum senex et infirmus
 esset, tamen quo studio quoque apparatu potuit, obviam Majoragii
 consobrino longe processit. Sed postquam homunculum unum,
 nullo comitatu, nullo servorum grege stipatum, et bene quidem li-
 teratum, sed nullo elegantiori cultu vestitum reperit, errorem suum
 jucundissime ridere cœpit, et tamen cum sibi multo gratiorem adve-
 nisse, quam si magnus Princeps fuisset, multis audientibus, testatus
 est. Hæc Majoragius in quadam Oratione.

M. Vossius m'a dit, que Messieurs Gaudmin, Saumaise et Maussac se rencontrans un jour à la Bibliothèque Royale, le premier dit aux deux autres, Je pense que nous pourrions bien tous trois tenir teste à tous les sçavans de l'Europe. A quoy M. de Saumaise répondit, loignez à tout ce qu'il y a de Savans au monde, et vous et M. de Maussac, je vous tiendray teste moy seul.

J'ay appris de M. Vossius que Frédéric Moul travaillant sur Lihannus, quelcun luy vint dire, que sa femme estoit fort malade, a quoy il répondit, Je n'ay plus que deux ou trois périodes à traduire, après cela je l'iray voir. Quelcun retournant luy dire qu'elle s'en alloit, Je n'ay plus que deux mots, dit-il, je seray aussi-tost que vous. Enfin comme on luy vint annoncer, que sa femme estoit morte, l'en eus bien marry, rependit-il froidement, c'estoit une bonne femme.

Le docte M. Gevartius, Historiographe de l'Empereur et du Roy d'Espagne, me donnant a disner chez luy à Anvers, me fit remarquer sur son bassin à laver, ce vers retrograde, tué de l'Anthologie. *Νύφον ἀνομήματα μὴ μόνον ὄφιν.* Ce qui me fit souvenir de ce que m'avoit dit autrefois mon pere, Qu'il avoit ouï à Paris un Prédicateur, qui commença son Sermon ainsi, Nous lisons autour du Benoïtier de l'Eglise de S. Sophie a Constantinople ce vers Grec *Νύφον*, &c. Ce qui confirme le Medicin Vertumian écrivant à Scaliger, de Poitiers le 13. Avril 1607. M. Rapin, dit-il, m'a appris ce Vers Grec *ἐντιστρέφοντα* trouvé autour d'un Benoïtier à Constantinople *Νύφον*, &c.

M. Vossius m'a dit que Jehan Rhodius, Auteur du Traité de *Asia*, disoit hautement à Padouë, qu'il avoit fait les Eloges des Hommes illustres que Thomasmus a publiez sous son nom. Et que si celui-ci estoit devenu Evêque, il luy en avoit toute l'obligation.

Le mesme m'a dit qu'il avoit possédé un Anacreon, où Scaliger avoit marqué de sa main, qu'Henry Estienne n'estoit pas l'Auteur de la version Latine des Odes de ce Poëte, mais Jehan Dorat.¹

Εἰς Μαρίαν.

Ἡδύ-πης, μελίγλωσσε, καρχημούτῃ Μαρία.
 Ἥβης πορφύρεῃς ἄνθος, ἐμοῖο φάος.
 Σῆσι παρηγορήσιν αἰεὶ σὺ τοκῆς ἱαίνουσι
 Αἰθή τεκνα κάκων, τέκνα γλύκασμα βίῃ.

H. S. B.

Εἰς Ἀννα καὶ Μαρίαν.

Κύπριδος ἦκα δύο κατασύρετον ἄρμα πελεῖα
 Ἀνθεε πολλὰ² δύο καῦλον ἰὸν στέφετον
 Ἀλλ' ἄνθων συνέχουν χαριέστερα γ', ἢ πελεῖαι
 Κύπριδος, ἥδ' ὅσας μειδιδύσκα κόραιν.

H. S. B.

¹ Of this circumstance respecting the Latin translation of Anacreon, G. F. Fischer has taken no notice in the preface to his edition.

² πολλὰ pro πολλάκις sæpe adhibetur.

*Inscription on a Monument, recently erected in Clitheroe, in honour
to the Memory of the Author of the Archaeological Dictionary.*

P.
A. X. Ω.

THOMÆ WILSON, S. T. P.
ECCLESIE DE CLITHERO, RICHMOND
SACRATORUM DE CLITHERO ET DOMINIAM RECTOR
ET IN VICINO GYMNASIO
PER ANNOS TERMI UOQUE IOKRINTIA
LITERARUM HUMANIORUM MAESTRO,
ABSQUE ULLO ET CASU EPIDIDIO,
IUVENITUTIS SINE FLAGIS REGULI DEUSADO,
ET INIUR DOCENDUM MALE DICERE AUT STIVIRE NEPES,
(VOCI, VITI, INDOLE, PLACIDISSIMUS,
QUI, PLURIMIS IN ECCLESIAM INQUIR P. DISCIPULI EMERUIT,
NEMINEM NON SILE SODALITUM AFFINERAT
NUMINE NON USUS EST AMICO,
AB ISDEM UNDEQUAQUE CONGRIGATI,
GRATO QUIGIANNIS FACIES CONVIVIO
(HIC! NUNQUAM REPERTIO)
CONVICTOR IPSE JUCUNDISSIMUS
SERMONE COMTO, FACIO, VIBRORUM
LUSIBUS SUI SCINTILLULIS, MIVENT,
INNOCTO, TAMEN, COMI, PIO,
ANNOS NAITO LXV. DENAITO.
V. NON. MAR. A. D. MDCCXIII.
SEPULIO BOITONEL JUNA COMEAND,
PROPI CONIUGUM PPLIETIAM,
CENOTAPHIUM, UBI VIVUS FLORUIT
I. I. N. P. P.
DI. CIPULI.

Victor iterum fugiens.

ΦΕΤΕΙ Ναπολέον, τὸ δὲ πᾶν κλέος ἤρπασε νίκης,
τίπτε γελᾷς; σὺ γὰρ θάψῃς τὸ δ' ἔργον ἔχει
καὶ γὰρ, καὶ πρότερον νίκης ἡμεῖς ὁ ἡνῶκων,
χ'ὼ φεύγων μὴ ἀλλοῦς κλέος ὅς φησι φεύγων.¹

M. L.

Victor iterum fugiens.

VINCIT amor fugiens, quia se tum cogitabat
Omnia fert victrix, dum fegit, hora fuga.
Quid vetat, ut miles fugiens quoque vincat, et artem
Vincendi celet callidus arte sua?
Nam, cum sit tellus tranquilla tota, qui fugit, instat.
Atque instans alii, quem fugat, ipse fugit
May 20, 1814. M. L.

¹ Enditur in verbis φορμαβυς δούλων, φεύγων, τὸ δ' ἔργον.

EMENDATIONES IN ÆLIANUM DE HISTORIA ANIMALIUM.

NO. 1.

ON perusing with attention *Ælian's* *Treatise de Natura Animalium* with a view towards establishing their genera and species, as far as it has been possible, from the descriptions of their manners and habits, as well as in compliance with your request of contributing any small assistance to my power in settling the meaning of any obscure passages to be inserted in the new Edition of *Stephens' Thesaurus*, the following emendations have occurred. The text is unusually corrupt, and the meaning of the author from the studied evolution of his language, not always easy to be comprehended. It is to be hoped that these corrections will facilitate the reading of an author, whose indefatigable industry has collected, amidst numerous perils, a most invaluable treasure of Animal Biography.

Bath, Dec. 1810.

J. STACKHOUSE.

Lib. I. c. 2. de scario: Μόλιδδ' αὖ σέως πεποιήται βαγὺς τὴν λαχόν. *Leg. σὺ βαγός.*

Lib. Βασιτα αὖ σέως ἰσχυρή λίβη μετατρεμένη. *leg. λ. μετατρεμένη. [τ. σέως, μετατρεμένη est, μετατρέσκει, α. ν. τρέω, τρέβρω.]*

c. 9. Εἰσαὖτε πρὸ τῆς νύκτος ἐρημίζονται αἱ οὐλιτται, ὅς' ἐντάμναι. ἔσται τὸ ἐνυπνίον αὐτῶν ἐν φρονύδασι καὶ κεφαλαίοις. *leg. ἐκείνοι τὸν θησαυρὸν τῶν κεφαλαίων τὸν γλίσκον. [Pro κεφαλαίοις leg. ἐκείνοι.]* ["*Ἐκείνους, sic legitur in codd. scriptis A. Gronov. e Codd. Medic. et Bard., permutata enim est ἐκείνους propositum ad elegantiam Æliancam.*" *Schneider.*]

c. 14. Εἰτε ἐπ' ὠδίσιν εἴη, εἴτ' ἤδη λαχόν. *Leg. λ. χάρη.*

c. 16. "Ὅταν αἱ αἰσθῆται καμιντα, καὶ τὴν παρεμένον ἐν τοῦ τραυματίας, ἰσχυρή παρ' αὐτὸν ἄγει τὴν ναύν, καὶ ἐχρὶ τὴν ἄγρην. *Leg. εἰς ἄγρην αἰν.* ["*Codd. Aug. παρ' αὐτὸν ἄγει. sic etiam versio, Sensum ad navim subducta.*" *Schneider.*]

lib. Καὶ ἡσθὺς φουσιματι ἀσθήμα μὲν γινώσκεται, σύνθημα δ' τῆς φυγῆς πένοντα σωτήριον. *Enon e repetitione posterioris partis vocis prioris. Dole ἀσθήμα.*

c. 20. Ἐν μὲν ἄλλα τὰ ὠδίσιν ἐρῶν ἐύσται. καὶ τῇ γλώττῃ φθέργεται, δίκην ἀνθρώπων. ὅς' ἐν τῇ τῆς κατὰ τὴν ἑξὺν εἰσι καλίσταται. *Enon typ. Ἐν ἰσχυρ.* [*Fallum vir doctus: κατὰ τὴν ἑξὺν λα-*

* For the notes placed within brackets we are indebted to a friendly correspondent, who has translated from *Schneider's* Edition published at Leipzig 1834, 82 such remarks, as are connected with the passages, to which Mr. Stackhouse refers. Ed.

λίστατοι, i. e. Membranulæ verberatione circa cinctum loquuntur : cicadae sic loquentes opponuntur ceteris cantatricibus avibus, quæ more hominum lingua loquuntur. Ed.]

c. 32. Θυμωθῆις εἰς αὐτὰ, προκαλεῖται μύριαν, καὶ ὡς εἶναι κατὰ γυναῖκα ὀργισμένην. Forsan delendum ὡς εἶναι, vel leg. ὡς ἔειν. [" Verba καὶ ὡς εἶναι corrupta puto atque in eis latere participium aliquod, quod ad muranæ speciem, ira militatæ, pertineat " Schneider.]

lib. καὶ περιβάλλει τῶν ὀστράκων ταῖς ἀκμαῖς, ὠνπεροῦν τις οὐτή, πηγνυμένων. Sensus obscurus. Forsan, ταῖς ἀκμαῖς τῶν ὀστράκων εἰς αὐτὸν πηγν. [Schneiderus : " ὠνπεροῦν, ita cum Pauwio ad Philon. Caim. 35. scripsi pro vulgato ὠνπεριῦν."]

c. 37. Δῶρον δὲ ἄρα ἡ φύσις καὶ ταῖς χελιδόσιν ἔδωκεν οἶον. Leg. ὅμοιον. [" Codex alter Gesneri ὅμοιον, cui obsequor." Schneider.]

c. 38. Λυκοσπάδα οἷν πέξας καὶ ἐριουργήσας, lamatum a lupo. [Voc. λυκοσπάς, ἀδύς, ὁ, ἡ, ignorat H. St. Thes. " Hesych. T. II. c. 449 λελυκομένα πρόβατα τὰ λυκόσπαστα, ut recte editum pro λυκοσπαστά : infer hunc in Lexica adj. λυκούσπαστος." Schæferus ad Apollon. R. p. 230.]

c. 41. "Οτι καὶ τοῖς ἀλίσυσιν ἐν ἡμέρᾳ τοῖα ἢ νυκτὶ τις τὴν θαλαττάν ἐστι ἄβατα, ἀργιανούσης τῆς θαλάττης. Forsan ἀβατία, impossibilitas eundi. [Fallitur vir doctus : ἐστι ἄβατα h. l., ut ἀδύνατα ἐστι ap. Thucyd. I. 1. "Two MSS. in our public library read so," teste Porsono Misc. Crit. p. 262., ubi eruditissimus Kiddius laudavit Lex. S. Germ. p. 342., 'ἀδύνατα εἶναι ἀντὶ τοῦ ἀδύνατον πολ- λάκις γὰρ κέχρηται Θουκυδίδης τοῖς πληθυντικαῖς ἀντὶ ἐνίκων, μάλιστα δ' ἐπὶ ταύτης τῆς λέξεως. Eustath. ad H. A. p. 59 ed. Rom. Καὶ ἐστὶ τὸ, φίλα, Ἀττικῶς ἀντὶ ἐνικῶ τοῦ, φίλον ὡς καὶ παρὰ Σοφοκλεί. Οὕτως Ἀμυντία ἐστὶ τοῖς κοσμευμένοις, ἀντὶ τοῦ ἀμυντέον, καὶ Σχέτλια γὰρ, ἐμέ γε τὰδε πάσχειν, ἀντὶ τοῦ Σχέτλιόν ἐστι, καὶ παρ' Ἡροδότῃ νομιζόμενα, ἀντὶ τοῦ νομιζόμενον, καὶ παρὰ τῷ Κωμικῷ, Συνεκποτέα ἐστὶ σοι καὶ τὴν τρύγα. Vide Sophoclis Antig. 677., et Aristoph. Plut. 1086., ubi plura exempla laudavit Kusterus, Hemsterh., et Brunck.]

c. 47. Τῶν πυρῶν παραχναῦτοι βυλόμενοι. Leg. περιχναῖσθαι. [Bene reponit περιχναύσαι. Παραχναῦσαι est verbum nihili. Nec παραχναύω, nec περιχναύω agnoscunt lexicographi H. Steph. et Schneider. Ed.]

c. 52. Καὶ (χελιδόν) ἐστὶ φιλόνηλος, καὶ χαίρει τῷδε τῷ ζώῳ ὁμωρόφιος οὔσα, καὶ ἀκλήτος ἀφιωνεῖται. Leg. ὡ καὶ χ. [Imo ἡ καί, si quid mutandum. Ed.]

Lib. II. c. 2. Καὶ ἥτις ἡ αἰτία τίκτεσθαι μὲν πυρὶ, ἀέρι δὲ ἀπόλλυσθαι πρῶως, λεγέτωσαν ἄλλοι. Leg. πάντως. [" Postremum πρῶως omit- tit Cod. Aug. : videtur sane vox vitiosa." Schneider.]

c. 5. Εἰ δὲ ἀνθρωπος κατέχοι ῥᾶβδον, εἴτα ταύτην ἐκείνος δάκνῃ, τίθη- κιν ὁ κύριος τῆς λύγου. Leg. κατὰ.

c. 9. Ἀλλὰ προσερείσας τῇ καταδρομῇ τοῦ ὄρου. Leg. κατα-

ραχμῇ, fissura rapis. ["Bochart. Hieroz. i. p. 886. καταρωχμῇ emendabat; ineptiora sunt etiam, quæ tentavit Thuler. Infra ix. l. καταρώμῃ iterum est latibulum; sed adjectum δόμῳ hic durum videtur: vulgatum tamen scripturam defendit Abresch ad Æschyl. m. p. 423." Schneider.]

c. 10. Ἀποθρίσαντες τῆς ἵππου τὴν χαίτην καὶ ὡς ἔτυχεν. Leg. ἀποθρίσαντες, α θρίξ. ["Ἀποθρίσαντες, ita Cod. alter Gesneri et Medicus pro vulgato verbo ἀποθρίσαντες. Bochart. Hieroz. l. i. p. 121. ἀποθρίσαντες, aut ἀποθρίσαντες legebat." Schneider. Lege ἀποθρίξαντες, vel potius retinendum est ἀποθρίσαντες, ab ἀποθρίσσω, fut. ἴσω, s. ἴξω. "Ἰποθρίσσω, f. ἴσω, und. ἴξω, d. i. ἀποθρίσσω, ich mähe, schneide ab; bey Ptoleop. Anecd. ἀποθρίσκατο, er schüttelt sich die Haare, τρίχας, ab und nahm die Tonsur als Mönch an." Schneiderus in Lex. Gr.]

c. 11. Καὶ ὁποσμήναντας τὰς προβοσκίας α. χεῖρας κεκολισμένως προύτινον, καὶ ἐπιτινόντο εὐ μάλα σωφρόνως. Κεκολισμένως, an pro modestia? vel leg. κεκοσμημένως. ["Κεκολισμένως, ita Medicus pro κεκοσμημένως." Schneider. Paulo infra cod. cap. legitur, Καὶ αὐτοῖς τῆς προβοσκίας τὴν τιτὴν ἔτινον κεκοσμημένως. Voce κεκοσμήνω; caret H. Steph. et Schneideri Lexica.]

c. 12. Τὰ κήτη τὰ μεγάλα εὐλίου παντα ἀνὰ κυνῶν δεῖται τοῦ ἡγεμόνος. Leg. τὰ κήτη καὶ τὰ μεγάλα.

c. 16. Ἐρυθρήματα ἐῖ ποτε ἐπανατέλλει, καὶ αἰχρίαισι, καὶ γίνεσθαι πρὶν δύναι. Leg. γίνεσθαι πέλιονα. Posterior pars sententiæ καὶ ἀνθροῶπω—οὐδὲν parenthesi includenda est.

c. 17. Θεούση γὰρ καὶ μάλα γὰρ οὐρίας καὶ τῶν ἰστίων κεκολωμένων προσφάρεις. Leg. προσφυστίαις. ["Προσφάρεις, cum se applicuit in perniciem aut damnum navigii. Sic in Var. Hist. xiv. 26. utitur verbo eodem." Schneider. "Προσφάρεις αὐτῷ, Var. Hist. xiv. 26., allidens se ad eum suo malo. Προσφύρεσθαι Ἐρτυλλίδι ex Alciphro. dudum notavit Budæus, qui etiam bene addit, προσφύρεσθαι esse ἐπὶ κακῇ προσέρχεσθαι, cum suo vel alterius malo accedere ad aliquem. Sic εἰσφάρειν est ἐπὶ κοκῷ εἰσλθεῖν που, Suid. Vide eundem in Ἐκφράσεως. Noster H. A. xii. (ii.) 17. Euseb. Hist. Eccles. iii. 23., τῷ δὲ ἀνείσεως πρὸ ἔρας λαβίμην προσφύρονται τινες ἡλικας, illi vero libertatis prematuræ compoti æquales quidam cum magno ejus malo se associant." Kuhnius ad Æl. V. H. in Indice. Cf. H. Steph. Thus. iv. p. 143.]

c. 17. Καὶ μάτην μὲν τὰ ἰστία μέγα πέπρησται, εἰς οὐδὲν δὲ φουσῶσιν οἱ ἄνεμοι. Leg. πέπληται. [Nil mutandum est: Hom. Il. α'. 481. ἐν δ' ἄνεμος πρήσεν μέσον ἰστίον. Cf. Damm. Lex. Homer. p. 2597.]

c. 33. Κροκόδειλος ὅπως ἔχει μεγέθους, καὶ ὁ τέλειος, καὶ ὁ ἐκγλυφεὶς πρῶτον. Leg. ἐκγλυφθεὶς, exclusus ex ovo. ["Ἐκγλυφεὶς, hoc vulgato ἐκλεπείς e Cod. alt. Gesn. et Med. prætulit Gronov." Schneider. Infra cod. cap., Τίττει μὲν τοσαῦτα ὡς, ὅσαις ἀνθὲς ἡμέραις ἐπαύξουσιν ὄρνεις, εἶτα ὅταν ἐκγλύψῃ τὰ νεόττια, ubi Schneiderus:—

“Infra x. 21. sexaginta ova et dies incubationis numerat. Sed lectio hujus loci est corrupta. Pro ὄρνεις Gesnerus legebat αἰοι. In Mediceo est, ἐπαύξοντα ὄρνεις, εἴτα ὅταν ἐκγλύφῃ, e quo Gronovius efficit, ὅσαις ἂν καὶ ἡμέραις ἐπαύξῃ ὡς ὄρνεις, ἔστ’ ἂν ἐκγλύφῃ τὰ νεόττιοι. Pauw ad Horapoll. ii. 50. emendat, ἔσοι, ἂν καὶ ἡμέραις ἐπαύξῃ, ὄρνεις εἴτα, εἴταν γλύφῃ. Alter Cod. Gesneri ἀλέφῃ, alter cum Mediceo nostrum habet. Cf. tamen infra iv. 17. (τοὺς νεόττους ἐξέλεψεν.) Equidem h. l. immo cum mutatione ita lego, ὅσαις ἂν καὶ ἡμέραις ἐπαύξοντα ὡς ὄρνεις εἴτα ὅν ἐκγλύφῃ τὰ ν.” Schneider.]

c. 37. Ἡ μυγαλὴ, καὶ γὰρ τοῦτο πρῶτον ὕλη, εἰς ὅσον μὲν τὴν ἄλλαν τρέβοι, πέπλασται ξῆν ἔχει, καὶ ἐοπίεσατο αὐτῇ ἡ φύσις, εἰς γὰρ μὴ ἄλλῃ τινὶ τύχῃ καταλεφθῇ καὶ ἀπόληται· εἰς δὲ εἰς ἀγματοπτηχίαν ἔμπεισῃ, οἶνευ πτόχ καταλήπεται, καὶ μάλα ἀφανέει, καὶ τίθηκε. Ταῦτα, εἰς ὅσον μὴ τὴν ἄλλαν, quando non exeat e ligno. [“Πέπλασται” Gesnerus emendabat καὶ ἀλάται: contra Pauw ad Philen Carm. 114. ἐπιπλα-ιστι, i. e. diutissime. Equi lem quod alioam melius non habeo. Weinsdorf adscripserat conjecturam vni docti ex Actis Eruditorum 1780. p. 595. μυα καὶ γαλῆς εἰς ὅσον—πέπλασται ξῆν, καὶ: ita enim interpretabatur notam A. E.” Schneider. Idem in Paraphrasis:—“Stephanus Bernard ad Synesium de Ecclisibus p. 50. πέπλασται, ut e magne adventicium deleri jubet, contra eum pugnat Reiske in Actis Eruditorum 1750. p. 590. proposita ea conjectura, quam in nota commemoravi.”]

c. 41. de trigla: Καὶ τινες καλοῦσιν αὐτὴν ἀπὸ τῶν στρωσίων τὸ ὄνομα ἐκ τῶν χορίων, ἀπὲρ οὐν πύτρας ἔχει λεπτὰς τε καὶ λεγὰς, καὶ φυκία μέσα τούτων δασέα, καὶ πον καὶ θποκλήται πρὸς ἡ ψάριον. Ταῦτα πετρώδεις. [“Ex hoc cognomine suspicio deinceps etiam λετράς τε καὶ ἀραιάς legendum est. Conjectio τε e Mediceo acci. s.d.” Schneider.]

c. 43. Γίνονται γὰρ καὶ κέρων ἐν Σκύθαις οὐκ ἀγέραςτοι βόε. Leg. ἀκέραστοι. [Paliturn. d. ἀκέραστες hoc sensu minusquam legitur.]

Lib. iii. c. 25. Αὐτὴ δὲ τοσούτον κατασπᾶ τῆς τρεψῆς, ὅσον ἂν ἐν τῇ κοιλίᾳ κερῶναι δυναθῇ παραρρεῦσαν αὐτῇ. Leg. ἐν τῇ καλῇ κρατείν. [“Καλιᾶ, hæc Gesneri emendatio omnino erat recipienda, quamvis Mediceus non adficeret. Vulgo κοιλία.” Schneider.]

c. 32. Ἀκούω Θεοφράστου λέγοντος, καὶ ἐν τῷ Μακεδονικῷ Ὀλύμπῳ τοῖς λύκοις ἀβατη εἶναι. Leg. τὰ ὄρη, vel τὰ ἐν M.

ib. Διαφορὴς δὲ ἄρα τῶν ζώων καὶ ἰσότης εἴη ἂν καὶ ταυτῇ. Leg. διαφορὰ τις. [Huc conjectura obstat δὲ, διαφορὰ τις δέ. Διαφορῆς alibi occurrit. “Pro differentia a Platone dicitur etiam διαφορῆς.” H. Steph. Thes. iv. 98. c.]

c. 37. Καὶ κατακλινῆναι ὑπνου θεόμενον. Leg. κατακλινθῆναι.

c. 46. Ὡς ἄνθρωποι τινεσὶ, καὶ περὶ τράπεζαν μὲν καὶ ταγῆνου φόρον αἰεὶ, ἐπ’ ἀρματα τε χορεύοντες. Leg. λαγῆνου. [“Φόρον αἰεὶ. Deesse aliquid videtur: locus fortasse e comico aliquo scriptore excerptus est, Trilleri αἰται, amici, aut ἄλλοι, famuli, pro αἰεὶ, non placent.” Schneider.]

Literary Intelligence.

IN THE PRESS.

CLASSICAL.

Speedily will be published, in Imperial Quarto, engraved on Sixty Double Plates, price 5l. 5s. in boards, the **ELGIN MARBLES** of the Temple of Minerva at Athens: selected from the second and fourth volumes of Stuart and Revett's *Antiquities of Athens*. To which will be prefixed, the interesting Report of the Select Committee to the House of Commons respecting the Earl of Elgin's Collection of sculptured Marbles; also, an Historical account of the Temple. As the Plates of this work are already engraved, the volume will be ready for delivery in the course of a month.

We are informed, that Mr. Dyer has been obliged to enlarge the plan of his additional work relating to Cambridge, which we formerly announced; and that it will now make two Volumes equal in size to the History of the University and Colleges already published. The first Volume will be entitled *The Privileges of the University*; the second will contain additional matter relating to Cambridge, and bring down the Literary Biography of the University to more modern times. It will not therefore be published so soon as was expected.

A new edition of *Nereis Britannica*, by J. Stackhouse, Esq. is nearly ready for delivery to a limited number of subscribers. This edition will contain all the known British Species, which are well ascertained, amounting to eighty-eight, together with a Classification of this numerous Family, as an Order, containing thirty-two Genera and nearly one hundred and thirty Species, as it was first published in the Journals of the Society of Natural History at Moscow. This work is printed in 4to. containing ten sheets of Letter-press, with an Atlas of twenty Copper-plates in folio. Price, uncoloured. One Guinea.

The learned M. Gail has lately published at Paris, for the instruction of youth, with a French Summary and Notes, with or without a French translation, besides his former parts of that author, the following works of Lucian, in separate volumes in 12mo.:—1. *De iis qui mercede conducti in diritum familiis vivunt*. 2. *Quomodo Historia scribenda sit*. 3. *Demosthenis encomium*. 4. *Toxaris, sive Amicitia*. 5. *Musæe encomium*.

BIBLICAL.

N. Rogers has in the press, *Lectures on the Elements of Evangelical Religion*, in which several Important Differences between modern Arminians and Calvinists, are impartially considered; with

a view to promote mutual forbearance. In 1 vol. royal 12mo. Price 6s. 6d.

Hebrew Language retrieved.—The increased study of the ancient Hebrew language, with the number of Hebrew Bibles, &c. now publishing among us, will, we presume, attach more than usual importance to a work lately announced at Paris, in two volumes, large quarto; but of which the first only is published, under the title of *La Langue Hébraïque restituée*, &c. “The Hebrew Language restored, and the true sense of Hebrew Words established and proved by their Analytical Analysis.” By Fabre d’Olivet.

All the learned who have devoted themselves to the study of Hebrew, and who have endeavoured to penetrate the principles and genius of that ancient and celebrated language, have unanimously agreed, whatever was their previous country or religious profession, that it has been long lost; that is to say, that the true sense and import of its terms is no longer understood, and that grammars and dictionaries, endeavoured to be grounded on the only authentic version of the only book remaining in the language, are founded on erroneous principles. The famous Richard Simon, to whom we are beholden for a Critical History of the Bible, collected all the opinions and researches which had been made on this matter. His conclusion was, that the language was lost as early as the Babylonish captivity; inasmuch that nearly six centuries before our era, the Jews no longer understood the language of their ancestors, but spake a corrupt mixture of Chaldee, Persian, Syriac, &c.: so that in reading the Law in their synagogues for the instruction of the people, it was, of necessity, paraphrased, and interpreted. In this jargon, ill-denominated Hebrew, enriched in later ages with various words derived from the Greek and Latin, the Talmuds are written, with the greater part of those books which the Jews call antient; such as *Zohar*, and certain Cabalistic works known among the Rabbins.

This loss of a language essentially combined with the History of the earth, and on which rests the credibility of many memorable events, has exercised the sagacity of a great number of very laborious men, at different periods, and among all sects. Not only Christians, but Jews and Mahometans, have rivalled each other in zeal on this subject; but in vain many of them have consumed their lives. The author was led to this object by particular circumstances, almost unknown to himself. His studies had other purposes in view. He was employed on an Archæologic History of the Earth; when, engaging deeply in researches on the principal languages of Asia and Africa; such as the Chinese, the Sanscrit, the Arab, the Coptic, &c. he was led to examine the Hebrew, with which he had been acquainted in his youth, after the usual manner, that is to say, very imperfectly. This language, highly valuable on many

accounts, now occupied him closely, and the more so as he did not arrive at it, as heretofore, by means of the Latin or the Greek, but by means of languages much more analogous to itself, and much nearer to its origin. This difference in the quarter from which he approached it, gave him an entirely distinct view of the structure; and he was now able to do, what no linguist had before done;—without labor he penetrated into the principles of the Hebrew, and readily ascertained the meaning of its terms. Looking at the *Sepher* of Moses, commonly called the *Genesis*, with the accuracy of scrutinizing inquiry, he discovered many things, which, considered only as moral or philosophical propositions, are highly interesting to mankind; and his opinion is, that in this book, derived from the sanctuaries of Thebes and of Memphis, we possess, without any reasonable doubt, the whole ancient science of Egypt.

This discovery became a powerful motive to induce the Author to endeavour to restore the Hebrew, which might greatly facilitate this knowledge to us. But this was not his only motive; for being of the same mind as most who have studied the subject, that the Hebrew is the same as the ancient Phœnician, as to its radical form, he could not help reflecting how greatly the possession of this language might contribute to elucidate the history of Europe, and the idioms which have been successively formed in this quarter of the globe. Every body knows that the Phœnicians were formerly to Europe, what Europe has been lately to America; that is to say, that it colonized the whole coast, that it civilized the people which it found savages, gave them laws, religion, arts, architecture, and organized society, by which means it laid the foundations of whatever was illustrious in Greece and Rome. The languages of those countries supply the means of public education to this day; and they even compose a part of it: it will not therefore be a matter of indifference to become acquainted with the root of these languages; and the motives by which M. Fabre d'Olvet has been influenced cannot but be applauded by the Scholar.

The first volume, which is now before the Public, contains:—an introductory dissertation on the origin of speech, on the study of languages which may afford assistance in this enquiry, and on the purposes of the author.—A Hebrew Grammar, founded on new principles, and rendered useful to the general study of languages:—a series of Hebrew roots, considered under new references, and intended to facilitate a correct understanding of the language, and the science of Etymology, at large.—A translation into French of the first ten chapters of the *Sepher*, containing the Cosmology of Moses: this translation, intended to serve as a proof of the truth of principles adopted in the grammar and dictionary, is preceded by a literal version into French and English, formed on the Hebrew text, as it *originally* stood, with a transcription into modern characters, accompanied by notes grammatical and critical, in which

the interpretation given to each word, is determined by the analysis of its roots, and comparison with the analogous term in Samaritan, Syriac, Arabic, or Greek.

We have not ourselves seen this work; but, presuming that it is the result of research by an unusual course, we have given the earliest notice of it that has reached us; and shall have occasion, no doubt, to resume the subject.

JUST PUBLISHED.

CLASSICAL.

Observations on the RUINS of BABYLON, as recently visited and described by Claudius James Rich, Esq. Resident for the East India Company at Bagdad: and other eastern travellers. Illustrated with Astronomical Details relative to the Temple of Belus, and references to many interesting portions of Sacred and Profane History. By the Rev. Thomas Maurice, A. M. Assistant Librarian in the British Museum.

Casp. Gaisford. J. M. Tulli Ciceronis Orationem pro Cn. Plancio, ex optimo codice Bavarico. curæ secundæ. Bononiæ, 1815. 4o. Minor.

L'Art Poétique d'Horace traduit en vers François par M. Jos. Chénier, avec le texte en regard; précédé de la Poétique d'Aristote, traduite par le même, avec le texte en regard. Paris, 1815, 18'

Epistolæ Criticæ in Bucolicos Græcos, ad V. illustr. Scrgium Onufroff, consilium status, etc. etc. Scripsit Ch. Frid. Græse, Consiliarius aulicus, Eques, Professor, &c. &c. Petropoli, 1815. 4^o. pp. 128.

Dissertation sur l'Époque de la mort d'Antiochus VII. Evergètes Sidètes, Roi de Syrie; sur deux médailles de ce Prince, et sur un passage du 11^e. livre des Macchabées; par Têchon d'Annecy, &c. Paris. 1815. 4. pag. 68.

Casp. Jac. Christ. Reuvens Collectanea Literaria, sive Conjecture in Attium, Diomedem, Lucilium, Lydum, Nonium, Ovidium, Plautum, Scholiasten Aristophanis, Varrotem, et alios, etc. Quibus accedit disputatio de Linguae Græcæ pronunciatione. Lugd. Batav. 1815. 8^o. pagg. xvi. + 197.

Στράβωνος Γεωγραφικῶν βιβλία ιζ'. ἐκδιδόντος καὶ διορθούντος Α. Κοράη. κ. τ. λ. Paris, 1815. 8^o.—The first vol., which now appears, contains the *Prolegomena* of the celebrated Editor, and the first six books of the text, with a map by the learned Gossellin.

The Fourth Volume of the Antiquities of Athens, &c. measured and delineated by James Stuart, F.R.S. and F.S.A. and Nicholas Revett, Painters and Architects; edited by Joseph Woods, Architect. Price 7l. 7s. half-bound.

The First Three Volumes of *The Antiquities of Athens*, &c. containing 281 Plates, may be had, price 17l. 17s. in boards. The Third Vol. may be had separate to complete sets, price 6l. 13s. in boards. These Volumes contain 281 Plates, engraved by the best artists, of Views, Architecture, Plans, &c. with Letter-press Historical and Descriptive, illustrating, by a research of many years' labor and great expense, the pure examples of *Grecian Architecture*, many of which no longer exist, and the traces of them can be found only in this work.

Contents of the Three Volumes.—Doric Portico at Athens, Ionic Temple on the Illyssus, Octagon Tower of Andronicus Cyrenestes, Lanthorn of Demosthenes, Stoa, or Portico at Athens; and a large View of the Acropolis, Temple of Minerva, Temple of Erectheus, Theatre of Bacchus, Choragic Monument of Thrasyllus, &c. Propylea; and a large View, and a Plan of the Acropolis. Temple of Theseus, Temple of Jupiter, Arch of Theseus, Aqueduct of Hadrian, Monument of Plutopappus, Temple of Corinth, Bridge of the Illyssus, Odeum of Regilla, Ruins at Salonica, Antiquities on the Island of Delos, &c. Also a large Map of Greece—Map of Attica—Plan of Athens, &c.

BIBLICAL.

Prospectus of a POLYGLOTT BIBLE, in one volume Quarto, or in four volumes of a pocket size; comprising the Hebrew Text, the Samaritan Pentateuch, the New Testament in Syriac; the Septuagint, and Greek Testament; the Latin Vulgate; and English Version. This Prospectus presents an Explanation of the general plan of the Work, Specimens in each Language, and the whole of the Prefaces; with an Appendix, describing a Supplementary Volume, entitled "Scripture Harmony;" being a Concordance of near 500,000 references, by the editors of the French, Latin (Vulgate), and German Bibles; and from Blayney, Camm, Scott, Brown, and others: printed so as to interpage or bind with either part of the above Polyglott Bible, or be used, as a distinct work, with any edition of the Holy Scriptures.

In conformity with a promise we made several months since to our readers, we present them with a list of the *Classical*, *Biblical*, and *Oriental* works, which appeared at the Leipzig Easter book-fair, 1816.

Adelung's, F. von, Nachträge zum 1n u. 2n Bande des Mithridates, nebst einer Abhandlung des Hrn. Min. von Humboldt, über das Vaskische. Herausg. vom Dr. I. S. Vater. 8vo. Berlin, 1815.

Adelung's, J. C. Mithridates oder allgemeine Sprachenkunde. 3n Thls 3te Abth. u. 4r. u. letzter Bd. fortgesetzt v. Dr. I. S. Vater. 8vo. Berlin, 1815.

Aischylos Agamemnon, metrisch übersetzt v. W. v. Huuholdt. 4. Leipzig. 1816.

Derselbe, die Eumeniden, ein Trauerspiel. In der Versart d. Urschrift, verdeutscht v. C. P. Conz. 8vo. Tübingen. 1816.

Αἰσχύλου Προμηθεὺς δεσμώτης. Aischylos Prometheus. Mit ein. Vorbereitungs-buch für junge Leute v. Dr. A. Neubig. 8vo. Nürnberg. 1816.

Agrell, C. M. Oratio de dictione N. F. 8. Wexioniae et Havniae. 1816.

Ejusd. Commentatio de varietate generis et numeri in LL. OO. Heb. Arab. et Syr. Pars I. et II. 4. Havniae, et Lundae. 1816.

Ejusd. Ouola Syriaca. 4. Havniae et Lund. 1815.

Ammon, D. C. F. Summa Theol. Christ. edit. 3. cast. et auct. 8. Lipsiae. 1816.

Annalen, neue Theol., u. Theolog. Nachrichten, herausgeg. v. Dr. L. Wachler Jan.—Juni. 1816. 8vo. Frankfurt am Main.

Anthologia Gr. ad fid. Cod. olim Palatini nunc Parisini, ex Apographo Gothano edita. Curavit, Epigrammata in cod. Pal. desiderat. et not. crit. adj. F. Jacobs. Tom. III. et ult. qui apparat. crit. ad Anthol. complectitur. 8. Lips. 1816.

Arati Phaenomena et Diasemeia, quibus subjiunguntur Eratosthenis catasterismi. Dionysii orbis terrar. descript. Gr. curavit F. C. Matthiae. accedent II. tab. lithograph. 8. Francofurt. ad Moenum. 1816.

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Besides the works of which we have given the titles, many editions of classical writers have been published for the use of schools; which we did not think it necessary to particularize.

From various causes we have as yet been unable to procure a

list of the books published at the Michaelmas fair last year : (1815.) but as soon as we are able, we shall communicate it to our readers.

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• *Apollonii Rhodii Argonautica. Libri iv. Græce, cum vers. lat., schol. Græc., comment. et indicibus, edidit C. D. Beck. tom. ii. us. 8. Lipsiæ.*

• *Appendix ad Æg. Forcellini Lexicon totius latinitatis. fol. Patavii et Lipsiæ.*

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lat. vertit. commentario perpetuo, observationibusque crit. illustravit. indicesque adjecit Prof. C. F. *Wunderlich*. 8. Lipsiæ.

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Ejusd. quae omnium ejus librorum supersunt Fragmenta, passim aucta, melius digesta, librorum tum manu tum typis exscriptorum ope accuratius recensita diligentiusque explicata, rer. verborumque indd. adjunctis edidit G. D. Koelerus. Tom. ii. 8. *Ibid.*

Xenophontis de Lacedaemoniorum republica liber. Recens. et illustr. J. A. Goerenz. Praemissa est Dissertatio de ejus libri auctoritate, aetate, et consilio. 8. Lipsiae.

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M. Kosmeli, voyageur Allemand, a publié à Halle un ouvrage intitulé : *Rhapsodische Briefe*, etc. c. à d. Lettres rhapsodiques écrites pendant un voyage par la Crimée et la Turquie, in 8vo. Les huit premières lettres, qui servent d'introduction n'offrent que quelques rectifications des voyages de Pallas, de Lady Clavel, etc., suivies de notices sur Howard, le Prince Potemkin, etc. L'intérêt de l'ouvrage commence à la neuvième lettre, où l'auteur présente un tableau animé des mœurs, usages et des objets remarquables de la Turquie. On distingue surtout, des observations intéressantes sur l'esprit des Grecs modernes, présentées en forme d'entretien avec quelques Jeunes habitants de l'île de Chios, que l'auteur rencontre en se rendant à Athènes. A la fin du volume, on trouve des traductions métriques de quelques chansons Russes et de quelques fables Persanes.

Le Dr. G. Drumann a fait paraître à Berlin un très bon ouvrage ayant pour titre *Ideen Zur Geschichte*, etc., ou Idées sur l'histoire de la décadence des états de la Grèce, in 8vo.

M. Quatremère de Quincy, membre de l'Institut, vient de publier un ouvrage magnifique intitulé : *Le Jupiter Olympien*, etc., un vol. in fol. avec 31 planches, outre le frontispice et les fleurons.

L'auteur traite de la sculpture antique considérée sous un nouveau point de vue, du goût de la sculpture Polychrome, en donnant en même temps une analyse explicative de la toreutique, et l'histoire de la statuaire en or et en ivoire chez les Grecs et les Romains avec la restitution des principaux monumens de cet art, la démonstration pratique et le renouvellement de ses procédés mécaniques. L'impression de ce bel ouvrage est très correcte : il sort des presses du célèbre Firmin Didot. Quelques unes des planches sont gravées au simple trait, et le plus grand nombre enluminées et colorées avec le plus grand soin.

L'ouvrage est précédé d'une préface très étendue, dans laquelle l'auteur expose les raisons qui avaient empêché jusqu'ici les artistes et les archéologues d'examiner un genre particulier de monumens qui furent autrefois si remarquables, et qui existaient dans les temples les plus célèbres. Ces monumens étaient des statues et des colosses d'or et d'ivoire.

L'auteur remonte au plus haut dans l'histoire de cette partie de l'art, et c'est par ordre chronologique qu'il en retrace les notions, et en reproduit les ouvrages restitués.

L'ouvrage est divisé en six parties. Dans la première l'auteur traite de la *Sculpture polychrome*. La seconde est consacrée à la *Toreutique*. La troisième offre des Recherches particulières sur les principaux matériaux de l'histoire de la statuaire en or et en ivoire.

jusqu'au siècle de Périclès. La quatrième partie contient l'histoire des statues et Colosses d'or et d'ivoire depuis Périclès jusqu'au règne d'Alexandre. La cinquième partie, après la continuation du même sujet jusqu'au siècle de Constantin, renferme des recherches nouvelles sur l'usage des *trônes* chez les anciens. La sixième et dernière partie a pour objet la fabrication des statues en ivoire, que la plupart des artistes et des archéologues ont jusqu'ici regardé comme une espèce de problème.

Cet important ouvrage de M. Quetrenne est une histoire entièrement neuve de l'art de la sculpture chez les Grecs et les Romains.

On donnera incessamment un prospectus de l'Eustathe de M. Nodding.

NOTES TO CORRESPONDENTS.

We have unavoidably omitted several articles of some note, but shall certainly insert them in the next No.

If D. K. S. will look at p. 415, of the Vth. Vol. of our *Journal*, he will find the same *proposed emendation* of *Juv. l. 157*. This coincidence gives additional force to his ingenious observations.

C. P. is not the only Correspondent, who has requested the publication of Bentley's Dissertation on Phalaris in the *Classical Journal*. As it is our plan to bring that great Critic before our readers as often as possible, nothing but the length of the work deterred us. But we understand that a correct and splendid edition of it is in progress through the hands of three scholars of a kindred spirit.

The translation of *Cassandra* will certainly be completed in the next No.

The Notice of Dr. Maltby's Edition of Morell's *Thes. Gr.* came too late for our present No.

Most of our readers recollect the Epitaph on Erasmus.

"Hic jacet Erasmus, qui quondam bonus erat nris,

Redere qui solitus, reditum a veribus."

the author of which said that he had made *ver* short in the 3d line, to compensate for the *be* long in the first. T. W. will make the application.

In our next we hope to give an article on the construction of *Latin Alcaics*.

G. T. X. on the *Philosophical Sentiments of Euripides*, as soon as possible.

We never object to fair classical criticism, but the article of S. T. contains sentiments contrary to the principles of the Church of England, and is therefore inadmissible.

Of *Miscellaneous Observations* the principal part will be inserted. *Corrections in the Common Version of St. Mark* in our next.

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